

بحار الأنوار

BIHAR AL-ANWAAR

الجزء الثاني و التسعون

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بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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باب 129 الدعوات المأثورة غير الموقته و فيه الدعوات الجامعة للمقاصد و بعض الأدعية التي لها أسماء معروفة و ما يناسب ذلك

CHAPTER 129 – SUPPLICATIONS TRANSMITTED FROM PREDECESSORS TO THE SUCCESSORS, WITHOUT SPECIFIC TIMINGS, AND IN IT ARE SUPPLICATION FOR THE AIMS, AND SOME SUPPLICATION WHICH HAVE WELL KNOWN NAMES FOR IT, AND WHAT IS RELATED TO THAT

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن أبيه ع قال: ما من مؤمن قال هذه الكلمات إلا وأنا ضامن له في دنياه و في آخرته

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'There is none from a Momin who says these phrases except and I^{-asws} am a guarantor for him regarding his world and his Hereafter.

فَأَمَّا فِي دُنْيَاهُ فَتَتَلَقَّاهُ الْمَلَائِكَةُ بِبِشَارَةٍ عِنْدَ الْمَوْتِ وَ أَمَّا فِي آخِرَتِهِ فَإِنَّ لَهُ بِكُلِّ كَلِمَةٍ مِنْهَا بَيْتًا فِي الْجَنَّةِ

As for his world, the Angels will receive him with glad tidings at the death, and as for his Hereafter, there will be a house for him in the Paradise for every phrase from it.

يَقُولُ يَا أَسْمَعَ السَّمَاعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَحْكَمَ الْحَاكِمِينَ.

He should say, 'O most Listening of the listeners, and O most Insightful of the beholders, and O Swiftest of the reckoners! O most Merciful of the merciful ones! O Wisest of the wise ones!'¹

2- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال: كان مما يدعو به أبي ع اللهم هب لي حَقَّكَ وَ أَرْضِ عَنِّي خَلْقَكَ وَ اغْفِرْ لِي مَا لَا يَصُحُّكَ وَ عَافِي مَا لَا يَنْفَعُكَ فَإِنَّ شَفَائِي لَا يَصُحُّكَ وَ عَذَابِي لَا يَنْفَعُكَ

¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 1

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws} having said: 'It was from what my^{-asws} father^{-asws} had supplicated with: 'O Allah^{-azwj}! Gift to me Your^{-azwj} rights, and Cause the people to be satisfied with me, and Forgive for me what does not harm You^{-azwj} and Pardon me from what does not benefit You^{-azwj}! Forgiving me does not harm You^{-azwj} and Punishing me does not benefit You^{-azwj}.

فَإِنَّكَ تُعْطِي مَنْ يَسْأَلُكَ وَتُعْضِبُ عَلَى مَنْ لَا يَسْأَلُكَ وَ لَنْ يَفْعَلَ ذَلِكَ أَحَدٌ غَيْرَكَ سُبْحَانَكَ وَ بِحَمْدِكَ.

You^{-azwj} Give the one who asks You^{-azwj} and are Angered upon the one who does not ask You^{-azwj}, and no one does that apart from You^{-azwj}! Glory be to You^{-azwj} and with Your^{-azwj} is the Praise!"²

قَالَ: وَ كَانَ أَبِي ع يَقُولُ فِي دُعَائِهِ اللَّهُمَّ أَلْبِسْنِي الْعَافِيَةَ حَتَّى تَهَيِّبَنِي الْمَعِيشَةَ وَ ارْزُقْنِي مِنْ فَضْلِكَ مَا تُغْنِينِي بِهِ عَنْ سَائِرِ خَلْقِكَ وَ لَا أَشْتَغِلْ عَنْ طَاعَتِكَ بِشَيْءٍ سِوَاكَ.

He^{-asws} said: 'And my^{-asws} father^{-asws} had said in his^{-asws} supplication: 'O Allah^{-azwj}! Clothe me the well-being until You^{-azwj} Make my life pleasant, and Grace me from Your^{-azwj} Grace what would make me needless with from rest of Your^{-azwj} creatures, and do not let me be pre-occupied with any mortal from obeying You^{-azwj}, any other than You^{-azwj}!"³

قَالَ: وَ كَانَ أَبِي رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِي دُعَائِهِ رَبِّ أَصْلِحْ لِي نَفْسِي فَإِنَّهَا أَمُّ الْأَنْفُسِ إِلَيَّ رَبِّ أَصْلِحْ لِي ذُرِّيَّتِي فَإِنَّهُمْ يَدِي وَ عَضُدِي رَبِّ وَ أَصْلِحْ لِي أَهْلَ بَيْتِي فَإِنَّهُمْ حِمِّي وَ دَمِي رَبِّ أَصْلِحْ لِي جَمَاعَةَ إِخْوَتِي وَ أَحْوَابِي وَ مَحَبَّتِي فَإِنَّ صَلَاحَهُمْ صَلَاحِي.

He^{-asws} said: 'And my^{-asws} father^{-asws}, may Allah^{-azwj} be Satisfied with him^{-asws}, saying in his^{-asws} supplication: 'Lord^{-azwj}! Rectify my soul for me for it is the most important of the souls to me. Lord^{-azwj}! Correct my offspring for me for they are my hand and my arm! Lord^{-azwj}, and Rectify my family members for they are my flesh and my blood. Lord^{-azwj}! Rectify for me my brothers, and my sisters, and my loved ones, for my correctness is in their correctness!"⁴

3- ما، الأمايلي للشيخ الطوسي التَّمَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي عُمَرَ عَنْ الْعُتْبِيِّ قَالَ: سَمِعْتُ أَعْرَابِيًّا يَدْعُو فَيَقُولُ اللَّهُمَّ ارْزُقْنِي عَمَلِ الْخَائِفِينَ وَ خَوْفِ الْعَامِلِينَ حَتَّى أَنْتَعَمَ بِتَرِكَ النَّعِيمِ رَغْبَةً فِيمَا وَعَدْتَ وَ خَوْفًا بِمَا أَوْعَدْتَ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Tammar, from Ahmad Bin Muhammad, from Abu Usman Bin Al Utba who said,

'I heard a Bedouin supplicating, saying, 'O Allah^{-azwj}! Grace me work of the fearful ones, and fear of the working ones until I derive pleasure in neglecting the pleasures, desiring regarding that You^{-azwj} have Promised, and fearing from what You^{-azwj} have Threatened!"⁵ (Its not a Hadeeth)

² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 2 a

³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 2 b

⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 2 c

⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 3

4- ما، الأماالي للشيخ الطوسي المفيّد عن الجعابي عن ابن عوف عن علي بن الحسن بن فضال عن أبيه عن الحسن بن الجهم عن عبد الله بن سنان عن حمزة بن حمران عن أبي عبد الله ع قال: بينا رسول الله ص يمشي ذات يوم مع أصحابه إذ قال لهم على رسلكم حتى أئني على ربي

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Al Jiaby, from Ibn Uqda, from Ali Bin Al Hassan Bin Fazzal, from his father, from Al Hassan Bin Al Jahm, from Abdullah Bin Sinan, from Hamza Bin Humran,

'From Abu Abdullah^{-asws} having said: 'One day while Rasool-Allah^{-saww} was walking with his^{-saww} companions when he^{-saww} said to them: 'Hold on until I^{-saww} praise upon my^{-saww} Lord^{-azwj!}'

تَمَّ قَالَ اللَّهُمَّ إِنَّهُ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ وَلَا قَابِضٍ لِمَا بَسَطْتَ وَلَا بَاسِطٍ لِمَا قَبَضْتَ وَلَا هَادِيٍّ لِمَنْ أَضَلَّتْ وَلَا مُضِلٍّ لِمَنْ هَدَيْتَ

Then he^{-saww} said: 'O Allah^{-azwj!} There is no preventer of what You^{-azwj} Give nor any giver of what You^{-azwj} Prevent, nor any grasper to what You^{-azwj} have Extended nor any extender of what You^{-azwj} have Grasped (Held back), nor any guide for the one You^{-azwj} have Let to stray nor any strayer for the one You^{-azwj} have Guided!

اللَّهُمَّ أَنْتَ الْحَلِيمُ فَلَا تَجْهَلُ وَ أَنْتَ الْجَوَادُ فَلَا تَبْخُلُ وَ أَنْتَ الْعَزِيزُ فَلَا تُسْتَدَلُّ وَ أَنْتَ الْمَنِيْعُ فَلَا تُرَامُ.

O Allah^{-azwj!} You^{-azwj} are the Forbearing so You^{-azwj} don't Ignore, and You^{-azwj} are the Generous so You^{-azwj} are not stingy, and You^{-azwj} are the Mighty so You^{-azwj} don't get humiliated, and You^{-azwj} are the Invincible so You^{-azwj} cannot be breached!"⁶

5- ما، الأماالي للشيخ الطوسي بالإسناد إلى أبي قتادة عن أبي عبد الله ع قال: ثلاثة لم يسأل الله عزّ و جلّ يظلمهم أن تقول اللهم فيّ في الدين و حبيبي إلى المسلمين و اجعل لي لسان صدقي في الآخرين.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By the chain to Abu Qatada,

'From Abu Abdullah^{-asws} having said: 'Three (matters), you will not (be able to) ask Allah^{-azwj} Mighty and Majestic with the likes of these if you were to say, 'O Allah^{-azwj!} Grant me understanding in the religion, and Cause me to be beloved to the Muslims, and Make for me a truthful tongue among the latter ones!"⁷

6- فس، تفسير القمي أبي عن ابن أبي عمير عن عبد الله بن سنان عن أبي عبد الله ع قال: كان رسول الله ص في بيت في سلمة في ليلتها فققدته من الفراش فدخلها في ذلك ما يدخل النساء فقامت تطلبه في جوانب البيت حتى انتهت إليه و هو في جانب من البيت قائم رافع يديه يركي و هو يقول

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was in the house of Umm Salama^{-ra} during her^{-ra} night. She^{-ra} missed him^{-saww} from the bed, and (a feeling) entered her^{-ra} regarding that what (feeling) tends to enter the women. She^{-ra} got up to search for him^{-saww} in the sides of the house until she^{-ra} ended to him^{-saww}, and he^{-saww} was in a side from the house, standing, raising his^{-saww} hands, weeping and he^{-saww} was saying: -

⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 4

⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 5

اللَّهُمَّ لَا تَنْزِعْ مِنِّي صَالِحَ مَا أَعْطَيْتَنِي أَبَدًا اللَّهُمَّ لَا تُثْمِتْ بِي عَدُوًّا وَ لَا حَاسِدًا أَبَدًا اللَّهُمَّ وَ لَا تَرُدَّنِي فِي سُوءِ اسْتِنْفَذْتَنِي مِنْهُ أَبَدًا اللَّهُمَّ وَ لَا تُكَلِّبْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا.

O Allah^{-azwj}! Do not Snatch from me the righteous of what You^{-azwj} have Given me, ever! O Allah^{-azwj}! Do not Let an enemy to gloat with me nor an envier, ever! O Allah^{-azwj}, and do not Let me return into evil You^{-azwj} have Saved me from, ever! O Allah^{-azwj}, and do not Allocate me to myself for the blink of an eye, ever!”⁸

7- يد، التوحيد عليُّ بنُ عبدِ اللهِ الأَسْوَارِيُّ عَنْ مَكِّيِّ بْنِ أَحْمَدَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ مُحَمَّدِ بْنِ الْمُسَيَّبِ عَنْ جَدِّهِ عَنِ ابْنِ أَبِي أُوَيْسٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ دَاوُدَ بْنِ قَيْسٍ عَنْ أَفْلَحَ بْنِ كَثِيرٍ عَنِ ابْنِ جَرِيحٍ عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص أَنَّ جَبْرَائِيلَ نَزَلَ عَلَيْهِ بِحَدَا الدُّعَاءِ مِنَ السَّمَاءِ وَ نَزَلَ عَلَيْهِ صَاحِكًا مُسْتَبْشِرًا فَقَالَ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ

(The book) ‘Al Tawheed’ – Ali Bin Abdullah Al Aswady, from Makky Bin Ahmad, from Ismail Bin Muhammad Bin Al Fazl Bin Muhammad Bin Al Musayyib, from his grandfather, from Ibn Abu Oweys, from Ahmad Bin Muhammad Bin Dawood Bin Qays, from Aflah Bin Kaseer, from Ibn Jareeh, from Amro Bin Shueyb, from his father, from his grandfather,

‘From the Prophet^{-saww}, Jibraeel^{-as} descended unto him^{-saww} from the sky with this supplication, and he^{-as} descended to him^{-saww} smiling, cheerful. He^{-as} said: ‘The greeting be to you^{-saww}, O Muhammad^{-saww}!’

قَالَ وَ عَلَيْكَ السَّلَامُ يَا جَبْرَائِيلُ

He^{-saww} said: ‘And upon you^{-saww} be the greeting!’

فَقَالَ إِنَّ اللَّهَ بَعَثَ إِلَيْكَ بِهَدِيَّةٍ

He^{-as} said: ‘Allah^{-azwj} has Sent a gift to you^{-saww}!’

قَالَ وَ مَا تِلْكَ الْهَدِيَّةُ يَا جَبْرَائِيلُ

He^{-saww} said: ‘And what is that gift, O Jibraeel^{-as}?’

فَقَالَ كَلِمَاتٌ مِنْ كُنُوزِ الْعَرْشِ أَكْرَمَكَ اللَّهُ بِهَا

He^{-as} said: ‘Phrases from treasure of the Throne Allah^{-azwj} has Honoured you^{-saww} with!’

قَالَ وَ مَا هُنَّ يَا جَبْرَائِيلُ

He^{-saww} said: ‘And what are these, O Jibraeel^{-as}?’

⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 6

قَالَ قُلْ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّرَّ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنْ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّنَا وَ سَيِّدَنَا وَ يَا مَوْلَانَا وَ يَا غَايَةَ رَغْبَتِنَا أَسْأَلُكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ

He^{as} said, 'Say: 'O the One Who Reveals the beautiful! O the One Who Conceals the ugliness! O the One Who does not Seize for the crimes! O the One Who does not Violate the privacy! O Mighty of the Pardon! O Excellent of the Overlooking! O Capacious of the Forgiveness! O Extender of the Hands with the Mercy! O Companion of every whisper! O Ultimate of every complaint! O Benevolent of the Pardon! O Mighty of the Conferment! O Initiator with the bounty before it is deserved! O Our Lord^{-azwj}, and O our Chief, and O our Master, and O Peak of our desires! I ask You^{-azwj}, O Allah^{-azwj} not to Grill my body with the Hellfire!'

فَقَالَ رَسُولُ اللَّهِ ص يَا جِبْرَائِيلُ فَمَا ثَوَابُ هَذِهِ الْكَلِمَاتِ

Rasool-Allah^{-saww} said to Jibraeel^{as}: 'What is the Reward of these phrases?'

قَالَ هَيْهَاتَ هَيْهَاتَ انْقَطَعَ الْعَمَلُ لَوْ اجْتَمَعَ مَلَائِكَةُ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ عَلَى أَنْ يَصِفُوا ثَوَابَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ مَا وَصَفُوا مِنْ كُلِّ جُزْءٍ جُزْءاً وَاحِداً

He^{as} said: 'Far be it! Far be it! The deeds are terminated (before it). Even if Angels of seven skies and seven earths gather upon describing the Rewards of that up to the Day of Qiyamah, they would not have described even on segment from all segments!

فَإِذَا قَالَ الْعَبْدُ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ سَتَرَهُ اللَّهُ وَ رَحِمَهُ فِي الدُّنْيَا وَ جَمَّلَهُ فِي الْآخِرَةِ وَ سَتَرَ اللَّهُ عَلَيْهِ أَلْفَ سِتْرٍ فِي الدُّنْيَا وَ الْآخِرَةِ

When a servant says, 'O the One Who Reveals the beautiful! O the One Who Conceals the ugliness!', Allah^{-azwj} will Cover him and Mercy him in the world and Beautify him in the Hereafter, and Allah^{-azwj} will Cover upon him a thousand coverings in the world and the Hereafter.

وَ إِذَا قَالَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّرَّ لَمْ يُحَاسِبْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ وَ لَمْ يَهْتِكِ سِتْرَهُ يَوْمَ تُهْتَكُ السُّنُونُ

And when he says, 'O the One Who does not Seize for the crimes! O the One Who does not Violate the privacy!', Allah^{-azwj} the Exalted will not Reckon him on the Day of Qiyamah and will not Violate his privacy on the Day the curtains (privacies) will be torn (violated).

وَ إِذَا قَالَ يَا عَظِيمَ الْعَفْوِ عَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ حَاطِبَتُهُ مِثْلَ زَبَدِ الْبَحْرِ

And when he says, 'O Mighty of the Pardon!', Allah^{-azwj} will Forgive his sins for him, and even if his misdeeds were like foam of the sea.

وَ إِذَا قَالَ يَا حَسَنَ التَّجَاوُزِ تَجَاوَزَ اللَّهُ عَنْهُ حَتَّى السَّرِقَةِ وَ شُرْبِ الْخَمْرِ وَ أَهْوَابِ الدُّنْيَا وَ غَيْرِ ذَلِكَ مِنَ الْكَبَائِرِ

And when he says, 'O Excellent of the Overlooking!', Allah^{-azwj} will Overlook from him, even the theft, and drinking the wine, and mighty (crimes) of the world, and other than that from the major sins.

وَ إِذَا قَالَ يَا وَاسِعَ الْمَغْفِرَةِ فَتَحَ اللَّهُ تَعَالَى لَهُ سَبْعِينَ بَاباً مِنْ الرَّحْمَةِ فَهُوَ يُحَوِّضُ فِي رَحْمَةِ اللَّهِ تَعَالَى حَتَّى يُخْرِجَ مِنَ الدُّنْيَا

And when he says, 'O Capacious of the Forgiveness!', Allah^{-azwj} the Exalted will Open for him seventy doors of Mercy, so he will be immersed in the Mercy of Allah^{-azwj} the Exalted until he exits from the world.

وَ إِذَا قَالَ يَا بَاسِطَ الْبِذِينَ بِالرَّحْمَةِ بَسَطَ اللَّهُ يَدَهُ عَلَيْهِ لَهُ بِالرَّحْمَةِ

And when he says, 'O Extender of the Hands with the Mercy!', Allah^{-azwj} will Extend His^{-azwj} Hand towards him with the Mercy.

وَ إِذَا قَالَ يَا صَاحِبَ كُلِّ نَجْوَى وَ مُنْتَهَى كُلِّ شَكْوَى أَعْطَاهُ اللَّهُ مِنَ الْأَجْرِ ثَوَابَ كُلِّ مُصَابٍ وَ كُلِّ سَالِمٍ وَ كُلِّ مَرِيضٍ وَ كُلِّ ضَرِيرٍ وَ كُلِّ مِسْكِينٍ وَ كُلِّ فَقِيرٍ وَ كُلِّ صَاحِبِ مُصِيبَةٍ إِلَى يَوْمِ الْقِيَامَةِ

And when he says, 'O Companion of every whisper! O Ultimate of every complaint!', Allah^{-azwj} will Give him from the Recompense, Rewards of every injured, and every healthy, and every sick, and every harmed, and every needy, and every poor, and every one afflicted with difficulty up to the Day of Qiyamah.

وَ إِذَا قَالَ يَا كَرِيمَ الصَّمْحِ أَكْرَمَهُ اللَّهُ كَرَامَةَ الْأَنْبِيَاءِ

And when he says, 'O Benevolent of the Pardon!', Allah^{-azwj} will Honour him with honours of the Prophets^{-as}.

وَ إِذَا قَالَ يَا عَظِيمَ الْمَنْ أَعْطَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُنِيئَهُ وَ مُنِيئَةَ الْخَلَائِقِ

And when he says, 'O Mighty of the Conferment!', Allah^{-azwj} Gives him on the Day of Qiyamah, his aspirations and aspirations of the creatures.

وَ إِذَا قَالَ يَا مُبْتَدِئاً بِالرِّعْمِ قَبْلَ اسْتِحْقَاقِهَا أَعْطَاهُ اللَّهُ مِنَ الْأَجْرِ بَعْدَ مَنْ شَكَرَ نِعْمَاءَهُ

And when he says, 'O Initiator with the bounty before it is deserved!', Allah^{-azwj} Gives him from the Recompense of the number of ones having thanked for His^{-azwj} bounties.

وَ إِذَا قَالَ يَا رَبَّنَا وَ يَا سَيِّدَنَا قَالَ اللَّهُ تَعَالَى اشْهَدُوا مَلَائِكَتِي أَنِّي قَدْ عَفَرْتُ لَهُ وَ أَعْطَيْتُهُ مِنَ الْأَجْرِ بَعْدَ مَنْ خَلَقْتُهُ فِي الْجَنَّةِ وَ النَّارِ وَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ قَطْرِ الْأَفْطَارِ وَ أَنْوَاعِ الْخَلْقِ وَ الْجِبَالِ وَ الْحِصَى وَ النَّرَى وَ عَبْرَ ذَلِكَ وَ الْعَرْشِ وَ الْكُرْسِيِّ

O Our Lord^{-azwj}, and O our Chief!', Allah^{-azwj} the Exalted Says: "Be witnesses, My^{-azwj} Angels! I^{-azwj} have Forgiven for him and have Given him from the Recompense of the number of the one I^{-azwj} Created in the Paradise and the Hellfire, and the seven skies and the seven earths, and the sun and the moon, and the stars, and the drops of rain, and variety of creatures, and

the mountains, and the pebbles, and the grains of sand, and other than that, and the Throne, and the Chair!”

وَ إِذَا قَالَ يَا مَوْلَانَا مَلَأَ اللَّهُ قَلْبَهُ مِنَ الْإِيمَانِ

And when he says, ‘O our Master!’, Allah^{-azwj} will fill his heart from the Eman.

وَ إِذَا قَالَ يَا غَايَةَ رَغْبَتِنَا أَعْطَاهُ اللَّهُ تَعَالَى - يَوْمَ الْقِيَامَةِ رَغْبَتَهُ وَ مِثْلَ رَغْبَةِ الْخَلَائِقِ

And when he says, ‘O Peak of our desires!’, Allah^{-azwj} the Exalted will Give him on the Day of Qiyamah, his desires and similar to desires of the creatures.

وَ إِذَا قَالَ أَسْأَلُكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ قَالَ الْحَبِيرُ اسْتَعْتَفَنِي عَبْدِي مِنَ النَّارِ اشْهَدُوا مَلَائِكَتِي أَنِّي قَدْ أَعْتَفْتُهُ مِنَ النَّارِ وَ أَعْتَفْتُ أَبَوَيْهِ وَ إِخْوَتَهُ وَ أَهْلَهُ وَ وُلْدَهُ وَ جِيرَانَهُ وَ شَفَعْتُهُ فِي أَلْفِ رَجُلٍ يَمُنُّ وَجِبَتْ لَهُ النَّارُ وَ آخِرَتُهُ مِنَ النَّارِ

And when he says, ‘I ask You^{-azwj}, O Allah^{-azwj} not to Grill my body with the Hellfire!’, the Subduer Says: “My^{-azwj} servant has sought from Me^{-azwj} for liberation from the Hellfire! Be witnesses My^{-azwj} Angels! I^{-azwj} have hereby Liberated him from the Hellfire, and Liberated his parents, and his brother, and his family members, and his children, and his neighbours, and Grant him to intercede regarding a thousand men from the ones the Hellfire has been Obligated for, and Shelter him from the Hellfire!”

فَعَلِمَهُنَّ يَا مُحَمَّدُ الْمُتَّقِينَ وَ لَا تُعَلِّمُهُنَّ الْمُنَافِقِينَ فَإِنَّهَا دَعْوَةٌ مُسْتَجَابَةٌ لِقَائِلِهِنَّ إِنْ شَاءَ اللَّهُ وَ هُوَ دَعَاءُ أَهْلِ الْبَيْتِ الْمَعْمُورِ حَوْلَهُ إِذَا كَانُوا يَطُوفُونَ بِهِ.

So, teach these, O Muhammad^{-sawww}, to the pious ones and do not teach these to the hypocrites, for rather it is Answered for the speakers if Allah^{-azwj} so Desires, and it is a supplication of people of Al-Bayt Al-Mamour around it when they were performing Tawaaf with it!”⁹

8- لي، الأماالي للصدوق أحمد بن علي بن إبراهيم عن أبيه عن جده عن ابن محبوب عن محمد بن يحيى الخثعمي عن أبي عبد الله ع قال: إن أبا ذر رحمة الله عليه مر برسول الله ص وعنده جبرئيل ع في صورة دحية الكلبي وقد استخلاه رسول الله ص فلما رآهما انصرف عنهما ولم يقطع كلامهما

(The book) ‘Al Amaali’ of Al Sadouq – Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Ibn Mahboub, from Muhammad Bin Yahya Al Khas’amy,

‘From Abu Abdullah^{-asws} having said: ‘Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy upon him^{-ra} pass by Rasool-Allah^{-sawww} while Jibraeel^{-as} was with him^{-sawww} in the image of Dahiya Al-Kalby, and Rasool-Allah^{-sawww} had secluded with him^{-as}. When he^{-ra} saw them^{-asws}, he^{-ra} turn away from them^{-asws} and did not cut their^{-asws} conversation.

فَقَالَ جِبْرَائِيلُ ع يَا مُحَمَّدُ هَذَا أَبُو ذَرٍّ قَدْ مَرَّ بِنَا وَ لَمْ يُسَلِّمْ عَلَيْنَا أَمَا لَوْ سَلَّمَ لَرَدَدْنَا عَلَيْهِ يَا مُحَمَّدُ إِنَّ لَهُ دُعَاءَ يَدْعُو بِهِ مَعْرُوفًا عِنْدَ أَهْلِ السَّمَاءِ فَاسْأَلْهُ عَنْهُ إِذَا عَرَجْتَ إِلَى السَّمَاءِ

⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 7

Jibraeel^{as} said: ‘O Muhammad^{saww}! This Abu Zarr^{ra} had passed by us^{asws} and did not greet unto us^{asws}! But, had he^{ra} greeted, we^{asws} would have responded to him^{ra}. O Muhammad^{saww}! There is a supplication of his^{ra} he^{ra} tends to supplicate with, a well-known with people of the sky. Ask Allah^{azwj} about it when you^{saww} ascend to the sky!’

فَلَمَّا ارْتَفَعَ جِبْرَائِيلُ جَاءَ أَبُو ذَرٍّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ أُنْ تَكُونُ قَدْ سَلَّمْتَ عَلَيْنَا حِينَ مَرَرْتَ بِنَا

When Jibraeel^{as} rose, Abu Zarr^{ra} came to the Prophet^{saww}. Rasool-Allah^{saww} said: ‘O Abu Zarr^{ra}! What prevented you^{ra} from greeting unto us^{asws} when you^{ra} passed by us^{asws}?’

فَقَالَ ظَنَنْتُ يَا رَسُولَ اللَّهِ أَنَّ الَّذِي كَانَ مَعَكَ دَخْبَةُ الْكَلْبِيِّ قَدْ اسْتَحْلَبْتَهُ لِيُغَضَّ شَأْنِيكَ

He^{ra} said, ‘O Rasool-Allah^{saww}! I^{ra} thought that the one with you^{saww} was Dahiyat Al-Kalby whom you^{saww} had secluded with for one of your^{saww} concerns’.

فَقَالَ ذَلِكَ جِبْرَائِيلُ يَا أَبَا ذَرٍّ وَ قَدْ قَالَ أَمَا لَوْ سَلَّمْتَ عَلَيْنَا لَرَدَدْنَا عَلَيْهِ

He^{saww} said: ‘That was Jibraeel^{as}, O Abu Zarr^{asws}, and he^{as} said: ‘Had he^{ra} greeted unto us^{asws}, we^{asws} would have responded to him^{ra}!’

فَلَمَّا عَلِمَ أَبُو ذَرٍّ أَنَّهُ كَانَ جِبْرَائِيلُ عَدَّخَلَهُ مِنَ النَّدَامَةِ مَا شَاءَ اللَّهُ حَيْثُ لَمْ يُسَلِّمْ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا هَذَا الدُّعَاءُ الَّذِي تُدْعُو بِهِ فَقَدْ أَخْبَرَنِي أَنَّ لَكَ دُعَاءً مَعْرُوفًا فِي السَّمَاءِ

When Abu Zarr^{ra} came to know that it was Jibraeel^{as}, regret entered him^{ra} what Allah^{azwj} so Desired, when he^{ra} had not greeted. Rasool-Allah^{saww} said to him^{ra}: ‘What is this supplication which you^{ra} supplicate with? He^{as} has informed me^{saww} that there is a supplication of yours^{ra} which is well-known in the sky’.

فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ أَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْإِيمَانَ بِكَ وَ التَّصْدِيقَ بِنَبِيِّكَ وَ العَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ وَ الشُّكْرَ عَلَى العَافِيَةِ وَ العِنْيَ عَنْ أَشْرَارِ النَّاسِ.

He^{ra} said, ‘Yes, O Rasool-Allah^{saww}! I^{ra} say, ‘O Allah^{azwj}! I ask You^{azwj} for the Eman with You^{azwj}, and ratification of Your^{azwj} Prophet^{saww}, and the well-being from afflictions, and the thanking upon the well-being, and the needlessness from the evil people!’¹⁰

9- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي عَمْرٍو عَنِ ابْنِ عُثْمَانَ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: الْكَلِمَاتُ الَّتِي تَلَقَى مِنْ آدَمَ ع رَبِّهِ فَتَابَ عَلَيْهِ قَالَ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ إِنِّي عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي إِنَّكَ أَنْتَ خَيْرُ العَافِرِينَ.

(The book) ‘Qasas Al-Anbiya^{as}’, may the greetings be upon them^{as} – by the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty, from Aban Bin Usman, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} having said: ‘The phrases which Adam^{as} received from his^{as} Lord^{azwj}, so He^{azwj} Turned to him^{as}, he^{as} said: ‘O Allah^{azwj}!

¹⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 8

There is no god except You^{-azwj}! Glory be to You^{-azwj} and with Your^{-azwj} Praise! I have worked evil and have been unjust to myself, so Forgive me, surely You^{-azwj} are the oft-Turning, the Merciful! There is no god except You^{-azwj}! Glory be to You^{-azwj} and with Your^{-azwj} Praise! I have worked evil and have been unjust to myself, so Forgive me, surely You^{-azwj} are Best of the forgivers!”¹¹

10- جاء المجلس للمفيد أحمد بن محمد الصولي عن الجلودي عن الجوهري عن قيس بن حفص عن الحسين الأشقر عن عمر بن عبد العفار عن إسحاق بن الفضل الهاشمي قال: كان من دعاء أمير المؤمنين علي بن أبي طالب ع اللهم إني أعوذ بك أن أعاديك لك ولياً أو أوالي لك عدواً أو أرضي لك سخطاً أبداً

(The book) ‘Al Mahasin’ of Al Mufeed – Ahmad Bin Muhammad Al Sowly, from Al Jaloudy, from Al Jowhari, from Qays Bin Hafs, from Husayn Al Ashqar, from Umar Bin Abdul Gaffar, from Is’haq Bin Al Fazl Al Hashimy who said,

‘It was from a supplication of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}: ‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from being inimical to a friend of Yours^{-azwj}, or befriending an enemy of Yours^{-azwj}, or being satisfied with what Annoys You^{-azwj}!

اللَّهُمَّ مَنْ صَلَّيْتَ عَلَيْهِ فَصَلَّاتُنَا عَلَيْهِ وَ مَنْ كَعَبْتَهُ فَلَعْنَتُنَا عَلَيْهِ

O Allah^{-azwj}! One Whom You^{-azwj} have Sent Salawaat upon, our Salawaat(s) are upon him, and one whom You^{-azwj} have Cursed, our curses are upon him!

اللَّهُمَّ مَنْ كَانَ فِي مَوْتِهِ فَرَحْنَا لَنَا وَ لِكُلِّ مَسْلُومٍ فَأَرْحَمْنَا مِنْهُ وَ أُبْدِلْ لَنَا مَنْ هُوَ خَيْرٌ لَنَا مِنْهُ حَتَّى تُرِينَا مِنْ عِلْمِ الْإِجَابَةِ مَا نَتَعَرَّفُهُ فِي أَدْيَانِنَا وَ مَعَايِشِنَا يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! One in whose death were to be joy for us and for entirety of the Muslims, Rest us from him and Replace for us by someone who is better for us than him, until You^{-azwj} Show us from knowledge of the Response what we would recognise in our religion and our livelihoods, O most Merciful of the merciful ones!”¹²

11- مكا، مكارم الأخلاق عن معاذ بن جبل قال: أرسلني رسول الله ص ذات يوم إلى عبد الله بن سلام و عنده جماعة من أصحابه فحضر فقال النبي ص يا عبد الله أخبرني عن عشر كلمات علمهن الله عز و جل إبراهيم يوم فُذِفَ في النار أ تجدهن في التوراة مكتوباً

(The book) ‘Makarim Al Akhlaq’ – from Muaz Bin Jabal who said,

‘One day Rasool-Allah^{-saww} sent me to (call) Abdullah Bin Salam, and in his presence was a group of his companions. He presented. The Prophet^{-saww} said: ‘O Abdullah! Inform me about ten phrases Allah^{-azwj} Mighty and Majestic had Taught Ibrahim^{-as} on the day he^{-as} was thrown into the fire! Do you find these written in the Torah?’

فَقَالَ عَبْدُ اللَّهِ يَا نَبِيَّ اللَّهِ بَابِي وَ أُمِّي هَلْ أَنْزَلَ عَلَيْكَ فِيهِنَّ شَيْءٌ فَإِنِّي أَجِدُ تَوَابِعَهَا فِي التَّوْرَةِ وَ لَا أَجِدُ الْكَلِمَاتِ وَ هِيَ عَشْرُ دَعَوَاتٍ فِيهِنَّ اسْمُ اللَّهِ الْأَعْظَمُ

¹¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 9

¹² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 10

Abdullah said, 'O Prophet^{-saww} of Allah^{-azwj}! By my father and my mother! Has anything been Revealed to you^{-saww} regarding these? I have found its Rewards in the Torah and I cannot find the phrases, and these are ten supplications wherein is the most Magnificent Name of Allah^{-azwj}'.

فَقَالَ رَسُولُ اللَّهِ ص هَلْ عَلَّمَهُنَّ اللَّهُ تَعَالَى مُوسَى

Rasool-Allah^{-saww} said: 'Did Allah^{-azwj} the Exalted Teach these to Musa^{-as}'?

فَقَالَ مَا عَلَّمَهُنَّ اللَّهُ تَعَالَى غَيْرَ إِبْرَاهِيمَ الْخَلِيلِ ع

He said, 'Allah^{-azwj} the Exalted did not Teach it to other than Ibrahim^{-as}, the friend!'

فَقَالَ النَّبِيُّ ص وَ مَا تَجِدُ نَوَاجِهَا فِي التَّوْرَةِ

The Prophet^{-saww} said: 'And what do you find in the Torah as its Rewards?'

فَقَالَ عَبْدُ اللَّهِ يَا رَسُولَ اللَّهِ وَ مَنْ يَسْتَطِيعُ أَنْ يَبْلُغَ نَوَاجِهَا غَيْرَ أَبِي أَجَدٍ فِي التَّوْرَةِ مَكْتُوبًا مَا مِنْ عَبْدٍ مَنَّ اللَّهُ عَلَيْهِ وَ جَعَلَ هُوَ الْأَكْلِمَاتِ فِي قَلْبِهِ إِلَّا جَعَلَ التَّوْرَ فِي بَصَرِهِ وَ الْبَقِيْنَ فِي قَلْبِهِ وَ شَرَحَ صَدْرَهُ لِلْإِيمَانِ

Abdullah said, 'O Rasool-Allah^{-saww}, and who capable of reaching (achieving) it Rewards? Apart from that, I find written in the Torah: 'There is none from a servant Allah^{-azwj} has Conferred upon him, and Made these phrases to be in his heart, except He^{-azwj} Makes the Noor to be in his sight, and the certainty in his heart, and Expands the chest for the Eman!

وَ جَعَلَ لَهُ نُورًا مِنْ مَجْلِسِهِ إِلَى الْعَرْشِ بِنَاءً وَ يُبَاهِي بِهِ مَلَائِكَتَهُ فِي كُلِّ يَوْمٍ مَرَّتَيْنِ وَ يَجْعَلُ الْحِكْمَةَ فِي لِسَانِهِ وَ يَرْزُقُهُ حِفْظَ كِتَابِهِ وَ إِنْ لَمْ يَكُنْ حَرِيصًا عَلَيْهِ وَ يُفَقِّهُهُ فِي الدِّينِ وَ يُغْذِفُ لَهُ الْمَحَبَّةَ فِي قُلُوبِ عِبَادِهِ

And He^{-azwj} will Make a shining light for him, from in his place up to the Throne, and He^{-azwj} will Boast to His^{-azwj} Angels with it twice during every day, and He^{-azwj} will Make the wisdom to be upon his tongue, and He^{-azwj} will Grace him memorisation of His^{-azwj} Book, and even if he is not eager upon it, and understanding in the religion, and He^{-azwj} will Cast love for him in the hearts of His^{-azwj} servants!

وَ يُؤْمِنُهُ مِنْ عَذَابِ الْقَبْرِ وَ فِتْنَةِ الدَّجَالِ وَ يُؤْمِنُهُ مِنَ الْقَرْعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ وَ يَحْشُرُهُ فِي زُمْرَةِ الشُّهَدَاءِ وَ يُكْرِمُهُ اللَّهُ وَ يُعْطِيهِ مَا يُعْطِي الْأَنْبِيَاءَ بِكَرَامَتِهِ وَ لَا يَخَافُ إِذَا خَافَ النَّاسُ وَ لَا يَحْزَنُ إِذَا حَزَنَ النَّاسُ

And He^{-azwj} will Secure him from Punishment of the grave and Fitna of Al-Dajjal^{-la}, and He^{-azwj} will Secure him from the greatest panic on the Day of Qiyamah, and Resurrect him in the group of martyrs, and Allah^{-azwj} will Honour him and Give him what He^{-azwj} Gives the Prophets^{-as} with His^{-azwj} Benevolence, and he will not fear when the people fear nor grieve when the people grieve!

وَ يُكْتَبُ عِنْدَ اللَّهِ صِدْقًا وَ يُحْشَرُ يَوْمَ الْقِيَامَةِ وَ قَلْبُهُ سَاكِنٌ مُطْمَئِنٌّ وَ هُوَ مَعْنَى يُكْسَى مَعَ إِبْرَاهِيمَ يَوْمَ الْقِيَامَةِ وَ لَا يَسْأَلُ بِتِلْكَ الدَّعَوَاتِ شَيْئًا إِلَّا أَعْطَاهُ اللَّهُ وَ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَ قَسَمَهُ وَ يُجَاوِرُ الرَّحْمَنُ فِي دَارِ الْجَلَالِ وَ لَهُ أَجْرُ كُلِّ شَهِيدٍ اسْتَشْهَدَ مِنْذُ يَوْمِ خُلِقَتِ الدُّنْيَا

And in the Presence he will be written as a truthful, and will be Resurrected on the Day of Qiyamah while his heart would be reassured, and he would be from the ones who will be garmented along with Ibrahim^{-as} on the Day of Qiyamah, and he will not ask Allah^{-azwj} for anything with these supplications except Allah^{-azwj} would Give him, and if he were to vow upon Allah^{-azwj} he would accomplish his vow, and he will be a neighbour of the Beneficent in the Majestic house, and for him would be Recompense of every martyr who has been martyred since the day the world was created’.

قَالَ النَّبِيُّ ص وَ مَا دَارُ الْجَلَالِ يَا ابْنَ سَلَامٍ

The Prophet^{-saww} said: ‘And what is the Majestic house, O Ibn Salam?’

قَالَ جَنَّةُ عَدْنٍ وَ هُوَ مَوْضِعُ عَرْشِ الرَّحْمَنِ رَبِّ الْعِزَّةِ وَ هِيَ فِي جِوَارِ اللَّهِ

He said, ‘The Garden of Eden, and it is a place of the Throne of the Beneficent, the Lord^{-azwj} of Might, and it is in the neighbourhood of Allah^{-azwj}’.

قَالَ ابْنُ سَلَامٍ فَعَلِمْنَا يَا رَسُولَ اللَّهِ وَ مَنْ عَلَيْنَا كَمَا مَنَّ اللَّهُ عَلَيْنِكَ

Ibn Salam said, ‘Teach us, O Rasool-Allah^{-saww}, and confer upon us just as Allah^{-azwj} has Conferred upon you^{-saww}!’

قَالَ النَّبِيُّ ص خَرُّوا لِلَّهِ سُجْدًا

The Prophet^{-saww} said: ‘Fall into Sajdah for Allah^{-azwj}!’

قَالَ فَخَرُّوا سُجْدًا فَلَمَّا رَفَعُوا رُءُوسَهُمْ قَالَ النَّبِيُّ ص قَوْلُهُ- يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ الْمَرْهُوبُ مِنْكَ جَمِيعُ خَلْقِكَ يَا نُورَ النُّورِ أَنْتَ الَّذِي احْتَجَبَتْ دُونَ خَلْقِكَ فَلَا تُدْرِكُ نُورَكَ نُورٌ

He (the narrator) said, ‘They fell into Sajdah. When they raised their heads, the Prophet^{-saww} said: ‘O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! Your^{-azwj} are the awed from entirety of Your^{-azwj} creatures! O Noor of the Noor(s)! You^{-azwj} are the One veiled from all Your^{-azwj} creatures, so no light can realise Your^{-azwj} Noor!’

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ الرَّفِيعُ الَّذِي ارْتَفَعَتْ فَوْقَ عَرْشِكَ مِنْ فَوْقِ سَمَائِكَ فَلَا يَصِفُ عَظَمَتَكَ أَحَدٌ مِنْ خَلْقِكَ يَا نُورَ النُّورِ قَدِ اسْتَنَارَ بِنُورِكَ أَهْلُ سَمَائِكَ وَ اسْتَضَاءَ بِضَوْوَتِكَ أَهْلُ أَرْضِكَ

O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! You^{-azwj} are the Lofty Who is Lofty above Your^{-azwj} Throne and from above Your^{-azwj} skies! Thus, Your^{-azwj} Magnificence cannot be described by anyone of Your^{-azwj} creatures! O Noor of the Noor! By Your^{-azwj} Noor are irradiated people of the Your^{-azwj} skies and illuminated by Your^{-azwj} Illumination are people of Your^{-azwj} earth!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْتَ الَّذِي لَا إِلَهَ غَيْرُكَ تَعَالَيْتَ عَنْ أَنْ يَكُونَ لَكَ شَرِيكَ وَ تَعَظَّمْتَ عَنْ أَنْ يَكُونَ لَكَ وَلَدٌ وَ تَكْرَهْتَ عَنْ أَنْ يَكُونَ لَكَ شَبِيهٌ وَ جَبَّهْتَ عَنْ أَنْ يَكُونَ لَكَ ضِدٌّ

O Allah-azwj! O Allah-azwj! O Allah-azwj! You-azwj are the One Who, there is no god apart from You-azwj! You-azwj are more Exalted from there being an associate for You-azwj, and You-azwj are more Magnificent from there being a son for You-azwj, and Your-azwj are more Honourable than there being a resemblance for You-azwj, and You-azwj more Forceful from there being an opponent for You-azwj!

فَأَنْتَ اللَّهُ الْمَحْمُودُ بِكُلِّ لِسَانٍ وَ أَنْتَ الْمَعْبُودُ فِي كُلِّ مَكَانٍ وَ أَنْتَ الْمَذْكُورُ فِي كُلِّ أَوَانٍ وَ زَمَانٍ يَا نُورَ النُّورِ كُلُّ نُورٍ خَامِدٌ لِنُورِكَ يَا مَلِيكَ كُلِّ مَلِيكَ
يَقْتَنِي غَيْرُكَ يَا دَائِمُ كُلِّ حَيٍّ يَمُوتُ غَيْرُكَ

You-azwj are Allah-azwj, the Praise with every tongue, and You-azwj are the worshipped in every place, and You-azwj are the mentioned in every season (time)! O Light of every light! O King of every king! Others will perish, O permanent! Every living being will die apart from You-azwj!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ الرَّحِيمُ الرَّحِيمُ يَا مَنْ تَطْفِي بِمَا غَضَبَكَ وَ تَكْفُفُ بِمَا عَذَابَكَ وَ تَرْزُقُنِي بِمَا سَعَادَةٌ مِنْ عِنْدِكَ وَ تُحْلِي بِمَا دَارَكَ الَّتِي تُسَكِّنُهَا خَيْرَتِكَ
مِنْ خَلْقِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! O Allah-azwj! O Allah-azwj! The Beneficent, the Merciful! Mercy me with such Mercy extinguishing Your-azwj Wrath by it, and Suffice Your-azwj Punishment by it, and Grace me by its good fortune from Your-azwj Presence, and Legalise by it for me Your-azwj House which You-azwj will be Settling Your-azwj good people from Your-azwj creatures in it, O most Merciful of the merciful ones!

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْفَاحِشَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ وَ لَمْ يَهْتِكِ السِّرَّ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا
صَاحِبَ كُلِّ نَجْوَى وَ يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنِّ يَا مُبْتَدِئًا بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا

O the One Who Reveals the beautiful! O the One Who Conceals the ugliness! O the One Who does not Seize for the crimes! O the One Who does not Violate the privacy! O Mighty of the Pardon! O Excellent of the Overlooking! O Capacious of the Forgiveness! O Extender of the Hands with the Mercy! O Companion of every whisper! O Ultimate of every complaint! O Benevolent of the Pardon! O Mighty of the Conferment! O Initiator with the bounty before it is deserved!

يَا رَبَّاهُ يَا رَبَّاهُ وَ يَا سَيِّدَاهُ وَ يَا أَمَلَاهُ وَ يَا غَايَةَ رَغْبَتَاهُ أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي فِي النَّارِ

O Lord-azwj, O Lord-azwj, and O Chief, and O Hope, and O Peak of desires! I ask You-azwj, O Allah-azwj, O Allah-azwj, O Allah-azwj not to Grill my body in the Hellfire!

قَالَ يَا رَسُولَ اللَّهِ وَ مَا ثَوَابُ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ

He said, 'O Rasool-Allah-saww, and what is Reward of the one who says these phrases?'

قَالَ هِيَئَاتِ هِيَئَاتِ انْقَطَعَ الْقَلَمُ لَوْ اجْتَمَعَ مَلَائِكَةُ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ عَلَى أَنْ يَصِفُوا ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ لَمَا وَصَفُوا مِنْ أَلْفِ جُزْءٍ
وَاحِدًا

He^{-saww} said: 'Far be it! Far be it! The Pen will terminate! Even if Angels of the seven skies and seven earths were to gather upon describing that up to the Day of Qiyamah, they would not (be able to) describe one part of a thousand!'

وَذَكَرَ عَ هَذِهِ الْكَلِمَاتِ ثَوَاباً وَ فَضَائِلَ كَثِيرَةً لَا يُحْتَمَلُ دَرْجُهَا هَاهُنَا افْتَصَرْنَا عَلَى ذِكْرِ الْمَقْصُودِ خِشْيَةَ التَّطْوِيلِ.

And he^{-asws} mentioned for these phrases Rewards and many merits! It is not possible to mention these over here. We have abridged these based upon mention of the purpose, fearing the prolongation".¹³

12- مَكَا، مَكَارِمِ الْأَخْلَاقِ كَانَ مِنْ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ سَأَلَكَ الْعَافِيَةَ وَ شَكَرَ الْعَافِيَةَ وَ تَمَامَ الْعَافِيَةَ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) 'Makarim Al-Akhlaq' –

'It was from a supplication of the Prophet^{-saww}: 'O Allah^{-azwj}! I ask You^{-azwj} for the well-being, and thanking for the well-being, and complete well-being in the world and the Hereafter!'"¹⁴

13- ضَا، فَفَهَ الرِّضَا عَلَيْهِ السَّلَامُ دُعَاءَ اللَّهِ إِنَّكَ كُنْتَ قَبْلَ الْأَزْمَانِ وَ قَبْلَ الْكَوْنِ وَ الْكَيْفِيَّةِ وَ الْكَائِنِ وَ عَلِمْتَ بِمَا تُرِيدُ أَنْ تَكُونَ قَبْلَ تَكْوِينِ الْأَشْيَاءِ وَ كَانَ عِلْمُكَ السَّابِقَ فِيمَا تُرِيدُ أَنْ تَكُونَ قَبْلَ التَّكْوِينِ وَ الْعِلْمُ فَعِلْمُكَ دَائِمَةٌ غَيْرٌ مُكْتَسَبٍ لَمْ تَزَلْ كُنْتَ عَالِماً مُوجُوداً وَ الْجَهْلُ عَنْكَ نَافِياً

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}, a supplication – 'O Allah^{-azwj}! You^{-azwj} Existed before the times, and before the universe, and the existence, and the existing beings, and You^{-azwj} have Known with what You^{-azwj} Want to happen before the things come into being, and Your^{-azwj} preceding Knowledge was regarding what You^{-azwj} Want to happen, before its coming into being, and the Knowledge is Your^{-azwj} Acton, perpetual without being attained. You^{-azwj} have not ceased to be Knower, Existing, and the ignorance is negated from You^{-azwj}!

فَأَنْتَ بَادِي الْأَبَدِ وَ قَادِمُ الْأَزَلِ وَ دَائِمُ الْقَدَمِ لَا تُوصَفُ بِصِفَاتٍ وَ لَا تُنْعَثُ بِوَصْفٍ وَ لَا تُلْحَقُ بِالْحَوَاسِرِ وَ لَا تُضْرَبُ فِيكَ الْأَمْثَالُ وَ لَا تُقَاسُ بِقِيَاسٍ وَ لَا تُحَدُّ بِحُدُودٍ

You^{-azwj} are the Initiator of the forever, and Ancient of the pre-existence, and the permanent of the ever-lasting. You^{-azwj} cannot be described with Your^{-azwj} Attributes, nor can You^{-azwj} be Attributed with a description, nor can You^{-azwj} be realised with the sensory perceptions, nor can the examples be struck regarding You^{-azwj} nor can You^{-azwj} be compared with a comparison, nor can You^{-azwj} be defined by limitations!

لَيْسَ لَكَ مَكَانٌ يُعْرَفُ وَ لَا لَكَ مَوْضِعٌ يُنَالُ لَا فَوْقَكَ مُنْتَهَى وَ لَا عَنْكَ انْتِهَاءٌ وَ لَا خَلْفَكَ إِدْرَاكٌ وَ لَا أَمَامَكَ مُصَادِفٌ بَلْ أَيْنَ تَوَجَّهَ الْوَاجِهُونَ فَأَنْتَ هُنَاكَ

There isn't any place known for You^{-azwj}, nor is there any place for You^{-azwj} to attain! There is no peak above You^{-azwj} nor any end-point about You^{-azwj}, nor is there any realisation behind

¹³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 11

¹⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 12

You^{-azwj}, nor any encountering in front of You^{-azwj}! But, wherever the faces turn to, You^{-azwj} are over there!

لَمْ تَزَلْ لَا يُحِيطُ بِكَ الْأَشْيَاءُ بَلْ تُحِيطُ بِالْأَشْيَاءِ مُخْتَوٍ بِهَا مُتَجَبِّحٍ عَنْ مُرُوبَةِ الْمُخْلُوقِينَ وَ هُمْ عَنْكَ غَيْرُ مُتَجَبِّحِينَ تَرَى وَ لَا تُرَى وَ أَنْتَ فِي الْمَلَا الْأَعْلَى تَسْمَعُ وَ تَرَى وَ تَعْلَمُ مَا يَخْفَى وَ أَحْفَى فَتَبَارَكْتَ وَ تَعَالَيْتَ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا.

You^{-azwj} did not cease to be, nor do things encompass You^{-azwj}, but You^{-azwj} Encompass the things, Enveloping these, veiled from being seen by the created beings, and they are not veiled from You^{-azwj}! You^{-azwj} See but cannot be seen, and You^{-azwj} are in the Exalted Assembly. You^{-azwj} Hear, and See, and Know what is hidden, and more concealed. Blessed are You^{-azwj} and Exalted from what they are saying, Exalted, Great!"¹⁵

دُعَاءُ آخِرٍ لِي اللَّهُمَّ أَنْتَ أَنْتَ كَمَا أَنْتَ حَيْثُ أَنْتَ لَا يَعْلَمُ أَحَدٌ كَيْفَ أَنْتَ إِلَّا أَنْتَ لَا تُحُولُ عَمَّا كُنْتَ فِي الْأَزَلِ حَيْثُ كُنْتَ وَ لَا تُزُولُ وَ لَا تَوَلَّى أَوْلِيَّتِكَ مِثْلَ آخِرِيَّتِكَ وَ آخِرِيَّتِكَ مِثْلَ أَوْلِيَّتِكَ

Another supplication of mine – ‘O Allah^{-azwj}! You^{-azwj}! You^{-azwj} are just as You^{-azwj} wherever You^{-azwj} are! No one knows how You^{-azwj} are except You^{-azwj}! There is no transformation from what Your^{-azwj} were in the eternity wherever You^{-azwj} were, nor do You^{-azwj} decline, nor does Your^{-azwj} firstness turn around like Your^{-azwj} lastness, and Your^{-azwj} lastness is like Your^{-azwj} firstness!

إِذَا أَفْنَى الْخَلَائِقُ وَ أَظْهَرَ الْحَقَائِقُ لَا يَعْرِفُ بِمَكَانِكَ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُكْرَمٌ وَ لَا أَحَدٌ يَعْرِفُ أَيْنَتَكَ وَ لَا كَيْفِيَّتَكَ وَ لَا كَيْنُونِيَّتَكَ

When the creatures perish and the realities are revealed, no one will know of Your^{-azwj} place, neither an Angel of Proximity, nor an honourable Prophet^{-as}, nor will anyone know Your^{-azwj} whereabouts, nor Your^{-azwj} qualitative state, nor (the essence of) your existence.

فَأَنْتَ الْأَحَدُ الْأَبَدُ وَ مُلْكُكَ سَرْمَدٌ وَ سُلْطَانُكَ لَا يَنْقُضِي لَا لَكَ زَوَالٌ وَ لَا لِمَلِكِكَ نَقَادٌ وَ لَا لِسُلْطَانِكَ تَغْيِيرٌ

You^{-azwj} are the First, the permanent, and Your^{-azwj} kingdom is perpetual, and Your^{-asws} Authority will not terminate, nor is there any decline for You^{-azwj}, nor any depletion for Your^{-azwj} Kingdom, nor any change for Your^{-azwj} Authority!

مُلْكُكَ دَائِمٌ وَ سُلْطَانُكَ قَدِيمٌ مِنْكَ وَ بِكَ لَا بِأَحَدٍ وَ لَا مِنْ أَحَدٍ لِأَنَّكَ لَمْ تَزَلْ كُنْتَ الْأَزَلُ بِكَ لَا أَنْتَ بِهِ أَنْتَ الدَّوَامُ لَمْ تَزَلْ سُبْحَانَكَ وَ تَعَالَيْتَ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا.

Your^{-azwj} Kingdom is permanent, and Your^{-azwj} Authority is Ancient from You^{-azwj}, and with You^{-azwj}, not with anyone (else), nor from anyone (else), because You^{-azwj} have not ceased to be. The eternity was with You^{-azwj}, You^{-azwj} were not with it. You^{-azwj} are the permanent! You^{-azwj} have not ceased to be. Glory be to You^{-azwj}, and You^{-azwj} are more Exalted than what they are saying. Exalted, Great!"¹⁶ (Not a Hadeeth)

¹⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 13 a

¹⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 13 b

دُعَاءَ حَسَنٍ بَلِيغٍ لِي اللَّهُمَّ إِنِّي أَتَوَسَّلُ إِلَيْكَ فِي يَوْمٍ فَقْرِي وَ فَاقَتِي عِنْدَ تَحْيِرِي وَ عِنْدَ انْقِطَاعِ حُجَّتِي بِحُبِّكَ وَ بِحَبِيبِكَ وَ بِالَّذِي اتَّخَذْتَ إِبْرَاهِيمَ مِنْ أَجْلِهِ خَلِيلًا وَ كَلَّمْتَ مُوسَى مِنْ كَرَامَتِهِ فِي طُورِ سَيْنَاءَ مِنْ وَرَائِهِ بِكَلَامٍ

An excellent, eloquent supplication of mine – ‘O Allah^{-azwj}! I seek means to You^{-azwj} during a day of my poverty and my destitution at my confusion, and at termination of my arguments by Your^{-azwj} Love and Your^{-azwj} Beloved, and by which You^{-azwj} had Taken Ibrahim^{-as} as a friend for its reason, and Conversed with Musa^{-as} from Your^{-azwj} Benevolence in (the mount) Toor of Sinai from behind it with a Speech!

وَ نَفَعْتَنِي فِي مَرْبَمٍ بِهِ مِنْ رُوحِكَ وَ هُوَ نُورُكَ السَّاطِعُ وَ ضِيَاؤُكَ اللَّامِعُ أَنْوَرُ نُورًا وَ أَشْرَقَ سَنَاءً وَ أَضْوَاءُ ضِيَاءً وَ أَعَزُّ مِنْ خَلْفَتٍ وَ أَفْضَلُ مَنْ فَطَرْتِ وَ أَوَّلُ مَنْ ابْتَدَعْتَ وَ آخِرُ مَنْ أَظْهَرْتَ رُوحَكَ وَ نُورَكَ وَ قُدْسَكَ

And You^{-azwj} Blew into Maryam^{-as} by it from Your^{-azwj} Spirit, and it is Your^{-azwj} shining Noor and Your^{-azwj} sparkling illumination, the most radiant light, and the shiniest splendour, and the brightest illumination, and the dearest of Your^{-azwj} creatures, and most superior of the ones You^{-azwj} Originated, and the first one You^{-azwj} Initiated, and last of the ones You^{-azwj} Revealed. Your^{-azwj} Spirit, and Your^{-azwj} Noor, and Your^{-azwj} Holiness!

بِهِ كَوْنُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ خِتَامُ رُسُلِكَ وَ افْتِتَاحُ أَنْبِيَائِكَ حَجَّتُكَ الْكُبْرَى وَ آيَاتُكَ الْأَسْنَى وَ بَابُكَ الْقُصْوَى وَ حِجَابُكَ الْأَدْنَى وَ كَلِمَتُكَ الْعُلْيَا مَدِينَتُهُ عِلْمِكَ وَ مَعْدَنُ حِكْمَتِكَ وَ مُنْتَهَى سِرِّكَ مِيثَاقُ الْأَنْبِيَاءِ وَ عَهْدُ الشُّهَدَاءِ مِنْ أَنْبَتِ الْمُرْسَلِينَ

Due to him^{-sawww} exist the former ones and the latter ones, and he^{-sawww} is last of Your^{-azwj} Messengers^{-as}, and Your^{-azwj} Prophets^{-as} began Your^{-azwj} great manifesto, and Your^{-azwj} most Magnificent sign, and the most splendid of Your^{-azwj} signs, and Your^{-azwj} ultimate door, and Your^{-azwj} lowest veil, and Your^{-azwj} most exalted Word, city of Your^{-azwj} Knowledge, and Mine of Your^{-azwj} Wisdom, and ultimate of Your^{-azwj} secret, Covenant of the Prophets^{-as}, and pact of the martyrs, from the firmest of the Messengers^{-as}!

أَصْلُ الْأَوْصِيَاءِ وَ فَرْعُ الْأَنْبِيَاءِ أَكْرَمُ الْبَرَّةِ وَ صَانِي الصَّفْوَةِ خَيْرُ الثَّقَلَيْنِ وَ أَكْرَمُ مَنْ فِي الْخَافِقِينَ إِلَى عَيْنِ الْمَشْرِقَيْنِ وَ مَا فِي الْمَغْرِبَيْنِ سَيِّدُ مَنْ مَضَى مِنَ الْأَوَّلِينَ وَ سَيِّدُ مَنْ بَقِيَ مِنَ الْآخِرِينَ

Root of the successors^{-as}, and branch of the pious ones, most honourable of the righteous ones, and most elite of the elites, best of the ‘Saqaalayn’ (Jinn and humans), and most honourable of the ones in the two ends (sky and the earth) to the eyes of the two easts and what is in the two wests, chief of the one past from the former ones, and chief of the one remaining from the latter ones!

الْخَالِصُ الْمُخْلِصُ الصَّفْوَةُ الصَّفْوَةُ السَّيِّدُ الْبُرِّ تَاجُ الْأَنْبِيَاءِ وَ إِكْبِلُ الرُّسُلِ وَ فَخْرُ الثَّقَلَيْنِ وَ افْتِحَاؤُ الْمَلَائِكَةِ عَلِمَ الْهُدَى وَ طُودُ الثَّقَى وَ النُّورُ فِي الدُّجَى الْقَمَرُ الْبَاهِرُ وَ النَّجْمُ الرَّاهِرُ وَ الْكَوْكَبُ الدَّرِّيُّ مِيزَانُ الْعَدْلِ وَ الصِّرَاطُ الْمُسْتَقِيمُ

The pure, the sincere, the elite, the elite, the chief, the righteous crown of the Prophets^{-as}, and the pinnacle of Messengers^{-as}, and pride of the ‘Saqaalayn’ (jinn and humans), and the pride of Angels, the flag of guidance, and peak of piety, and the light in the darkness, the full shining moon, and the blossoming star, and the shining star, the scale of justice, and the Straight Path!

مَنَارُ دِينِ اللَّهِ وَ قَنَادِيلُ الرُّسُلِ وَ أَرْكَانُ الدِّينِ الْأَعْلَى وَ عُمُدُ الْإِسْلَامِ مَهَابِطُ الْوَحْيِ أَلْكَ وَ أَهْلُكَ وَ أَجْنَابُكَ وَ أَمْنَاؤُكَ وَ أَصْفِيَاءُكَ وَ نُجَبَاءُكَ وَ نُجَبَاؤُكَ وَ نُقَبَاءُكَ وَ أَتْقِيَاءُكَ وَ شُهَدَاؤُكَ وَ خُلَفَاؤُكَ وَ كُرَمَاءُكَ وَ حُلَمَاءُكَ وَ عِرْفَاؤُكَ وَ حُكَمَاءُكَ وَ عِلْمَاءُكَ وَ أَدْبَاءُكَ وَ أَمْنَاؤُكَ وَ نَظَرَاءُكَ وَ شَفَعَاءُكَ وَ عَظَمَاءُكَ

Minaret of the religion of Allah^{-azwj} and lantern of the Messengers^{-as}, and the exalted pillars of religion, and supports of Al-Islam, platforms of the revelation, his^{-saww} Progeny^{-asws}, and his^{-saww} family, and Your^{-azwj} loved ones, and Your^{-azwj} trustees, and Your^{-azwj} elites, and Your^{-azwj} captains, and Your^{-azwj} captains, and Your^{-azwj} chiefs, and Your^{-azwj} pious ones, and Your^{-azwj} martyrs, and Your^{-azwj} caliphs, and Your^{-azwj} honourable ones, and Your^{-azwj} forbearing ones, and Your^{-azwj} gnostic(s), and Your^{-azwj} wise ones, and Your^{-azwj} scholars, and you're your^{-azwj} teachers, and Your^{-azwj} trustees, and your Your^{-azwj} peers, and Your^{-azwj} interceders, and Your^{-azwj} mighty ones!

ثُمَّ بِخَلِيلِكَ الَّذِي سَمَّيْتَهُ بِاسْمِكَ وَ فَرَضْتَ طَاعَتَهُ عَلَى عِبَادِكَ وَ افْتَرَضْتَ مَوَدَّتَهُ عَلَى خَلْقِكَ ثُمَّ آي طه وَ يس وَ الْحَوَامِيمِ وَ الطَّوَّاسِينِ وَ كَهَيْعِصِ ذِكْرِكَ الْحَكِيمِ وَ رَحْمَتِكَ الْبَسِيطِ نَجَاةِ الْمُؤْمِنِينَ وَ هَلَاكِ الْكَافِرِينَ

Then by Your^{-azwj} friend whom You^{-azwj} Named with Your^{-azwj} Name, and Imposed obedience to him^{-asws} upon Your^{-azwj} servants, and Imposed his^{-asws} cordiality upon Your^{-azwj} creatures. The Progeny^{-asws} of Ta Ha, and Yaseen, and 'Al Hawameem', and Kaf Ha Ya Ayn Saad, Your^{-azwj} Wise Reminder, and Your^{-azwj} extensive Mercy, salvation of the Momineen and destruction of the Kafirs!

وَجْهِكَ الْكَرِيمِ الَّذِي لَا يُنْكِي وَ لَا يُغْنِي وَ لَا يَهْلِكُ مَعَ الْهَالِكِينَ وَ جَنْبِكَ الْأَوْجِبِ وَ يَدِكَ الْعُلْيَا وَ عَيْنِكَ الْأَوْفَى صَاحِبِ مِيمِ وَ عَيْنِ وَ فَاءِ وَ حِ وَ ي وَ هِي هُمْ الْبَرَّةُ؟؟؟ الْغَرِيُّ الْخَيْرَةُ فَصَلَّوْا اللَّهُ عَلَيْهِمْ وَ عَلَى ذُرِّيَّتِهِمْ وَ سَلِّمْ تَسْلِيمًا

Your^{-azwj} honourable Face which is neither vanquished, nor perish, nor destroyed with the destroyed ones, and Your^{-azwj} most Obligated Side, and Your^{-azwj} upper Hand, and Your^{-azwj} most loyal Eye, Master of 'Meem', and 'Ayn', and 'Fa', and 'Ha', and 'Ya', and these, they are the righteous ones, the esteemed, the good. Salawaat of Allah^{-azwj} be upon them^{-asws} and upon their^{-asws} offspring, and abundant greetings!

اللَّهُمَّ إِنِّي بِهِمْ وَ بِكَ وَ بِكَ وَ بِهِمْ وَ لَهُمْ وَ لَكَ وَ لَكَ وَ لَهُمْ

O Allah^{-azwj}! I am with them^{-asws} and with You^{-azwj}, and with You^{-azwj} and with them^{-asws}, and for them^{-asws} and for You^{-azwj}, and for You^{-azwj} and for them^{-asws}!

اللَّهُمَّ فَصَلِّ عَلَيْهِمْ وَ عَلَى آلِهِمْ وَ سَلِّمْ تَسْلِيمًا

O Allah^{-azwj}! Send Salawaat upon them^{-asws} and upon their^{-asws} Progeny^{-asws} and abundant greetings!

اللَّهُمَّ إِنَّكَ تَعْلَمُ مِنْ حَقِّهِمْ مَا لَا أَعْلَمُ أَنَا فَتَعْرِفْ مِنْ فَضْلِهِمْ مَا لَا أَعْرِفُ أَنَا

O Allah^{-azwj}! You^{-azwj} Know of their^{-asws} rights what I don't know, so Introduce from their^{-asws} merits what I don't know!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهِمْ وَبِحُجَّتِهِمْ وَبِفَضْلِهِمْ وَبِشَرَفِهِمْ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَعَلَيْهِمْ وَعَلَى آلِهِمْ وَسَلِّمْ تَسْلِيمًا وَأَنْ تُقْضِيَ حَاجَتِي صَغِيرَهَا وَكَبِيرَهَا مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ مَا لَكَ فِيهِ رِضَىٰ وَ لِي فِيهَا صَلَاحٌ

O Allah-azwj! I ask You-azwj by them-asws, and by their-asws rights, and by their-asws merits, and by their-asws nobilities, to Send Salawaat upon Muhammad-saww and upon them-asws and upon their-asws Progenies, and abundant greetings, and to fulfil my needs, their small ones and their big ones, from needs of the world and the Hereafter, what there is Satisfaction for You-azwj in it and correction for me in it!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجِبِ حَقِّكَ وَحَقِّهِمْ عَلَيْنَا وَبِمَا لَدَيْكَ مِنْ فَضْلِهِمْ وَحُرْمَتِهِمْ عِنْدَكَ أَنْ تُصَلِّيَ عَلَيْنَا وَعَلَى آلِهِمْ وَسَلِّمْ تَسْلِيمًا وَأَنْ تُغْفِرَ لَنَا جَمِيعَ مَا قَدْ عَلِمْتَ مِنَّا مِنْ ذُنُوبِنَا صَغِيرَهَا وَكَبِيرَهَا وَسِرِّهَا وَعَلَانِيَتِهَا وَمَا قَدْ أَحْصَيْتَ عَلَيْنَا بِمَا قَدْ نَسِينَا مَغْفِرَةً عَظِيمًا

O Allah-azwj! I ask You-azwj by Your-azwj obligatory right, and their-asws rights upon us, and with what are their-asws merits with You-azwj and their-asws sanctities in Your-azwj Presence, to Send Salawaat upon them-asws, and upon their-asws Progenies, and abundant greetings, and for Forgive for us what You-azwj have Known from us of our sins, their minor and their major, and their secretive and their open, and You-azwj have Counted upon us from what we have forgotten, a mighty Forgiveness!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهِمْ صَلَّى اللَّهُ عَلَيْهِمْ مِنْ جَمِيعِ كَرَامَتِكَ وَجَمِيعِ خَيْرِكَ وَجَمِيعِ غَافِيَتِكَ وَمَا قَدْ سَأَلُوهُمْ عَ وَأَعُوذُ مِنْ جَمِيعِ آفَاتِكَ وَالْعَاهَاتِ وَشَرِّ كُلِّ ذِي شَرٍّ وَمَا قَدْ اسْتَعَاذُوا هُمْ

O Allah-azwj! I ask You-azwj by them-asws, may Allah-azwj Send Salawaat upon them-asws, from entirety of Your-azwj honours and entirety of Your-azwj goodness and entirety of Your-azwj well-being, and what they-asws had asked for, and I seek Refuge from entirety of the calamities and the disabilities, and evil of every one with evil what they-asws had sought Refuge from!

يَا رَحْمَانُ يَا رَحِيمُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ وَعَلَى أَخِيهِ وَوَصِيهِ أَمِيرِ الْمُؤْمِنِينَ وَسَلِّمْ تَسْلِيمًا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

O Beneficent! O Merciful! There is no god except You-azwj! Glory be to You-azwj! I have been from the unjust ones, and You-azwj are most Merciful of the merciful ones, and may Allah-azwj Send Salawaat upon chief of the former ones and the latter ones, and upon his-saww brother-asws, and his-saww successor Amir Al-Momineen-asws, and abundant greetings, and there is neither might nor strength except with Allah-azwj the Exalted, the Magnificent!"¹⁷ (Not a Hadeeth)

14- كشف، كشف الغمة من دلائل الحميري عن أبي هاشم الجعفي قال: كتبت إلى أبي محمد ع بعض مواليه يسأله أن يعلمه دعاء فكتب إليه أن ادع بهذا الدعاء

(The book) 'Kashf Al Ghumma', from 'Dalaail' of Al Himeyri, from Abu Hashim Al Ja'fary who said,

¹⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 13 c

'Abu Muhammad^{-asws} was written to by one of his^{-asws} friends asking him^{-asws} to teach him a supplication. He^{-asws} wrote to him this supplication: -

يَا أَسْمَعَ السَّمَاعِينَ وَ يَا أَبْصَرَ الْمُبْصِرِينَ وَ يَا عَزَّ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَوْسَعَ لِي فِي رِزْقِي وَ مُدَّ لِي فِي عُمرِي وَ ائْتِنِي عَلَيَّ بِرَحْمَتِكَ وَ اجْعَلْنِي مِمَّنْ تَنْتَصِرُ بِهِ لِديْنِكَ وَ لَا تَسْتَبْدِلْ بِي غَيْرِي

'O most Listening of the listeners, and O most Insightful of the insightful ones, and O Honour of the beholders, O Swiftest of the reckoners, and O most Merciful of the merciful ones, and O Wisest of the wise ones! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-asws}, and Expand for me in my sustenance, and Extend for me in my lifespan, and Confer upon me by Your^{-azwj} Mercy, and Make me from the ones You^{-azwj} will be Helped with for Your^{-azwj} religion, and do not Replace me with others!'

قَالَ أَبُو هَاشِمٍ فَقُلْتُ فِي نَفْسِي اللَّهُمَّ اجْعَلْنِي فِي حِزْبِكَ وَ فِي زُمْرَتِكَ

Abu Hashim said, 'I said within myself, 'O Allah^{-azwj}! Make me to be in Your^{-azwj} party and in Your^{-azwj} group!'

فَأَقْبَلَ عَلَيَّ أَبُو مُحَمَّدٍ فَقَالَ أَنْتَ فِي حِزْبِهِ وَ فِي زُمْرَتِهِ إِذْ كُنْتُ بِاللَّهِ مُؤْمِنًا وَ لِرَسُولِهِ مُصَدِّقًا وَ لِأَوْلِيَائِهِ عَارِفًا وَ هُمْ تَابِعًا فَأَبَشِرْ ثُمَّ أَبَشِرْ.

Abu Muhammad^{-asws} turned to face me. He^{-asws} said: 'You are in His^{-azwj} party and in His^{-azwj} group when you were a believer in Allah^{-azwj} and a ratifier of His^{-azwj} Rasool^{-saww}, and a recogniser of His^{-azwj} Guardians, and a follower of them^{-asws}! So, receive glad tidings, then receive glad tidings (again)!'¹⁸

15- كَش، رجال الكشي طاهر بن عيسى الوزاري عن جعفر بن محمد بن أيوب عن صالح بن أبي حماد عن ابن أبي الخطاب عن محمد بن سينان عن محمد بن زيد الشحام قال: دخلت على أبي عبد الله ع فقلت له علمني دعاء

(The book) 'Rijal' Al Kashi – Tahir Bin Isa Al Warraq, from Ja'far Bin Muhammad Bin Ayoub, from Salih Bin Abu Hammad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Muhammad Bin Zayd Al Shaham who said,

'I entered to see Abu Abdullah^{-asws}. I said to him^{-asws}, 'Teach me a supplication!'

قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ وَ آمَنْ سَخَطُهُ عِنْدَ كُلِّ عَثْرَةٍ يَا مَنْ يُعْطِي الْكَثِيرَ بِالْقَلِيلِ وَ يَا مَنْ أَعْطَى مَنْ سَأَلَهُ تَحْنُناً وَ رَحْمَةً يَا مَنْ أَعْطَى مَنْ سَأَلَهُ وَ لَمْ يَعْرفْهُ

He^{-asws} said: 'Write, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O the One I hope to for every good, and (seek) security from His^{-azwj} Wrath at every stumble! O the One Who Give the lot for the little, and O Who Gives Graciously and Mercifully! O the One Who Gives the one who does not ask Him^{-azwj} and does not recognise Him^{-azwj}!

صَلَّى عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَعْطَانِي بِمَسْأَلَتِكَ خَيْرَ الدُّنْيَا وَ جَمِيعَ خَيْرِ الْآخِرَةِ فَإِنَّهُ غَيْرُ مَنْقُوصٍ لِمَا أُعْطِيتَ وَ زِدْنِي مِنْ سَعَةِ فَضْلِكَ يَا كَرِيمُ

¹⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 14

Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and Give me with asking You^{-azwj}, goodness of the world and entire goodness of the Hereafter for there is no deficiency of what You^{-azwj} have Given, and Increase me from vastness of Your^{-azwj} Grace! O Benevolent!’

ثُمَّ رَفَعَ يَدَهُ فَقَالَ يَا ذَا الْمَرِّ وَالطَّوْلِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا ذَا النِّعْمَاءِ وَالْجُودِ اِرْحَمْ شَيْبَتِي مِنَ النَّارِ

Then he^{-asws} raised his hands. He^{-asws} said: ‘O with the Conferment and the Leniency! O with the Majesty and the Benevolence! O with the bounties and the Generosity! Mercy my old age from the Hellfire!’

ثُمَّ وَضَعَ يَدَيْهِ عَلَى لِحْيَتِهِ وَ لَمْ يَرْفَعْهُمَا إِلَّا وَ قَدْ امْتَلَأَ ظَهْرُهُ كَفَيْهِ دُمُوعًا.

Then he^{-asws} placed his^{-asws} hands upon his^{-asws} beard and did not raise them except and the back of his palm was filled with tears”¹⁹.

16- جمع، جامع الأخبار دُعَاءٌ مَرْوِيُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أُعُوذُ بِكَ مِنْ سُوءِ الْقَضَاءِ وَ سُوءِ الْقَدْرِ وَ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَالِدِ.

(The book) ‘Jamie Al Akhbar’ –

‘A supplication reported from the Prophet^{-saww}: ‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of the Decree, and evil of the Pre-determination, and evil of the scenario regarding the family, and the wealth, and the children!’²⁰

وَ مِنْ دُعَائِهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَيِّ بَطْنِي وَ فَقْرٍ يُسِيئُنِي وَ هَوَى يُزِدُنِي وَ عَمَلٍ يُخْزِينِي وَ جَارٍ يُؤْذِينِي.

And from his^{-saww} supplication: ‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from riches making me arrogant, and poverty despairing me, and whims regressing me, and deeds disgracing me, and a neighbour hurting me!’²¹

وَ مِنْ دُعَائِهِ اللَّهُمَّ اجْعَلْنَا مَشْغُولِينَ بِأَمْرِكَ آمِنِينَ بِوَعْدِكَ آسِئِينَ مِنْ خَلْقِكَ آتِسِينَ بِكَ مُسْتَوْحِشِينَ مِنْ غَيْرِكَ رَاضِينَ بِقَضَائِكَ صَابِرِينَ عَلَى بَلَائِكَ شَاكِرِينَ عَلَى نِعْمَاتِكَ

A from his supplication: ‘O Allah^{-azwj}! Make us to be pre-occupied with Your^{-azwj} Commands, believers in Your^{-azwj} Promise, despairing from Your^{-azwj} creatures, comforted with You^{-azwj} lonely from others, satisfied with Your^{-azwj} Decree, patient upon Your^{-azwj} afflictions, thankful upon Your^{-azwj} bounties!

مُتَلَدِّدِينَ بِذِكْرِكَ فَرِحِينَ بِكِتَابِكَ مُنَاجِحِينَ بِكَ آتَاءَ اللَّيْلِ وَ النَّهَارِ وَ مُسْتَعِدِّينَ لِلْمَوْتِ مُسْتَتَابِينَ إِلَى لِقَائِكَ مُتَبَعِّضِينَ لِلدُّنْيَا مُحِبِّينَ لِلْآخِرَةِ وَ آتِنَا مَا وَعَدْتَنَا عَلَى وُسْلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

Deriving pleasure with Your^{-azwj} Zikr, rejoicing with Your^{-azwj} Book, whispering to you in hours of the night and day, and preparing for the death yearning to meet You^{-azwj}, hateful to the

¹⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 15

²⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 16 a

²¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 16 b

world, living for the Hereafter, ***And Grant us what You Promised us by Your Rasool(s) and do not Disgrace on the Day of Resurrection; surely You do not break the Promise' [3:194]***²²

دُعَاءُ اللَّهِ جَعَلَ خَيْرَ أَعْمَارِنَا حَوَاتِمَهُ وَ خَيْرَ أَيَّامِنَا يَوْمَ تَلْقَاكَ فِيهِ.

A supplication – ‘O Allah^{-azwj}! Make the best of our lifespans, its end, and best of our days, the day we meet You^{-azwj} in!’²³

17- بشاء، بشاره المصطفى أبو علي بن شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عْتَبَةَ عَنِ الْحَسَنِ بْنِ الْمُبَارِكِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ مَالِكِ الْأَحْمَسِيِّ عَنْ سَعْدِ بْنِ ظَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ:

(The book) ‘Bashaarat Al Mustafa’ – Abu Ali Bin Sheykh Al Taaifa, from his father, from Al Mufeed, from Al Jiany, from Ibn Uqda, from Ahmad Bin Abdul Hameed, from Muhammad Bin Amro Bin Utba, from Al Hassan Bin Al Mubarak, from Al Abbas Bin Aamir, from Malik Al Ahmasy, from Sa’ad Bin Zareyf, from Ibn Nubata who said,

كُنْتُ أَكُفُّ عِنْدَ بَابِ أَمِيرِ الْمُؤْمِنِينَ عَ وَ أَنَا أَدْعُو اللَّهَ إِذْ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ يَا أَصْبَغُ

‘I was performing Ruk’u at the door of Amir Al-Momineen^{-asws} and I was supplicating to Allah^{-azwj}, when Amir Al-Momineen^{-asws} came out. He^{-asws} said: ‘O Asbagh!’

قُلْتُ لَيْتَكَ

I said, ‘At your service!’

قَالَ أَيُّ شَيْءٍ كُنْتَ تَصْنَعُ

He^{-asws} said: ‘Which thing were you doing?’

قُلْتُ رَكَعْتُ وَ أَنَا أَدْعُو

I said, ‘I performed Ruk’u and I was supplicating!’

قَالَ أَفَلَا أَعَلَيْكَ دُعَاءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ

He^{-asws} said: ‘Shall I teach you a supplication I^{-asws} heard from Rasool-Allah^{-saww}?’

قُلْتُ بَلَى

I said, ‘Yes’.

قَالَ قُلِ الْحَمْدُ لِلَّهِ عَلَى مَا كَانَ وَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

²² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 16 c

²³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 16 d

He^{-asws} said: ‘Say, ‘The Praise is for Allah^{-azwj} upon what has happened, and the Praise is for Allah^{-azwj} upon all situations!’

ثُمَّ ضَرَبَ يَدَهُ الِئْتَى عَلَى مَنْكِبِهِ الْأَيْسَرِ وَقَالَ يَا أَصْبَغُ لَئِنْ ثَبَّتَ قَدَمُكَ وَ ثَمَّتْ وَ لَا يَثُكَ وَ انْبَسَطَتْ يَدُكَ اللَّهُ أَرْحَمُ بِكَ مِنْ نَفْسِكَ.

Then he^{-asws} struck his^{-asws} right hand upon his left shoulder and said: ‘O Asbagh! If your feet were affirmed, and your Wilayah was complete, and you extend your hand, Allah^{-azwj} would be more Merciful with you than (you are with) yourself!’²⁴

18- غُو، غَوَالِي اللَّغَالِي رُوِيَ أَنَّ النَّبِيَّ صَلَّى ص كَانَ يَدْعُو دَائِمًا بِحَدَا الدُّعَاءِ اللَّهِمَّ أَفْسِمَ لَنَا مِنْ حَشَشَتِكَ مَا يَحُولُ بَيْنَنَا وَ بَيْنَ مَعَاصِيكَ وَ مِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَ مِنْ الْبَقِيَّةِ مَا نُحَوِّدُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا

(The book) ‘Gawali Al La’aly’ –

‘It is reported that the Prophet^{-saww} used to constantly supplication with this supplication: ‘O Allah^{-azwj}! Apportion for us from Your^{-azwj} fearfulness what would be a barrier between us and disobedience to You^{-azwj}, and from obedience to You^{-azwj} by what we can reach Your^{-azwj} Paradise, and from the certainty what would deem the difficulties of the world to be insignificant upon us!

وَ مَتَّعْنَا بِأَسْمَاعِنَا وَ أَبْصَارِنَا وَ قُوَانَا مَا أَحْيَيْتَنَا وَ اجْعَلْهُ الْوَارِثَ مِنَّا وَ اجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا وَ انصُرْنَا عَلَى مَنْ عَادَانَا وَ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هِمَّتِنَا وَ لَا مَبْلَغَ عِلْمِنَا وَ لَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

And Cause us to enjoy without hearings and our sights and our strength for as long as You^{-azwj} Make us life, and Make it an inheritance from us and Make our retaliation against the ones oppressing us, and Help us against the ones being inimical to us, and do not Make the world to be greatest of our worries nor the extent of our knowledge, and do not let us be prevailed upon by one who will not mercy us!’²⁵

19- مِنْ خَطِّ الشَّهِيدِ رَه قِيلَ مِنْ أَحْسَنِ الدُّعَاءِ اللَّهِمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ وَ خَيْرَ عَمَلِي خَوَاتِمَهُ وَ خَيْرَ أَيَّامِي يَوْمَ لِقَائِكَ

From handwriting of Al-Shaheed, ‘It is said from most excellent of the supplications, ‘O Allah^{-azwj}! Make best of my lifespan, its last, and best of my work, its end, and best of my days, the day I meet You^{-azwj}!

اللَّهُمَّ لَا تُمِتَّنِي فِي عَمْرَةٍ وَ لَا تَأْخُذْنِي عَلَى عِرَّةٍ وَ لَا تَجْعَلْنِي مِنَ الْغَافِلِينَ

O Allah^{-azwj}! Do not Cause me to die immersed in straying, nor Seize me upon surprise, and do not Make me being from the heedless ones!

اللَّهُمَّ وَسِّعْ عَلَيَّ فِي الدُّنْيَا وَ زَهِّدْنِي فِيهَا وَ لَا تَزُوها عَنِّي وَ لَا تُرْعِبْنِي فِيهَا وَ أَحْيِنِي سَعِيداً وَ تَوَفَّنِي شَهِيداً

²⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 17

²⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 18

O Allah-azwj! Make capaciousness upon me in the world and me to be ascetic in it, and do not Snatch it away from me, nor Cause me to be desirous regarding it, and Cause me to live fortunately, and Cause me to die as a martyr!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَجْعَلَنِي عَيْزَةً لِعَيْرِي وَ أَعُوذُ بِكَ أَنْ أَقْرَ لِمَعْصِيَتِكَ لِضُرِّ نَزَلِ بِي

O Allah-azwj! I seek Refuge with You-azwj from Making me a lesson for others, and I seek Refuge with You-azwj from accepting to disobey You-azwj due to a harm having befallen with me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تُؤَدِّبَنِي بِعُقُوبَتِكَ

O Allah-azwj! I seek refuge with You-azwj from Your-azwj Disciplining me with Your-azwj Punishment!

اللَّهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا فَتَعَجَزَ وَ لَا إِلَى النَّاسِ فَتَضَيَّعَ

O Allah-azwj! Do not Allocate us to ourselves so we would be frustrated, nor to the people so we would be wasted!

اللَّهُمَّ اجْعَلْ خَيْرَ عَمَلِي مَا قَارَبَ أَجْلِي

O Allah-azwj! Make best of my works to be what draws my death near!

اللَّهُمَّ أَصْبَحَ ذُلِّي مُسْتَجِيرًا بِعِزِّكَ وَ أَصْبَحَ خَوْفِي مُسْتَجِيرًا بِأَمْنِكَ وَ أَصْبَحَ ظَلْمِي مُسْتَجِيرًا بِعَفْوِكَ وَ أَصْبَحَ جَهْلِي مُسْتَجِيرًا بِحِلْمِكَ وَ أَصْبَحَ فَقْرِي مُسْتَجِيرًا بِغِنَاكَ وَ أَصْبَحَ وَجْهِي الْبَالِي الْفَانِي مُسْتَجِيرًا بِوَجْهِكَ الدَّائِمِ الْبَاقِي الْجَمِيلِ الْكَرِيمِ

O Allah-azwj! Make my humiliation to become sheltered by Your-azwj Mighty, and my fear to become sheltered with Your-azwj Security, and my injustice to become shelter with Your-azwj Pardon, and my ignorance to become sheltered with Your-azwj Leniency, and my poverty to become sheltered with Your-azwj Riches, and my decaying perishing face to become sheltered with Your-azwj Permanent, Lasting, Beautiful Honourable Face!

اللَّهُمَّ أَصْبَحْتُ لَا مَنَعَنِي مِنْكَ أَحَدٌ إِنْ أَنْتَ أَرَدْتَنِي وَ لَا يُعْطِينِي أَحَدٌ إِنْ أَنْتَ حَرَمْتَنِي

O Allah-azwj! I have become such no one can prevent me from You-azwj if You-azwj Want me, nor anyone to give me if You-azwj Deprive me!

اللَّهُمَّ لَا تَحْرِمْنِي لِقَلَّةِ شُكْرِي وَ لَا تَمْنَعْنِي لِقَلَّةِ صَبْرِي.

O Allah-azwj! Do not Deprive me due to the lack of my thankfulness nor Prevent me due to lack of my patience!"²⁶

²⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 19

20- دَعَاؤُ الرَّاَوْنَدِيِّ، قَالَ دَاوُدُ بْنُ زُرَيْبٍ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَ أَسْأَلُكَ حَمِيلَ الْعَافِيَةِ وَ أَسْأَلُكَ شُكْرَ الْعَافِيَةِ وَ أَسْأَلُكَ شُكْرَ شُكْرِ الْعَافِيَةِ.

(The book) 'Dawaat' of Al Rawandy –

Dawood Bin Zurby said, 'I heard Abu Al-Hassan^{-asws} the 1st saying: 'O Allah^{-azwj}! I ask You^{-azwj} for the well-being, and I ask You^{-azwj} for the beautiful well-being, and I ask You^{-azwj} for my thanking for the well-being, and I ask You^{-azwj} for thanking for thanking for the well-being!'

وَ كَانَ النَّبِيُّ ص يَدْعُو وَ يَقُولُ أَسْأَلُكَ تَمَامَ الْعَافِيَةِ ثُمَّ قَالَ تَمَامَ الْعَافِيَةِ الْقَوْرُ بِالْجَنَّةِ وَ النَّجَاةُ مِنَ النَّارِ.

And the Prophet^{-saww} had supplicated and said: 'I ask You^{-azwj} for the complete well-being!' Then said: 'The complete well-being is succeeding with the Paradise and the salvation from the Hellfire!''²⁷

وَ رُوِيَ أَنَّ عَلِيَّ بْنَ سَالِمِ الْجُفِيِّ قَالَ لِأَبِي جَعْفَرٍ ع ادْعُ لِي

And it is reported that Ali Bin Salim Al-Jufy said to Abu Ja'far^{-asws}, 'Supplicate for me!'

فَقَالَ اللَّهُمَّ أَحْيِهِ مَحْيَانًا وَ أَمِتْهُ مَمَاتِنَا وَ اسْأَلْكَ بِهِ سَبِيلَنَا

He^{-asws} said: 'O Allah^{-azwj}! Cause him to live our^{-asws} lives, and Cause him to die our^{-asws} deaths, and Cause him to travel with our^{-asws} ways!'

قَالَ فَاسْتَشْهِدَ.

He said, 'He was martyred''^{.28}

وَ قَالَ الصَّادِقُ ع مَنْ قَالَ سَبْعِينَ مَرَّةً يَا أَسْمَعَ السَّمَاعِينَ يَا أَبْصَرَ الْمُبْصِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ فَأَنَا ضَامِنٌ لَهُ فِي دُنْيَاهُ وَ آخِرَتِهِ وَ أَنَّ يَلْقَاهُ اللَّهُ بِبِشَارَةٍ عِنْدَ الْمَوْتِ وَ لَهُ بِكُلِّ كَلِمَةٍ بَيْتٌ فِي الْجَنَّةِ.

And Al-Sadiq^{-asws} said: 'One who says seventy times, 'O most Listening of the listeners, and O most Insightful of the insightful ones, and O Swiftest of the reckoners, and O Wisest of the wise ones!', I^{-asws} am a guarantor for him regarding his world and his Hereafter, and Allah^{-azwj} will Meet him with glad tidings at the death, and for him would be a house in the Paradise for every phrase!''²⁹

وَ قَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ سُبْحَانَ مَنْ لَا يَسْتَأْنِسُ بِشَيْءٍ أَبْقَاهُ وَ لَا يَسْتَوْحِشُ مِنْ شَيْءٍ أَفْنَاهُ.

And he said, 'I heard Al-Sadiq^{-asws} saying: 'Glorious is the One Who is not comforted by anything He^{-azwj} lets to remain, nor does He^{-azwj} feel lonely for anything He^{-azwj} Annihilates!''³⁰

²⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 20 a

²⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 20 b

²⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 20 c

³⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 20 d

21- الدُّرُّ الْمُنْتَوْرُ، عَنْ أَبِي الْيَسْرِ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَدْعُو بِهَذِهِ الْكَلِمَاتِ السَّبْعِ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَ أَعُوذُ بِكَ مِنَ التَّرَدِّي وَ أَعُوذُ بِكَ مِنَ الْعَمِّ وَ الْعَرَقِ وَ الْحَرَقِ وَ الْهَدْمِ وَ أَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَ أَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَ أَعُوذُ بِكَ أَنْ أَمُوتَ لَدَيْغًا.

(The book) 'Al Durr Al Mansour' –

'From Abu Al-Yasar, 'Rasool-Allah^{-sawww} had supplicated with these seven phrases saying: 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the demolition (being crushed), and I seek refuge with You^{-azwj} from the regress, and I seek Refuge with You^{-azwj} from the sorrows, and the drowning, and the burning, and being crushed, and I seek Refuge with You^{-azwj} from the Satan^{-la} confusing me at the death, and I seek refuge with You^{-azwj} from dying turning back from Your^{-azwj} way, and I seek Refuge with You^{-azwj} from dying from being stung!''³¹

22- مهج، مهج الدعوات روى ابن عباس أَنَّهُ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَرَأَيْتُهُ ضَاحِكًا مَسْرُورًا فَقُلْتُ مَا الْحَبْرُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ

(The book) 'Mahj Al Dawaat' –

It is reported by Ibn Abbas having said, 'I entered to see Rasool-Allah^{-sawww}. I saw him^{-sawww} smiling, cheerful. I said, 'What is the news? May my father and my mother be sacrificed for you^{-sawww} Rasool-Allah^{-sawww}!'

فَقَالَ يَا ابْنَ عَبَّاسٍ أَتَانِي جِبْرَائِيلُ ع وَ بِيَدِهِ صَحِيفَةٌ مَكْتُوبٌ فِيهَا كِرَامَةٌ لِي وَ لِأُمَّتِي خَاصَّةً فَقَالَ لِي خُذْهَا يَا مُحَمَّدُ وَ اقْرَأْ مَا فِيهَا وَ عَظِمَتْهُ فَإِنَّهُ كُنْزٌ مِنْ كُنُوزِ الْآخِرَةِ وَ هَذَا دُعَاءُ أَكْرَمَكَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ لِأُمَّتِكَ

He^{-sawww} said: 'O Ibn Abbas! Jibraeel^{-as} came to me^{-sawww} and in his^{-as} hand was a parchment in which were mentioned honours for me^{-as} and for my^{-sawww} community in particular! He^{-as} said to me^{-sawww}: 'Take it, O Muhammad^{-sawww}, and read what is in it, and revere it, for it is a treasure from treasures of the Hereafter, and this is a supplication Allah^{-azwj} Mighty and Majestic has Honoured you^{-sawww} with it and for your^{-sawww} community!'

فَقُلْتُ لَهُ وَ مَا هُوَ يَا جِبْرَائِيلُ

I^{-sawww} said to him^{-as}: 'And it is, O Jibraeel^{-as}?'

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى جَمِيعِ الْمَلَائِكَةِ الْمُقَرَّبِينَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

He^{-as}, may Allah^{-azwj} Send Salawaat upon him^{-as} and upon entire Angels of Proximity, said: 'Glory be to Allah^{-azwj} and with His^{-azwj} Praise!'

وَ هُوَ الدُّعَاءُ الَّذِي قَدْ تَقَدَّمَ ذِكْرُهُ إِلَى سُبْحَانَ اللَّهِ الْعَظِيمِ

And it is the supplication which its mention has preceded, up to 'Glorious is Allah^{-azwj} the Magnificent!'

³¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 21

فَقُلْتُ يَا جِبْرَائِيلُ وَمَا ثَوَابُ مَنْ يَدْعُو بِهَذَا الدُّعَاءِ

I^{-saww} said: 'O Jibraeel^{-as}, and what is Reward of the one who supplicates with this supplication?'

فَقَالَ يَا مُحَمَّدُ سَأَلْتَنِي عَنْ ثَوَابٍ لَا يَعْلَمُهُ إِلَّا اللَّهُ تَعَالَى لَوْ صَارَتِ الْبِحَارُ مِدَادًا وَ الْأَشْجَارُ أَقْلَامًا وَ مَلَائِكَةُ السَّمَاوَاتِ كِتَابًا وَ كَتَبُوا بِمِقْدَارِ الدُّنْيَا أَلْفَ مَرَّةٍ لَفَنِي الْمِدَادُ وَ تَكَسَّرَتِ الْأَقْلَامُ لَمْ يَكْتُبُوا الْعَشْرَ مِنْ ذَلِكَ

He^{-as} said: 'O Muhammad^{-saww}! You^{-saww} have asked me^{-as} about Rewards no one knows of except Allah^{-azwj} the Exalted! Even if the oceans would become ink, and the trees (to be) pens, and Angels of the skies as scribes, and they write for the period of the world a thousand times, the ink would deplete and the pens would be broken, they would not have written the tenth of that!

يَا مُحَمَّدُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ يَدْعُو بِهَذَا الدُّعَاءِ إِلَّا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ ثَوَابَ أَرْبَعَةٍ مِنَ الْأَنْبِيَاءِ وَ أَرْبَعَةٍ مِنَ الْمَلَائِكَةِ

O Muhammad^{-saww}! By the One Who Send you^{-saww} with the truth as a Prophet^{-saww}! There is none from a servant nor maid supplicating with this supplication except Allah^{-azwj} Mighty and Majestic will Write for him Rewards of forty of the Prophets^{-as} and four of the Angels.

فَأَمَّا الْأَنْبِيَاءُ فَأَوْلَى ثَوَابِكُ يَا مُحَمَّدُ وَ ثَوَابُ عِيسَى وَ ثَوَابُ مُوسَى وَ ثَوَابُ إِبْرَاهِيمَ وَ [ثَوَابُ نُوحٍ] ع وَ أَنَا الْمَلَائِكَةُ فَأَوْلَى ثَوَابِي وَ ثَوَابُ إِسْرَائِيلَ وَ ثَوَابُ مِيكَائِيلَ وَ ثَوَابُ عِزْرَائِيلَ

As for the Prophets^{-as}, the first is your^{-saww} Rewards, O Muhammad^{-saww}, and Rewards of Isa^{-as}, and Rewards of Musa^{-as}, and Rewards of Ibrahim^{-as}, and Rewards of Noah^{-as}; and as for the Angels, the first is my^{-as} Rewards, and Rewards of Israfeel^{-as}, and Rewards of Mikaeel^{-as}, and Rewards of Izraeel^{-as}!

يَا مُحَمَّدُ مَا مِنْ رَجُلٍ أَوْ امْرَأَةٍ يَدْعُو بِهَذَا الدُّعَاءِ فِي عُمُرِهِ عِشْرِينَ مَرَّةً فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُعَذِّبُهُ بِنَارِ جَهَنَّمَ وَ لَوْ كَانَ عَلَيْهِ مِنَ الذُّنُوبِ مِثْلَ زَبَدِ الْبَحْرِ وَ قَطْرِ الْأَمْطَارِ وَ عَدَدِ النُّجُومِ وَ زِنَةِ الْعَرْشِ وَ الْكُرْسِيِّ وَ اللَّوْحِ وَ الْقَلَمِ وَ الرَّمْلِ وَ الشَّعْرِ وَ الْوَبْرِ وَ خَلْقِ الْجَنَّةِ وَ النَّارِ لَعَفَرَ اللَّهُ ذَلِكَ لَهُ وَ يُكْتَبُ لَهُ بِكُلِّ ذَنْبٍ أَلْفُ حَسَنَةٍ

O Muhammad^{-saww}! There is none from a man or woman supplicating with this supplication twenty (20) times during his lifetime, Allah^{-azwj} Blessed and Exalted will not Punish him with the fire of Hell, and even if upon him were sins like foam of the sea, and drops of rains, and number of stars, and weight of the Throne and the Chair, and the Tablet and the Pen, and sand, and the hair, and the fur, and creatures of the Paradise and the Hellfire, Allah^{-azwj} would Forgive that for him, and Write for him a thousand good deeds for every sin!

يَا مُحَمَّدُ وَ إِنْ كَانَ بِهِ هَمٌّ أَوْ غَمٌّ أَوْ سُمٌّ أَوْ مَرَضٌ أَوْ عَرَضٌ أَوْ عَطَشٌ أَوْ فَرَعٌ وَ قَرَأَ هَذَا الدُّعَاءَ ثَلَاثَ مَرَّاتٍ فَضَى اللَّهُ عَزَّ وَ جَلَّ لَهُ حَاجَتَهُ

O Muhammad^{-saww}, and if there were to be with him worries, of sorrows, or sickness, or disease, or symptoms, or thirst, or panic, and he reads this supplication three (3) times, Allah^{-azwj} Mighty and Majestic will Fulfil his need for him!

وَمَنْ كَانَ فِي مَوْضِعٍ يَخَافُ الْأَسَدَ وَالذِّئْبَ أَوْ أَرَادَ الدُّخُولَ عَلَى سُلْطَانٍ جَائِرٍ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَمْنَعُ عَنْهُ كُلَّ سُوءٍ وَخُدُورٍ وَآفَةٍ بِحَوْلِهِ وَفُؤْتِهِ

And one who was in a place fearing the lion and the wolf, or intends to enter to see a tyrannical ruler, Allah^{-azwj} Blessed and Exalted will Prevent from him every evil, and hazard, and calamity, by His^{-azwj} Might and His^{-azwj} Strength!

وَمَنْ قَرَأَهُ فِي حَرْبٍ مَرَّةً وَاحِدَةً فَوَاهُ اللَّهُ عَزَّ وَجَلَّ قُوَّةَ سَبْعِينَ مِنْ أَصْحَابِ الْمُحَارِبِينَ

And one who reads it during a war one time, Allah^{-azwj} Mighty and Majestic will Strengthen him the strength of seventy from companions of the fighters!

وَمَنْ قَرَأَهُ عَلَى صُدَاعٍ أَوْ شَقِيقَةٍ أَوْ وَجَعِ الْبَطْنِ أَوْ ضَرْبَانِ الْعَيْنِ أَوْ لَدَغِ الْحَيَّةِ أَوْ الْعُزْبِ كَفَّاهُ اللَّهُ جَمِيعَ ذَلِكَ

And one who reads upon a headache, or migraine, or belly pain, or strike of the (evil) eye, or stinging of the snake or the scorpion, Allah^{-azwj} would Suffice him entirety of that!

يَا مُحَمَّدُ مَنْ لَا يُؤْمِنُ بِهَذَا الدُّعَاءِ فَهُوَ بَرِيءٌ مِنِّي وَ مَنْ يُنْكِرُهُ فَإِنَّهُ تَدَهَّبَ عَنْهُ الْبَرَكَاتُ

O Muhammad^{-saww}! One who does not believe in this supplication is disavowed from me^{-as}, and one who denies it, the Blessings, would go away from him!

قَالَ الْحَسَنُ الْبَصْرِيُّ مَا خَلَّفَ رَسُولُ اللَّهِ ص لِأُمَّتِهِ بَعْدَ كِتَابِ اللَّهِ عَزَّ وَجَلَّ أَفْضَلَ مِنْ هَذَا الدُّعَاءِ

Al-Hassan Al-Basry said, 'Rasool-Allah^{-saww} has not left behind for his^{-saww} community, after the Book of Allah^{-azwj} Mighty and Majestic, anything superior to this supplication'. (p.s. this statement of Al-Basry contradicts Hadeeth Al-Saqalayn)

قَالَ سُفْيَانُ كُلُّ مَنْ لَا يَعْرِفُ حُرْمَةَ هَذَا الدُّعَاءِ فَإِنَّهُ مُحَاطَرٌ

Sufyan! Every one who does not recognise sanctity of this supplication, he is a risk taker'.

قَالَ النَّبِيُّ ص يَا جِبْرَائِيلُ لِأَيِّ شَيْءٍ فَضَّلَ هَذَا الدُّعَاءُ عَلَى سَائِرِ الْأَدْعِيَةِ

The Prophet^{-saww} said: 'O Jibraeel^{-as}! For which thing is this supplication merited over rest of the supplications?'

قَالَ لِأَنَّ فِيهِ اسْمَ اللَّهِ الْأَعْظَمِ وَ مَنْ قَرَأَهُ زَادَ فِي ذَهْنِهِ وَ حِفْظِهِ وَ عِلْمِهِ وَ عُمْرِهِ وَ صِحَّتِهِ فِي بَدَنِهِ أَضْعَافاً كَثِيرَةً وَ يَدْفَعُ اللَّهُ عَزَّ وَجَلَّ عَنْهُ تِسْعِينَ آفَةً مِنْ آفَاتِ الدُّنْيَا وَ سَبْعَ مِائَةٍ مِنْ آفَاتِ الْآخِرَةِ.

He^{-as} said: 'Because in it is the most Magnificent Name of Allah^{-azwj}, and the one who reads it would have an increase in his mind, and his memory, and his knowledge, and his lifespan, and his health in his body, manifold, and Allah^{-azwj} Mighty and Majestic will Repel from him seventy calamities from calamities of the world, and seven hundred from calamities of the Hereafter!'

تم أجزء الدعاء الأول و الحمد لله كثيرا.

Note – Rewards of the supplication are completed, and the Praise of Allah^{-azwj} be a lot.

صَفَةُ أَجْرِ الدُّعَاءِ النَّبِيِّ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: نَزَلَ جِبْرَائِيلُ ع وَكُنْتُ أُصَلِّي خَلْفَ الْمَقَامِ

Description of Rewards of the second supplication – It is reported from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} having said: ‘Jibraeel^{-as} descended while I^{-saww} was praying Salat behind Al-Maqam (Standing place of Ibrahim^{-as})’.

قَالَ فَلَمَّا فَرَعْتُ اسْتَعْفَرْتُ اللَّهَ عَزَّ وَجَلَّ لِأُمَّتِي فَقَالَ لِي جِبْرَائِيلُ ع يَا مُحَمَّدُ أَرَأَيْكَ حَرِيصاً عَلَى أُمَّتِكَ وَ اللَّهُ تَعَالَى رَحِيمٌ بِعِبَادِهِ

He^{-saww} said: ‘When I^{-saww} was free from seeking Forgiveness of Allah^{-azwj} Mighty and Majestic for my^{-saww} community, Jibraeel^{-as} said to me^{-saww}: ‘O Muhammad^{-saww}! I^{-saww} see you^{-saww} are eager upon your^{-saww} community, and Allah^{-azwj} the Exalted is Merciful with His^{-azwj} servants!’

فَقَالَ النَّبِيُّ ص لِجِبْرَائِيلَ ع يَا أَخِي أَنْتَ حَبِيبِي وَ حَبِيبُ أُمَّتِي عَلَّمَنِي دُعَاءً تَكُونُ أُمَّتِي بِدُكْرُونِي مِنْ بَعْدِي

The Prophet^{-saww} said to Jibraeel^{-as}: ‘O my^{-saww} brother! You^{-as} are my^{-saww} beloved and beloved of my^{-saww} community. Let me^{-saww} know a supplication my^{-saww} community will be remembering me^{-saww} from after me^{-saww}!’

فَقَالَ لِي جِبْرَائِيلُ ع أَوْصِيكَ أَنْ تَأْمُرَ أُمَّتَكَ أَنْ يَصُومُوا ثَلَاثَةَ أَيَّامٍ الْبَيْضِ مِنْ كُلِّ شَهْرٍ الثَّلَاثَ عَشَرَ وَ الرَّابِعَ عَشَرَ وَ الْخَامِسَ عَشَرَ

Jibraeel^{-as} said to me^{-saww}: ‘I^{-as} advise you^{-saww} to instruct your^{-saww} community to fast for three days of the brightness of every month, the 13th, and the 14th, and the 15th!’

وَ أَوْصِيكَ يَا مُحَمَّدُ أَنْ تَأْمُرَ أُمَّتَكَ أَنْ تَدْعُو بِهَذَا الدُّعَاءِ الشَّرِيفِ وَ إِنَّ حَمَلَةَ الْعَرْشِ يَحْمِلُونَ الْعَرْشَ بِبَرَكَتِهِ هَذَا الدُّعَاءِ وَ بِبَرَكَتِهِ أَنْزَلَ إِلَى الْأَرْضِ وَ أَسْعَدَ إِلَى السَّمَاءِ

And I^{-as} advise you^{-saww}, O Muhammad^{-saww}, to instruct your^{-saww} community to supplicate with this noble supplication, and bearers of the Throne are bearing the Throne by the Blessings of this supplication, and by its Blessings, (Angels) descend to the earth and ascend up to the sky!

وَ هَذَا الدُّعَاءُ مَكْتُوبٌ عَلَى أَبْوَابِ الْجَنَّةِ وَ عَلَى حُجْرَاتِهَا وَ عَلَى شُرَفَاتِهَا وَ عَلَى مَنَازِلِهَا وَ بِهِ تُفْتَحُ أَبْوَابُ الْجَنَّةِ وَ بِهَذَا يُحْشَرُ الْخَلْقُ يَوْمَ الْقِيَامَةِ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ

And this supplication is inscribed upon the doors of Paradise, and upon its chambers, and upon its terraces, and upon its dwellings, and by it the doors of Paradise are opened, and by this the creatures will be gathered on the Day of Qiyamah by the Command of Allah^{-azwj} Mighty and Majestic!

وَ مَنْ قَرَأَ هَذَا الدُّعَاءَ مِنْ أُمَّتِكَ يَرْفَعُ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ عَذَابَ الْقَبْرِ وَ يُؤْمِنُهُ مِنَ الْفَرَجِ الْأَكْبَرِ وَ مِنْ آفَاتِ الدُّنْيَا وَ الْآخِرَةِ بِبَرَكَتِهِ وَ مَنْ قَرَأَهُ يُنَجِّبِهِ مِنَ عَذَابِ النَّارِ

And one from your^{-saww} community who reads this supplication, Allah^{-azwj} will Raise away from him punishment of the grave, and Secure him from the greatest panic, and from calamities of

the world and the Hereafter by its Blessings, and the one who reads it will be rescued from punishment of the Hellfire!’

ثُمَّ سَأَلَ رَسُولُ اللَّهِ ص جِبْرَائِيلَ عَنْ ثَوَابِ هَذَا الدُّعَاءِ قَالَ جِبْرَائِيلُ ع يَا مُحَمَّدُ قَدْ سَأَلْتَنِي عَنْ شَيْءٍ لَا أَقْدِرُ عَلَى وَصْفِهِ وَلَا يَعْلَمُ قَدْرَهُ إِلَّا اللَّهُ

Then Rasool-Allah^{-saww} asked Jibraeel^{-as} about Rewards of this supplication. Jibraeel^{-as} said: ‘O Muhammad^{-saww}! You^{-saww} have asked about something no one is able upon describing it nor know its worth except Allah^{-azwj}!

يَا مُحَمَّدُ لَوْ صَارَتْ أَشْجَارُ الدُّنْيَا أَقْلَامًا وَ الْبِحَارُ مِدَادًا وَ الْخَلَائِقُ كِتَابًا لَمْ يَفِدُوا عَلَى ثَوَابِ قَارِي هَذَا الدُّعَاءِ وَ لَا يَقْرَأُ هَذَا عَبْدٌ وَ أَرَادَ عِتْقَهُ إِلَّا أَغْتَنَّهُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ خَلَّصَهُ مِنْ رِقِّ الْعُبُودِيَّةِ

O Muhammad^{-saww}! Even if trees of the world became pens, and the oceans ink, and the creatures scribes, they would not be able upon (writing) Rewards of reader of this supplication, nor will a servant read this and intends his liberation, except Allah^{-azwj} Blessed and Exalted will Liberate him and Rescue him from slavery of the servitude!

وَ لَا يَقْرَأُهُ مَعْمُومٌ إِلَّا فَرَّجَ اللَّهُ هَمَّهُ وَ عَمَّهُ وَ لَا يَدْعُو بِهِ طَالِبٌ حَاجَةً إِلَّا قَضَاهَا اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي الدُّنْيَا وَ الْآخِرَةِ إِنْ شَاءَ اللَّهُ وَ يَقْبِئَهُ اللَّهُ مَوْتَ الْفَجَاءَةِ وَ هَوَلَ الْقَبْرِ وَ فُقْرَ الدُّنْيَا وَ يُعْطِيهِ اللَّهُ تَبَارَكَ وَ تَعَالَى السَّفَاعَةَ يَوْمَ الْقِيَامَةِ وَ وَجْهَهُ يَضْحَكُ

And not sorrowful will read it except Allah^{-azwj} will Relieve his worries and his sadness, nor will it be supplicate it with by a seeker of need except Allah^{-azwj} Might and Majestic will Fulfil it in the world and the Hereafter, if Allah^{-azwj} so Desires, and Allah^{-azwj} will Save him from the sudden death, and horrors of the grave, and poverty of the world, and Allah^{-azwj} Blessed and Exalted will Give him the intercession on the Day of Qiyamah, and his face will be laughing!

وَ يُدْجِلُهُ اللَّهُ عَزَّ وَ جَلَّ بِبِرْكَةِ هَذَا الدُّعَاءِ دَارَ السَّلَامِ وَ يُسْكِنُهُ اللَّهُ فِي عُرْفِ الْجَنَانِ وَ يُلْبِسُهُ مِنْ حُلْلِ الْجَنَّةِ الَّتِي لَا يَبْنَى

And Allah^{-azwj} Mighty and Majestic, by the Blessings of this supplication, Admit him into the house of peace, and Allah^{-azwj} will Settle him in the towers of the Gardens, and Clothe him from the garments of Paradise which do not decay!

وَ مَنْ صَامَ وَ قَرَأَ هَذَا الدُّعَاءَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِثْلَ ثَوَابِ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَائِيلَ وَ عِزْرَائِيلَ وَ إِبْرَاهِيمَ الْحَلِيلِ وَ مُوسَى الْكَلِيمِ وَ عِيسَى وَ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

And the one who fasts and read this supplication, Allah^{-azwj} Mighty and Majestic will Write for him similar Rewards of Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Izrael^{-as}, and Ibrahim^{-as} the friend, and Musa^{-as} the converser, and Isa^{-as}, and Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-as} all!’

قَالَ النَّبِيُّ ص لَقَدْ عَجِبْتُ مِنْ كَثْرَةِ مَا ذَكَرَ جِبْرَائِيلُ ع فِي فَضْلِ هَذَا الدُّعَاءِ وَ شَرَفِهِ وَ تَعْظِيمِهِ وَ مَا ذَكَرَ فِيهِ مِنَ الثَّوَابِ لِقَارِي هَذَا الدُّعَاءِ

The Prophet^{-saww} said: ‘I^{-saww} was surprised at the abundance of what Jibraeel^{-as} mentioned regarding the merits of this supplication, and its nobility and its reverence, and what he^{-as} mentioned regarding it, the Rewards of a reader of this supplication.

ثُمَّ قَالَ جِبْرَائِيلُ يَا مُحَمَّدُ لَيْسَ أَحَدٌ مِنْ أُمَّتِكَ يَدْعُو بِهَذَا الدُّعَاءِ فِي عُمْرِهِ مَرَّةً وَاحِدَةً إِلَّا حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ يَتَلَأَلُ مِثْلَ الْقَمَرِ لَيْلَةً تَمَامَهُ فَيَمُوتُ النَّاسُ مِنْ هَذَا أَنِّي هُوَ فَتُحْبِرُهُمُ الْمَلَائِكَةُ بِأَنْ لَيْسَ هَذَا نَبِيًّا وَلَا مَلَكًا بَلْ هَذَا عَبْدٌ مِنْ عِبِيدِ اللَّهِ مِنْ وُلْدِ آدَمَ قَرَأَ فِي عُمْرِهِ مَرَّةً وَاحِدَةً هَذَا الدُّعَاءَ فَأَكْرَمَهُ اللَّهُ عَزَّ وَ جَلَّ بِحَدِيثِهِ

Then Jibraeel^{as} said: 'O Muhammad^{saww}! There isn't anyone from your^{saww} community who will supplicate with this supplication one time during his lifetime except Allah^{azwj} will Gather him on the Day of Qiyamah and his face will be shining like the full moon on the night of its completeness. The people will say, 'Who is this? Is he a Prophet^{as}?' The Angels will inform them, 'This is neither a Prophet^{saww} nor an Angel, but this is a servant from servants of Allah^{azwj} from the children of Adam^{as} who had read this supplication one time during his lifetime, so Allah^{azwj} Mighty and Majestic has Honoured him with this!'

ثُمَّ قَالَ جِبْرَائِيلُ عَ لِلنَّبِيِّ ص يَا مُحَمَّدُ مَنْ قَرَأَ هَذَا الدُّعَاءَ حَمْسَ مَرَّاتٍ حُسْبَرَ يَوْمَ الْقِيَامَةِ وَأَنَا وَأَقِفْتُ عَلَى قَبْرِهِ وَمَعِيَ بُرَاقٌ مِنَ الْجَنَّةِ وَلَا أُبْرَحُ وَأَقِفُ حَتَّى يَرْكَبَ عَلَيَّ ذَلِكَ الْبُرَاقُ وَلَا يَنْزِلُ عَنْهُ إِلَّا فِي دَارِ النَّعِيمِ خَالِدًا مُخَلَّدًا وَلَا حِسَابَ عَلَيْهِ فِي جِوَارِ إِبْرَاهِيمَ ع وَ فِي جِوَارِ مُحَمَّدٍ ص

Then Jibraeel^{as} said to the Prophet^{saww}! O Muhammad^{saww}! One who reads this supplication five times, Allah^{azwj} will Gather him on the Day of Qiyamah and I^{as} will be standing by his grace and with me^{as} would be a ride from the Paradise, and I^{as} will not stop standing until he mounts upon that ride, and he will not descend from it except in the house of bliss, eternal, eternally, and there will be no Reckoning upon him in the neighbourhood of Ibrahim^{as}, and in the neighbourhood of Muhammad^{saww}!

وَأَنَا أَضْمَنُ لِقَارِي هَذَا الدُّعَاءِ مِنْ ذَكَرٍ أَوْ أَنْتَى أَنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُهُ وَلَا وَكَانَ عَلَيْهِ دُنُوبٌ أَكْثَرُ مِنْ زَبَدِ الْبَحْرِ وَ فَطْرِ الْمَطَرِ وَ وَرَقِ الشَّجَرِ وَ عَدَدِ الْخَلَائِقِ مِنَ أَهْلِ الْجَنَّةِ وَ أَهْلِ النَّارِ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ أَنْ يُكْتَبَ بِهَذَا الَّذِي يَدْعُو لِهَذَا الدُّعَاءِ ثَوَابٌ حَجَّةٍ مَبْرُورَةٍ وَ عُمْرَةٍ مَقْبُولَةٍ

And I^{as} guarantee for a reader of this supplication, be it from a male or female, that Allah^{azwj} the Exalted will not Punish him, and even if there were to be sins upon him more than foam of the sea and the drops of rain, and the leaves of the tree, and the number of creatures from the inhabitants of Paradise and inhabitants of Hellfire, and Allah^{azwj} Mighty and Majestic has Commanded that for the one who supplicates with this supplication, there shall be written for him Rewards of an accomplished Hajj and Umrah, Accepted!

يَا مُحَمَّدُ وَ مَنْ قَرَأَ هَذَا الدُّعَاءَ وَقَتِ النَّوْمِ حَمْسَ مَرَّاتٍ عَلَى طَهَارَةٍ فَإِنَّهُ يَرَاكَ فِي مَنَامِهِ وَ تُبَشِّرُهُ بِالْجَنَّةِ

O Muhammad^{saww}, and the one who reads this supplication five times at sleep time, being upon cleanliness, he will see you^{saww} during his sleep and you^{saww} will give him glad tidings with the Paradise!

وَ مَنْ كَانَ جَائِعًا أَوْ عَطْشَانًا وَ لَا يَجِدُ مَا يَأْكُلُ وَ لَا مَا يَشْرَبُ أَوْ كَانَ مَرِيضًا فَيَقْرَأُ هَذَا الدُّعَاءَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفْرِجُ عَنْهُ مَا هُوَ فِيهِ بِرُكْبَتِهِ وَ يُطْعِمُهُ وَ يَشْفِيهِ وَ يَقْضِي لَهُ حَوَائِجَ الدُّنْيَا وَ الْآخِرَةِ

And the one who was hungry or thirsty and he cannot find what to eat nor what to drink, or he was sick, he should read this supplication, so Allah^{azwj} Mighty and Majestic will Relieve it from him whatever (predicament) he is in, due to its Blessings, and Feed him and Quench him and Fulfil for him needs of the world and the Hereafter!

وَمَنْ سُرِقَ لَهُ شَيْءٌ أَوْ أُبْقِيَ لَهُ عَبْدٌ فَيَقُومُ وَيَتَطَهَّرُ وَيُصَلِّي رُكْعَتَيْنِ أَوْ أَرْبَعَ رُكْعَاتٍ وَيَقْرَأُ فِي كُلِّ رُكْعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ سُورَةَ الْإِحْلَاصِ وَ هِيَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّتَيْنِ فَإِذَا سَلَّمَ يَقْرَأُ هَذَا الدُّعَاءَ وَيَجْعَلُ الصَّحِيفَةَ بَيْنَ يَدَيْهِ أَوْ تَحْتَ رَأْسِهِ فَإِنَّ اللَّهَ تَعَالَى يَجْمَعُ الْمَشْرِقَ وَالْمَغْرِبَ وَيُرِدُّ الْعَبْدَ الْأَبْقَى بِبَرَكَتِهِ هَذَا الدُّعَاءُ إِنْ شَاءَ اللَّهُ تَعَالَى

And one something has been stolen from him, or a slave of his has absconded, so he stand and cleanses and prays two units of Salat, or four units, and he reads in every unit Surah Al Fatiha once, and Surah Al Ikhlalas, and it is **Say: 'He, Allah, is One [112:1]**, twice, so when he performs Salaam, he should read this supplication and make the Parchment (Quran) to be in his hands or beneath his head, for Allah^{-azwj} the Exalted will Gather the east and the west and Return the absconded slave due to the Blessings of this supplication, of Allah^{-azwj} the Exalted so Desires!

وَ إِنْ كَانَ يَخَافُ مِنْ عَدُوٍّ فَيَقْرَأُ هَذَا الدُّعَاءَ عَلَى نَفْسِهِ فَيَجْعَلُهُ اللَّهُ فِي حِرْزِ حَرِيرٍ وَ لَا يَقْدِرُ عَلَيْهِ أَعْدَاؤُهُ

And if he was fearing from an enemy, he should read this supplication upon himself, so Allah^{-azwj} will Make him to in an impenetrable protection and his enemies will not be able upon him!

وَ مَا مِنْ عَبْدٍ قَرَأَهُ وَ عَلَيْهِ دَيْنٌ إِلَّا قَضَاهُ اللَّهُ عَزَّ وَ جَلَّ وَ سَهَّلَ لَهُ مِنْ يَفْضِيهِ عَنْهُ إِنْ شَاءَ اللَّهُ تَعَالَى

And there is none from a servant reading it and upon him there are debts, except Allah^{-azwj} Mighty and Majestic will Fulfil them, and Facilitate for him someone who will pay these off from him, if Allah^{-azwj} the Exalted so Desires!

وَ مَنْ قَرَأَهُ عَلَى مَرِيضٍ شَفَاهُ اللَّهُ بِبَرَكَتِهِ فَإِنْ قَرَأَهُ عَبْدٌ مُؤْمِنٌ مُخْلِصٌ لِلَّهِ عَزَّ وَ جَلَّ عَلَى جَبَلٍ لَتَحْرُكُ الْجَبَلُ بِإِذْنِ اللَّهِ تَعَالَى وَ مَنْ قَرَأَهُ بِنِيَّةٍ خَالِصَةٍ عَلَى الْمَاءِ لَجَمَدَ الْمَاءِ

And one who reads it upon a sick, Allah^{-azwj} will Heal him due to its Blessings. If a Momin servant were to read it being sincere to Allah^{-azwj} Mighty and Majestic, upon a mountain, the mountain would move by the Permission of Allah^{-azwj} the Exalted, and one who reads it with sincere intention upon the water, the water will freeze!

وَ لَا تَعْجَبْ مِنْ هَذَا الْفَضْلِ الَّذِي ذَكَرْتُهُ فِي هَذَا الدُّعَاءِ فَإِنَّ فِيهِ اسْمَ اللَّهِ تَعَالَى الْأَعْظَمَ وَ إِنَّهُ إِذَا قَرَأَهُ الْقَارِئُ وَ سَمِعَهُ الْمَلَائِكَةُ وَ الْجِنُّ وَ الْإِنْسُ فَيَدْعُونَ لِقَارِئِهِ وَ إِنَّ اللَّهَ تَعَالَى يَسْتَجِيبُ مِنْهُمْ دُعَاءَهُمْ وَ كُلُّ ذَلِكَ بِبَرَكَتِ اللَّهِ عَزَّ وَ جَلَّ وَ بِبَرَكَتِ هَذَا الدُّعَاءِ

And there is no surprise from these merits which I^{as} have mentioned regarding this supplication, for therein is the most Magnificent Name of Allah^{-azwj}, and surely when the reader reads it and the Angels and the Jinn and the humans hear him, they supplicate for its reader, and Allah^{-azwj} the Exalted will Answer their supplication from them, and all that is due to the Blessings of Allah^{-azwj} Mighty and Majesty and by the Blessings of this supplication!

وَ إِنْ مَنْ آمَنَ بِاللَّهِ وَ بِرَسُولِهِ وَ بِهَذَا الدُّعَاءِ فَيَجِبُ أَنْ لَا يُعَانِشَ قَلْبُهُ بِمَا ذَكَرَ فِي هَذَا الدُّعَاءِ فَ إِنْ اللَّهُ يَزُرُّكَ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ وَ مَنْ قَرَأَهُ وَ حَفِظَهُ أَوْ نَسَخَهُ فَلَا يَبْخُلُ بِهِ عَلَى أَحَدٍ مِنَ الْمُسْلِمِينَ

And the one who believes in Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and with this supplication, it is obligated that his heart would be overwhelmed with what is mentioned in this supplication, for Allah^{-azwj} Graces the one He^{-azwj} so Desires to without measure, and one who reads it and memorises it or copies it, he should not be stingy with it upon anyone of the Muslims’.

وَقَالَ رَسُولُ اللَّهِ ص مَا قَرَأْتُ هَذَا الدُّعَاءَ فِي غَزَاةٍ إِلَّا ظَفِرْتُ بِرَبِّكَ عَلَى أَعْدَائِي

And Rasool-Allah^{-saww} said: ‘I^{-saww} did not read this supplication in a military expedition except I^{-saww} won against my^{-saww} enemies due to its Blessings’.

وَقَالَ ع مَنْ قَرَأَ هَذَا الدُّعَاءَ أُعْطِيَ نُورَ الْأَوْلِيَاءِ فِي وَجْهِهِ وَ سَهَّلَ لَهُ كُلَّ عَسِيرٍ وَ يَسَّرَ لَهُ كُلَّ يَسِيرٍ

And he^{-as} said: ‘One who reads this supplication would be Given Noor of the Guardians in his face, and every difficulty would be eased for him and facilitated, and every difficulty would be eased for him’.

وَقَالَ الْحَسَنُ الْبَصْرِيُّ لَمَّا سَمِعْتُ فِي فَضْلِ هَذَا الدُّعَاءِ أَشْيَاءَ مَا أَقْدِرُ أَنْ أَصِفَهُ وَ لَوْ أَنَّ مَنْ يَتَرَوُّهُ ضَرَبَ بِرِجْلِهِ عَلَى الْأَرْضِ لَتَحَرَّكَتِ الْأَرْضُ

And Al-Hassan Al-Basry (a Sunni celebrated Sufi) said, ‘I have heard regarding the merits of this supplication such things I am not able upon describing it, and even if someone were to read it striking by his leg upon the ground, the earth will move’.

وَقَالَ سُفْيَانُ الثَّوْرِيُّ وَبَلَّ لِمَنْ لَا يَعْرِفُ حَقَّ هَذَا الدُّعَاءِ فَإِنَّ مَنْ عَرَفَ حَقَّهُ وَ حُرِّمَتَهُ كَفَاهُ اللَّهُ عَزَّ وَ جَلَّ كُلَّ شِدَّةٍ وَ سَهَّلَ لَهُ جَمِيعَ الْأُمُورِ وَ وَقَاهُ كُلَّ مَخْذُورٍ وَ دَفَعَ عَنْهُ كُلَّ سُوءٍ وَ نَجَّاهُ مِنْ كُلِّ مَرَضٍ وَ عَرَضٍ وَ أَرَّاحَ الْهَمَّ وَ الْعَمَّ عَنْهُ فَتَعَلَّمُوهُ وَ عَلِّمُوهُ فَإِنَّ فِيهِ الْخَيْرَ الْكَثِيرَ وَ هُوَ هَذَا الدُّعَاءُ الْمَوْصُوفُ هُوَ الدُّعَاءُ الثَّانِي فِي هَذَا الْكِتَابِ

And Sufyan Al-Sowry said, ‘Woe is for the one who does not recognise the right of this supplication, for the one who does recognise its right and its sanctity, Allah^{-azwj} Mighty and Majestic will Suffice him of every hardship and Ease for him entirety of the affairs, and Save him from every hazard, and Repel from him every evil, and Rescue him from every sickness and symptoms, and Remove the worries and the sadness away from him, so learn it and teach it, for therein is a lot of goodness, and it is this supplication described at ‘The second supplication’ in his book: -

سُبْحَانَ اللَّهِ الْعَظِيمِ وَ يَحْمَدُهُ مِنْ إِلَهٍ مَا أَقْدَرُهُ وَ سُبْحَانَ مَنْ قَدِيرٍ مَا أَعْظَمَهُ وَ سُبْحَانَ مَنْ عَظِيمٍ مَا أَجَلَّهُ وَ سُبْحَانَ مَنْ جَلِيلٍ مَا أَمَجَّدَهُ وَ سُبْحَانَ مَنْ مَاجِدٍ مَا أَرَأَفَهُ وَ سُبْحَانَ مَنْ رُؤُوفٍ مَا أَعَزَّهُ

‘Glory be to Allah^{-azwj} the Magnificent and with His^{-azwj} Praise of a God^{-azwj} how Able He^{-azwj} is! And Glory be to Him^{-azwj} of a Powerful how Magnificent He^{-azwj} is! And Glorious is He^{-azwj} of Magnificence how Majestic He^{-azwj} is! And Glory be to Him^{-azwj} of Majesty how Glorified He^{-azwj} is! And Glory be to Him^{-azwj} of Glory how Kind He^{-azwj} is! And Glory be to Him^{-azwj} of Kindness how Mighty He^{-azwj} is!

وَ سُبْحَانَ مَنْ عَزِيزٍ مَا أَكْبَرَهُ وَ سُبْحَانَ مَنْ كَبِيرٍ مَا أَقْدَمَهُ وَ سُبْحَانَ مَنْ قَدِيمٍ مَا أَعْلَاهُ وَ سُبْحَانَ مَنْ عَالٍ مَا أَسْنَاهُ وَ سُبْحَانَ مَنْ سَنِيٍّ مَا أَنَاهُ وَ سُبْحَانَ مَنْ بَهِيٍّ مَا أَنْوَرَهُ وَ سُبْحَانَ مَنْ مُبِيرٍ مَا أَظْهَرَهُ

And glory be to Him^{-azwj} of Mighty how Great He^{-azwj} is! And Glory be to Him^{-azwj} of Greatness how Able He^{-azwj} is! And Glory be to Him^{-azwj} of Ancientness who Exalted He^{-azwj} is! And Glory be to Him^{-azwj} of Exaltedness how Illuminating He^{-azwj} is! And Glory be to Him^{-azwj} of Illumination how Splendid He^{-azwj}! And Glory be to Him^{-azwj} of Splendour who Radiant He^{-azwj} is! And Glory be to Him^{-azwj} of Radiance how Manifest He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ ظَاهِرٍ مَا أَخْفَاهُ وَ سُبْحَانَهُ مِنْ خَفِيٍّ مَا أَعْلَمَهُ وَ سُبْحَانَهُ مِنْ عَلِيمٍ مَا أَخْبَرَهُ وَ سُبْحَانَهُ مِنْ حَبِيرٍ مَا أَكْرَمَهُ وَ سُبْحَانَهُ مِنْ كَرِيمٍ مَا أَلْفَطَهُ وَ سُبْحَانَهُ مِنْ لَطِيفٍ مَا أَبْصَرَهُ وَ سُبْحَانَهُ مِنْ بَصِيرٍ مَا أَسْمَعَهُ

And Glory be to Him^{-azwj} of Manifestation how Hidden He^{-azwj} is! And Glory be to Him^{-azwj} of Hiddenness how Knowledgeable He^{-azwj} is! And Glory be to Him^{-azwj} of being All-Knowing how Informed He^{-azwj} is! And Glory be to Him^{-azwj} of being Informed how Benevolent He^{-azwj} is! And Glory be to Him^{-azwj} of Benevolence how Compassionate He^{-azwj} is! And Glory be to Him^{-azwj} of Compassion how Insightful He^{-azwj} is! And Glory be to Him^{-azwj} of Insightfulness how Listening He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ سَمِيعٍ مَا أَحْفَظَهُ وَ سُبْحَانَهُ مِنْ حَفِيزٍ مَا أَمْلَأَهُ وَ سُبْحَانَهُ مِنْ مَلِيٍّ مَا أَهْدَاهُ وَ سُبْحَانَهُ مِنْ هَادٍ مَا أَصْدَقَهُ وَ سُبْحَانَهُ مِنْ صَادِقٍ مَا أَحْمَدَهُ وَ سُبْحَانَهُ مِنْ حَمِيدٍ مَا أَدَّكَرَهُ

And Glory be to Him^{-azwj} of Hearing how Preserving He^{-azwj} is! And Glory be to Him^{-azwj} of Preservation how Meticulous He^{-azwj} is! And Glory be to Him^{-azwj} of Meticulousness how Guiding He^{-azwj} is! And Glory be to Him^{-azwj} of Guidance how Truthful He^{-azwj} is! And Glory be to Him^{-azwj} of Truthfulness how Praise-worthy He^{-azwj} is! And Glory be to Him^{-azwj} of being Praise-worthiness how Remembering He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ ذَاكِرٍ مَا أَشْكُرُهُ وَ سُبْحَانَهُ مِنْ شَكُورٍ مَا أَوْفَاهُ وَ سُبْحَانَهُ مِنْ وَفِيٍّ مَا أَعْنَاهُ وَ سُبْحَانَهُ مِنْ غَنِيٍّ مَا أَعْطَاهُ وَ سُبْحَانَهُ مِنْ مُعْطٍ مَا أَوْسَعَهُ وَ سُبْحَانَهُ مِنْ وَاسِعٍ مَا أَجُودَهُ

And Glory be to Him^{-azwj} of being a Mentioner how Appreciative He^{-azwj} is! And Glory be to Him^{-azwj} of being Appreciative how of full-measure He^{-azwj} is! And Glory be to Him^{-azwj} of being of full-measure how Rich He^{-azwj} is! And Glory be to Him^{-azwj} of richness how Giving He^{-azwj} is! And Glory be to Him^{-azwj} of Giving how Capacious He^{-azwj}! Glory be to Him^{-azwj} of be Capacious how Generous He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ جَوَادٍ مَا أَفْضَلَهُ وَ سُبْحَانَهُ مِنْ مُفْضِلٍ مَا أَنْعَمَهُ وَ سُبْحَانَهُ مِنْ مُنْعِمٍ مَا أَسِيدَهُ وَ سُبْحَانَهُ مِنْ سَيِّدٍ مَا أَرْحَمَهُ وَ سُبْحَانَهُ مِنْ رَحِيمٍ مَا أَشَدَّهُ وَ سُبْحَانَهُ مِنْ شَدِيدٍ مَا أَقْوَاهُ وَ سُبْحَانَهُ مِنْ قَوِيٍّ مَا أَحْكَمَهُ

And Glory be to Him^{-azwj} of Generosity how Gracious He^{-azwj} is! And Glory be to Him^{-azwj} of being Gracious how Bestowing He^{-azwj} is! And Glory be to Him^{-azwj} of Beneficence how Caring He^{-azwj} is! And Glory be to Him^{-azwj} of being Caring how Merciful He^{-azwj} is! And Glory be to Him^{-azwj} of being Merciful how Intense He^{-azwj} is! And Glory be to him of Intensity how Strong He^{-azwj} is! And Glory be to Him^{-azwj}, He^{-azwj} is powerful and Wise!

وَ سُبْحَانَهُ مِنْ حَكِيمٍ مَا أَبْطَشَهُ وَ سُبْحَانَهُ مِنْ بَاطِشٍ مَا أَقْوَمَهُ وَ سُبْحَانَهُ مِنْ قَيُّومٍ مَا أَحْمَدَهُ وَ سُبْحَانَهُ مِنْ حَمِيدٍ مَا أَدْوَمَهُ وَ سُبْحَانَهُ مِنْ دَائِمٍ مَا أَبْقَاهُ وَ سُبْحَانَهُ مِنْ بَاقٍ مَا أَفْرَدَهُ وَ سُبْحَانَهُ مِنْ فَرْدٍ مَا أَوْحَدَهُ

And Glory be to Him^{-azwj} of being Wise how Forceful He^{-azwj} is! And Glory be to Him^{-azwj} of Forcefulness how Upright He^{-azwj} is! And Glory be to Him^{-azwj} of Uprightness how Praise-worthy He^{-azwj} is! And Glory be to Him^{-azwj} of Praise-worthiness how Permanent He^{-azwj} is! And Glory be to Him^{-azwj} of Permanency how Lasting He^{-azwj} is! And Glory be to Him^{-azwj} of being every-Lasting how Individual He^{-azwj} is! And Glory be to Him^{-azwj} of being Individual how Alone He^{-azwj} is!

وَسُبْحَانَهُ مِنْ وَاحِدٍ مَا أَصَمَدَهُ وَ سُبْحَانَهُ مِنْ صَمَدٍ مَا أَمْلَكَهُ وَ سُبْحَانَهُ مِنْ مَالِكٍ مَا أَوْلَاهُ وَ سُبْحَانَهُ مِنْ وَلِيٍّ مَا أَعْظَمَهُ وَ سُبْحَانَهُ مِنْ عَظِيمٍ مَا أَكْمَلَهُ
وَ سُبْحَانَهُ مِنْ كَامِلٍ مَا أَمَّتَهُ وَ سُبْحَانَهُ مِنْ تَامٍ مَا أَعْجَبَهُ

And Glory be to Him^{-azwj} of being One how Solid He^{-azwj} is! And Glory be to Him^{-azwj} of Solidness how Dominant He^{-azwj} is! And Glory be to Him^{-azwj} of being a Possessor how Guarding he^{-azwj} is! And Glory be to Him^{-azwj} of Guardianship how Magnificent He^{-azwj} is! And Glory be to Him^{-azwj} of Magnificence how Perfect He^{-azwj} is! And Glory be to Him^{-azwj} of Perfection how Complete He^{-azwj} is! And Glory be to Him^{-azwj} of Completeness how Marvellous He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ عَجِيبٍ مَا أَفْخَرَهُ وَ سُبْحَانَهُ مِنْ فَاحِشٍ مَا أَبْعَدَهُ وَ سُبْحَانَهُ مِنْ بَعِيدٍ مَا أَقْرَبَهُ وَ سُبْحَانَهُ مِنْ قَرِيبٍ مَا أَمْنَعَهُ وَ سُبْحَانَهُ مِنْ مَانِعٍ مَا أَعْلَبَهُ وَ
سُبْحَانَهُ مِنْ غَالِبٍ مَا أَعْفَاهُ وَ سُبْحَانَهُ مِنْ عَفُوفٍ مَا أَحْسَنَهُ

And Glory be to Him^{-azwj} of Marvelousness how Pride-worthy He^{-azwj} is! And Glory be to Him^{-azwj} of being Pride-worthy how Distant He^{-azwj} is! And Glory be to Him^{-azwj} of being Distant how Near He^{-azwj} is! And Glory be to Him^{-azwj} of Nearness how Preventing He^{-azwj} is! And Glory be to Him^{-azwj} of Prevention how Prevailing He^{-azwj} is! And Glory be to Him^{-azwj} of Prevailing how Pardoning He^{-azwj} is! And Glory be to Him^{-azwj} of Pardoning how Excellent He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ مُحْسِنٍ مَا أَجْمَلَهُ وَ سُبْحَانَهُ مِنْ جَمِيلٍ مَا أَقْبَلَهُ وَ سُبْحَانَهُ مِنْ قَابِلٍ مَا أَشْكَرَهُ وَ سُبْحَانَهُ مِنْ شَكُورٍ مَا أَعْفَرَهُ وَ سُبْحَانَهُ مِنْ عَفُوفٍ مَا أَكْبَرَهُ
وَ سُبْحَانَهُ مِنْ كَبِيرٍ مَا أَجَبَرَهُ وَ سُبْحَانَهُ مِنْ جَبَّارٍ مَا أَدْبَنَهُ

And Glory be to Him^{-azwj} of Excellence how Beautiful He^{-azwj} is! And Glory be to Him^{-azwj} of Beauty how Accepting He^{-azwj} is! And Glory be to Him^{-azwj} of Acceptance how Appreciative He^{-azwj} is! And Glory be to Him^{-azwj} of being Appreciative how Forgiving He^{-azwj} is! And Glory be to Him^{-azwj} of Forgiveness how Great He^{-azwj} is! And Glory be to Him^{-azwj} of Greatness how Subduing He^{-azwj} is! And Glory be to Him^{-azwj} of Subduing how Judicial He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ دَيَّانٍ مَا أَقْضَاهُ وَ سُبْحَانَهُ مِنْ قَاضٍ مَا أَمْضَاهُ وَ سُبْحَانَهُ مِنْ مَاضٍ مَا أَنْقَدَهُ وَ سُبْحَانَهُ مِنْ نَافِلٍ مَا أَرْحَمَهُ وَ سُبْحَانَهُ مِنْ رَحِيمٍ مَا أَحْلَقَهُ وَ
سُبْحَانَهُ مِنْ خَالِقٍ مَا أَفْهَرَهُ وَ سُبْحَانَهُ مِنْ قَاهِرٍ مَا أَمْلَكَهُ

And Glory be to Him^{-azwj} of being a Judge how Decreeing He^{-azwj} is! And Glory be to Him^{-azwj} of Decree how Implementing He^{-azwj} is! And Glory be to Him^{-azwj} of Implementation how Executive He^{-azwj} is! And Glory be to Him^{-azwj} of Execution how Merciful He^{-azwj} is! And Glory be to Him^{-azwj} of Mercy how Creating He^{-azwj} is! And Glory be to Him^{-azwj} of being a Creator how Forceful He^{-azwj} is! And Glory be to Him^{-azwj} of Force how Controlling He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ مَلِكٍ مَا أَقْدَرَهُ وَ سُبْحَانَهُ مِنْ قَادِرٍ مَا أَرْفَعَهُ وَ سُبْحَانَهُ مِنْ رَفِيعٍ مَا أَشْرَفَهُ وَ سُبْحَانَهُ مِنْ شَرِيفٍ مَا أَرْزَقَهُ وَ سُبْحَانَهُ مِنْ رَازِقٍ مَا أَقْبَضَهُ وَ
سُبْحَانَهُ مِنْ قَابِضٍ مَا أَبْدَاهُ وَ سُبْحَانَهُ مِنْ بَادٍ مَا أَقْدَسَهُ

And Glory be to Him^{-azwj} of Control how Able He^{-azwj} is! And Glory be to Him^{-azwj} of Ability how Lofty He^{-azwj} is! And Glory be to Him^{-azwj} of Loftiness how Noble He^{-azwj} Noble He^{-azwj}! And Glory be to Him^{-azwj} of Nobility how Sustaining He^{-azwj} is! And Glory be to Him^{-azwj} of Sustaining how Grasping He^{-azwj} is! And Glory be to Him^{-azwj} of Grasping how Initiating He^{-azwj} is! And Glory be to Him^{-azwj} of Initiating how Holy He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ قُدُوسٍ مَا أَطَهَّرَهُ وَ سُبْحَانَهُ مِنْ طَاهِرٍ مَا أَرْكَأَهُ وَ سُبْحَانَهُ مِنْ رَكِيٍّ مَا أَيْقَأَهُ وَ سُبْحَانَهُ مِنْ بَاقٍ مَا أَعْوَدَهُ وَ سُبْحَانَهُ مِنْ عَوَادٍ مَا أَفْطَرَهُ وَ سُبْحَانَهُ مِنْ فَاطِرٍ مَا أَوْهَبَهُ وَ سُبْحَانَهُ مِنْ وَهَابٍ مَا أَنْوَبَهُ

And Glory be to Him^{-azwj} of Holiness how Pure He^{-azwj} is! And Glory be to Him^{-azwj} of being Pure how Virtuous He^{-azwj} is! And Glory be to Him^{-azwj} of Virtue how Lasting He^{-azwj} is! And Glory be to him of Lasting how Repeating He^{-azwj} is! And Glory be to Him^{-azwj} of being a Repeater how Originator he^{-azwj} is! And Glory be to Him^{-azwj} of Origination who Benefactor He^{-azwj} is! And Glory be to Him^{-azwj} of beneficence How Turning with Mercy He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ تَوَّابٍ مَا أَسْحَاهُ وَ سُبْحَانَهُ مِنْ سَخِيٍّ مَا أَبْصَرَهُ وَ سُبْحَانَهُ مِنْ بَصِيرٍ مَا أَسْلَمَهُ وَ سُبْحَانَهُ مِنْ سَلَامٍ مَا أَشْفَاهُ وَ سُبْحَانَهُ مِنْ شَافِيٍّ مَا أَحْيَاهُ وَ سُبْحَانَهُ مِنْ مُنْجٍ مَا أَبْرَهُ وَ سُبْحَانَهُ مِنْ بَارٍ مَا أَطْلَبَهُ

And Glory be to Him^{-azwj} of Oft-Turning how Generous He^{-azwj} is! And Glory be to Him^{-azwj} of Generosity how Insightful He^{-azwj} is! And Glory be to Him^{-azwj} of Insightfulness how Peaceful He^{-azwj} is! And Glory be to Him^{-azwj} of Peacefulness how Healing He^{-azwj} is! And Glory be to Him^{-azwj} of Healing how Rescuing He^{-azwj} is! And Glory be to Him^{-azwj} of Rescuing how Righteous He^{-azwj} is! And Glory be to Him^{-azwj} of Righteousness How Seeking He^{-azwj} is!

وَ سُبْحَانَهُ مِنْ طَالِبٍ مَا أَدْرَكَهُ وَ سُبْحَانَهُ مِنْ مُدْرِكٍ مَا أَشَدَّهُ وَ سُبْحَانَهُ مِنْ شَدِيدٍ مَا أَعْطَفَهُ وَ سُبْحَانَهُ مِنْ مُتَعَطِّفٍ مَا أَعْدَلَهُ وَ سُبْحَانَهُ مِنْ عَادِلٍ مَا أَنْقَنَهُ وَ سُبْحَانَهُ مِنْ مُتَّقِنٍ مَا أَحْكَمَهُ وَ سُبْحَانَهُ مِنْ حَكِيمٍ مَا أَكْفَلَهُ وَ سُبْحَانَهُ مِنْ كَفِيلٍ مَا أَشْهَدَهُ

And Glory be to Him^{-azwj} of Seeking how Catching He^{-azwj} is! And Glory be to Him^{-azwj} of Catching how Severe He^{-azwj} is! And Glory be to Him^{-azwj} Severity how Compassionate He^{-azwj} is! And Glory be to Him^{-azwj} of Compassion how Just He^{-azwj} is! And Glory be to Him^{-azwj} of being Just how Precise He^{-azwj}! And Glory be to Him^{-azwj} of Precision how Wise He^{-azwj} is! And Glory be to Him^{-azwj} of Wisdom how Responsible He^{-azwj} is! And Glory be to Him^{-azwj} of Responsibility how Witnessing He^{-azwj} is!

وَ سُبْحَانَهُ وَ هُوَ اللَّهُ الْعَظِيمُ وَ بِحَمْدِهِ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ دَافِعِ كُلِّ بَلِيَّةٍ وَ هُوَ حَسْبِي وَ نِعْمَ الْوَكِيلُ.

And Glory be to Him^{-azwj} and He^{-azwj} is Allah^{-azwj} the Magnificent, and with His^{-azwj} Praise! The Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and for Allah^{-azwj} is the Praise, and there is neither Might nor Praise except with Allah^{-azwj} the Exalted the Magnificent, Repeller of every affliction, and He^{-azwj} Suffices me, and is the Best Protector!³²

³² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 22

قَالَ سُفْيَانُ الثَّوْرِيُّ وَيْلٌ لِمَنْ لَا يَعْرِفُ حُرْمَةَ هَذَا الدُّعَاءِ فَإِنَّ مَنْ عَرَفَ حَقَّ هَذَا الدُّعَاءِ وَ حُرْمَتَهُ كَفَاهُ اللَّهُ عَزَّ وَ جَلَّ كُلَّ شِدَّةٍ وَ صُعُوبَةٍ وَ آفَةٍ وَ مَرَضٍ وَ عَمٍّ فَتَعَلَّمُوهُ وَ عِلْمُوهُ فِيهِ الْبَرَكَةُ وَ الْخَيْرُ الْكَثِيرُ فِي الدُّنْيَا وَ الْآخِرَةِ إِنْ شَاءَ اللَّهُ.

Sufyan Al-Sowry (a very well celebrated Sunni Sufi and many times rebuked by Holy Imam^{-asws}) said, 'Woe be for the one who does not recognise sanctity of this supplication, for the one who does recognise the right of this supplication and its sanctity, Allah^{-azwj} Mighty and Majestic would Suffice him of every hardship, and difficulty, and calamity, and sickness, and sorrows. So learn it teach it for there are Blessings in it and a lot of goodness in the world and the Hereafter, if Allah^{-azwj} so Desires'.

23- وَ مِنْ ذَلِكَ دُعَاءٌ عَلَّمَهُ جِبْرَائِيلُ لِلنَّبِيِّ ص وَ جَدْتُ فِي كِتَابٍ عَتِيقٍ تَارِيخُ كِتَابَتِهِ أَكْثَرُ مِنْ مِائَتَيْ سَنَةٍ إِلَى تَارِيخِ سَنَةِ خَمْسِينَ وَ سِتِّمِائَةٍ

And from that is a supplication Jibraeel^{-as} taught to the Prophet^{-saww} I found in an ancient book, the date of its book is more than two hundred years to the year six hundred and fifty years.

قَالَ: جَاءَ جِبْرَائِيلُ ع إِلَى النَّبِيِّ ص وَ مَعَهُ مِيكَائِيلُ وَ إِسْرَافِيلُ ع وَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَعَالَى أَكْرَمَكَ وَ أُمْتَكَ فِي الدُّنْيَا وَ الْآخِرَةِ بِهَذِهِ الْأَسْمَاءِ فَطُوبَى لَكَ وَ لِأُمَّتِكَ وَ لِمَنْ يُؤَفِّقُ اللَّهُ جَلَّ جَلَالُهُ أَنْ يَدْعُوَ بِهَذَا الدُّعَاءِ

He said, 'Jibraeel^{-as} came to the Prophet^{-saww} and with him^{-as} were Mikaeel^{-as} and Israfeel^{-as}, and they^{-as} said: 'O Rasool-Allah^{-saww}! Allah^{-azwj} the Exalted Honours you^{-saww} and your^{-saww} community in the world and the Hereafter with these Names, so beatitude be for you^{-saww} and for your^{-saww} community, and for the one Allah^{-azwj}, Majestic is His^{-azwj} Majesty Harmonises him to supplicate with this supplication!

فَإِنَّهُ عَظِيمٌ جَلِيلٌ وَ هُوَ مِنْ كُنُوزِ الْعَرْشِ دَخَلَ فِيهِ أَسْمَاءُ الرَّبِّ جَلَّ جَلَالُهُ كُلُّهَا الَّتِي خَلَقَ بِهَا الْخَلَائِقَ كُلَّهَا أَجْمَعِينَ وَ أَهْلَ السَّمَاوَاتِ وَ أَهْلَ الْأَرْضِينَ وَ الْجَنَّةِ وَ النَّارِ وَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ الْجِبَالِ وَ مَنْ فِي الْبَرِّ وَ الْبَحْرِ مِنَ الدَّوَابِّ وَ الْهَوَامِّ وَ الْوُحُوشِ وَ الْأَشْجَارِ وَ مَا فِي الْبُحُورِ مِنَ الْخَلَائِقِ وَ الْعَجَائِبِ الَّتِي لَيْسَ لِأَحَدٍ عِلْمٌ فِيهَا إِلَّا الَّذِي خَلَقَهُمْ

It is magnificent, majestic, and it is from treasures of the Throne. Names of the Lord^{-azwj}, Majestic is His^{-azwj} Majesty, are included in it, all of these by which Allah^{-azwj} Created the creatures, all of them in their entirety, and inhabitants of the skies, and inhabitants of the earths, and the Paradise, and the Hellfire, and the sun, and the moon, and the stars, and the mountains, and ones in the land and the sea, from the animals, and the vermin, and the beasts, and the trees, and whatever is from the seas from the creatures, and the wonders which isn't for anyone to know except the One Who Created them!

فَلَا تَعْلِمُ هَذَا الدُّعَاءَ إِلَّا الْخِيَارُ مِنْ أُمَّتِكَ لِأَنَّهُ جَرَى فِي حُكْمِ اللَّهِ وَ عِلْمِهِ أَنْ يَسْتَجِيبَ لِمَنْ دَعَا بِهِ مَرَّةً وَاحِدَةً وَ هَذَا الدُّعَاءُ

Do not teach this supplication except to the good ones from your^{-saww} community because it has flowed in the Ruling of Allah^{-azwj} and His^{-azwj} Knowledge that it obligates for the one to supplicate with it one time, and this supplication is: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُكِرَتْ بِهِ تَزَعَزَعَتْ مِنْهُ السَّمَاوَاتُ وَ انْتَشَقَّتْ مِنْهُ الْأَرْضُونَ وَ تَقَطَّعَتْ مِنْهُ السَّحَابُ وَ تَصَدَّعَتْ مِنْهُ الْقُلُوبُ وَ تَزَلْزَلَتْ مِنْهُ الْجِبَالُ وَ جَرَتْ مِنْهُ الرِّيَاحُ وَ انْتَفَصَّتْ مِنْهُ الْبِحَارُ وَ اضْطَرَبَتْ مِنْهُ الْأَمْوَاجُ وَ غَارَتْ مِنْهُ النَّفُوسُ وَ وَجَلَتْ مِنْهُ الْقُلُوبُ وَ زَلَّتْ مِنْهُ الْأَفْدَامُ وَ صَمَّتْ

مِنْهُ الْأَذَانُ وَ شَخَّصَتْ مِنْهُ الْأَبْصَارُ وَ خَشَعَتْ مِنْهُ الْأَصْوَاتُ وَ خَضَعَتْ لَهُ الرِّقَابُ وَ قَامَتْ لَهُ الْأَرْوَاحُ وَ سَجَدَتْ لَهُ الْمَلَائِكَةُ وَ سَبَّحَتْ لَهُ وَ ارْتَعَدَتْ لَهُ الْفَرَائِضُ وَ اهْتَزَّتْ لَهُ الْعَرْشُ وَ دَانَتْ لَهُ الْخَلَائِقُ

‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name which when mentioned with, the skies shake from it, and the earths split from it, and the clouds are cut from it, and the hearts are cracked from it, and the mountains are tremors from it, and the winds flow from it, and the oceans diminish from it, and the waves are restless from it, and the souls are raided from it, and the hearts palpitate from it, and the feet slip from it, and Azaan is muted from it, and the sights gaze from it, and the voices are fearful from it, and the necks are humbled to it, and the souls stand to it, and the Angels prostrate to it, and the limbs prostrate to it and tremble to it, and the Throne shakes for it, and the creatures stoop to it!

وَ بِالِاسْمِ الَّذِي وُضِعَ عَلَى الْجَنَّةِ فَأَزْلَفَتْ وَ عَلَى الْجَحِيمِ فَسَعِرَتْ وَ عَلَى النَّارِ فَتَوَقَّدَتْ وَ عَلَى السَّمَاءِ فَاسْتَقَلَّتْ وَ قَامَتْ بِلَا عَمَدٍ وَ لَا سِنْدٍ وَ عَلَى النُّجُومِ فَتَرَبَّتْ وَ عَلَى الشَّمْسِ فَأَشْرَقَتْ وَ عَلَى الْقَمَرِ فَأَنَارَ وَ أَضَاءَ وَ عَلَى الْأَرْضِ فَاسْتَقَرَّتْ وَ عَلَى الْجِبَالِ فَأَزْسَتْ وَ عَلَى الرِّيحِ فَدَرَّتْ وَ عَلَى السُّحَابِ فَأَمْطَرَتْ وَ عَلَى الْمَلَائِكَةِ فَسَبَّحَتْ وَ عَلَى الْإِنْسِ وَ الْجِنِّ فَأَجَابَتْ وَ عَلَى الطَّيْرِ وَ النَّمْلِ فَتَكَلَّمَتْ وَ عَلَى اللَّيْلِ فَأَطْلَمَ وَ عَلَى النَّهَارِ فَاسْتَنَارَ وَ عَلَى كُلِّ شَيْءٍ فَسَبَّحَ

And by the Name which was Placed upon the Paradise so it was decorated, and upon the blazing Fire so it was inflamed, and upon the Hellfire so it was ignited, and upon the sky so it resigned and stood up without pillars nor support, and upon the stars so these were adorned, and upon the sun so it shone, and upon the moon so it radiated and illuminated, and upon the earth so it settled, and upon the mountains so these elongated, and upon the winds so they scattered, and upon the clouds so they rained, and upon the Angels so they glorified, and upon the humans and the Jinn so they answered, and upon the birds and the ants so they talked, and upon the night so it darkened, and upon the day so it brightened, and upon all things so they glorified!

وَ بِالِاسْمِ الَّذِي اسْتَقَرَّتْ بِهِ الْأَرْضُونَ عَلَى قَرَارِهَا وَ الْجِبَالُ عَلَى أَمَاكِينِهَا [مَنَآكِينِهَا] وَ الْبِحَارُ عَلَى حُدُودِهَا وَ الْأَشْجَارُ عَلَى عُرُوقِهَا وَ النُّجُومُ عَلَى مَجَارِيهَا وَ السَّمَاوَاتُ عَلَى بِنَائِهَا وَ حَمَلَتْ الْمَلَائِكَةُ عَرْشَ الرَّحْمَنِ بِقُدْرَةِ رَبِّهَا

And by the Name by which the lands settled upon their settlements, and the mountains upon their places, and the oceans upon their boundaries, and the trees upon their roots, and the stars upon their flows, and the skies upon their constructions (without pillars seen), and Angels carried the Throne of the Beneficent by the Power of their Lord^{-azwj}!

وَ بِالِاسْمِ الْقُدُّوسِ الْقَدِيمِ الْمُتَقَدِّمِ الْمُخْتَارِ الْجَبَّارِ الْمُتَكَبِّرِ الْكَبِيرِ الْمُتَعَزِّمِ الْعَزِيزِ الْمُهَيِّمِ الْمَلِكِ الْمُقْتَدِرِ الْحَمِيدِ الْمُجِيدِ الصَّمَدِ الْمُتَوَكِّلِ الْمُتَّقَدِّمِ الْكَبِيرِ الْمُتَعَالِ

And by the Name, the Holy, the Ancient, the Preceder, the Chooser, the Subduer, the Supreme, the Great, the Magnificent, the Mighty, the Dominant, the King, the Powerful, the Praised, the Glorified, the Solid, the Unique, the Individual, the Great, the Exalted!

وَ بِالِاسْمِ الْمُخْزُونِ الْمَكْنُونِ فِي عِلْمِهِ الْمَحِيطِ بِعَرْشِهِ الطَّاهِرِ الْمُطَهَّرِ الْمُبَارَكِ الْقُدُّوسِ السَّلَامِ الْمُؤْمِنِ الْمُهَيِّمِ الْعَزِيزِ الْجَبَّارِ الْمُتَكَبِّرِ الْكَبِيرِ الْمُتَعَالِ الْبَارِئِ الْمُصَوِّرِ الْأَوَّلِ وَ الْآخِرِ وَ الْبَاطِنِ وَ الْكَائِنِ قَبْلَ كُلِّ شَيْءٍ وَ الْمَكُونِ لِكُلِّ شَيْءٍ وَ الْكَائِنِ بَعْدَ فَتَاءِ كُلِّ شَيْءٍ لَمْ يَزَلْ وَ لَا يَزَالُ وَ لَا يَفْنَى وَ لَا يَبْعَثُ نُورٌ فِي نُورٍ وَ نُورٌ عَلَى نُورٍ وَ نُورٌ فَوْقَ كُلِّ نُورٍ وَ نُورٌ يُضِيءُ بِهِ كُلُّ نُورٍ

And by the Name, the Treasured, the Hidden in His^{-azwj} Knowledge, the encompassing His^{-azwj} Throne, the Pure, the Purifier, the Blessed, the Holy, the Granter of Peace, the Granter of Security, the Dominant, the Mighty, the Subduer, the Supreme, the Creator, the Maker, the Former, the First and the Last, and the Apparent and the Hidden, and the Existent before all things, and bringer into existence of all things, and the Existing after all things perish! He^{-azwj} neither ceases to be, nor decline, nor perish, nor change! Light in light, and Light upon light, and Light above every light, and Light all lights are illuminated by!

وَ بِالْأَسْمِ الَّذِي سَمَّى بِهِ نَفْسَهُ وَ اسْتَوَى بِهِ عَلَى عَرْشِهِ فَاسْتَقَرَّ بِهِ عَلَى كُرْسِيِّهِ وَ خَلَقَ بِهِ مَلَائِكَتَهُ وَ سَمَاوَاتِهِ وَ أَرْضَهُ وَ جَنَّتَهُ وَ نَارَهُ وَ ابْتَدَعَ بِهِ خَلْقَهُ وَ أَحَدًا أَحَدًا فَرَدًّا صَمَدًا كَبِيرًا مُتَكَبِّرًا عَظِيمًا مُتَعَزِّمًا عَزِيزًا مُلِكًا مُقْتَدِرًا قُدُوسًا مُتَقَدِّسًا لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And by the Name which He^{-azwj} has Named Himself^{-azwj} with and evened upon His^{-azwj} Throne with, so Settled by it upon His^{-azwj} Chair, and Created by it His^{-azwj} Angels, and His^{-azwj} skies, and His^{-azwj} earth, and His^{-azwj} Paradise, and His^{-azwj} Fire, and Initiated His^{-azwj} creation by it! One, First, Individual, Solid, Great, Supreme, Magnificent, Revered, Mighty, King, Powerful, Holy, Sanctifier! **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

وَ بِالْأَسْمِ الَّذِي لَمْ يَكْتُبْهُ لِأَحَدٍ مِنْ خَلْقِهِ صَدَقَ الصَّادِقُونَ وَ كَذَبَ الْكَاذِبُونَ

And by the Name which He^{-azwj} did not Prescribe it for anyone of His^{-azwj} creatures! Ratifier of the truthful, and Belief of the liars!

وَ بِالْأَسْمِ الَّذِي هُوَ مَكْتُوبٌ فِي رَاحَةِ مَلِكِ الْمَوْتِ الَّذِي إِذَا نَظَرَتْ إِلَيْهِ الْأَرْوَاحُ تَطَايَرَتْ

And by the Name which is Written in a palm of the Angel of death which, whenever the souls look at it, they fly off!

وَ بِالْأَسْمِ الَّذِي هُوَ مَكْتُوبٌ عَلَى سُرَادِقِ عَرْشِهِ مِنْ نُورٍ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

And by the Name which is Written from light upon pavilions of His^{-azwj} Throne, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!'

وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْمَجْدِ وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْبَهَاءِ وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْعِزَّةِ وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْجَلَالِ وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْعِزِّ وَ بِالْأَسْمِ الْمَكْتُوبِ فِي سُرَادِقِ الْخَالِقِ النَّصِيرِ رَبِّ الْمَلَائِكَةِ التَّمَائِيَّةِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

And by the Name Written in the pavilions of Glory, and by the Name Written in the pavilions of Splendour, and by the Name Written in the pavilions of Magnificence, and by the Name Written in the pavilions of Majesty, and by the Name Written in the pavilions of Might, and by the Name Written in the pavilions! The Creator, the Helper, Lord^{-azwj} of the eight Angels, and Lord^{-azwj} of the Magnificent Throne!

وَ بِالْأَسْمِ الْأَكْبَرِ الْأَكْبَرِ وَ بِالْأَسْمِ الْأَعْظَمِ الْأَعْظَمِ الْمُحِيطِ بِمَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ وَ بِالْأَسْمِ الَّذِي أَشْرَقَتْ بِهِ الشَّمْسُ وَ أَضَاءَ بِهِ الْقَمَرُ وَ سَجَرَتْ بِهِ الْبَحَارُ وَ نُصِبَتْ بِهِ الْجِبَالُ

And by the Name the Greatest, the Greatest, the Greatest! And by the Name the most Magnificent, the most Magnificent, the most Magnificent, the Dominant with dominions of the skies and the earth, and by the Name by which the sun shone, and the moon was illuminated with, and the oceans were subdued by it, and the mountains were set-up with it!

وَ بِالْإِسْمِ الَّذِي قَامَ بِهِ الْعَرْشُ وَ الْكُرْسِيُّ وَ بِالْأَسْمَاءِ الْمُقَدَّسَاتِ الْمُكْنُونَاتِ الْمَخْرُوجَاتِ فِي عِلْمِ الْعَيْبِ عِنْدَهُ وَ بِالْإِسْمِ الَّذِي كُتِبَ عَلَى وَرَقِ الرَّيْثُونِ فَأَلْقِيَ فِي النَّارِ فَلَمْ يَحْتَرِقْ وَ بِالْإِسْمِ الَّذِي مَشَى بِهِ الْخَضِرُ عَ عَلَى الْمَاءِ فَلَمْ يَبْتَلْ قَدَمَاهُ

And by the Name by which the Throne and the Chair were established, and by the Name, the Holy, the Hidden, the Treasured in knowledge of the unseen with Him^{-azwj}, and by the Name which was written upon leaves of the olive tree cast into the fire so it did not get burned, and by the Name by which Al-Khizr^{-as} walked upon the water and his^{-as} feet did not even get wet!

وَ بِالْإِسْمِ الَّذِي تَفْتَحُ بِهِ أَبْوَابَ السَّمَاءِ وَ بِهِ يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَ بِالْإِسْمِ الَّذِي ضَرَبَ مُوسَى بِعَصَاهُ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ وَ بِالْإِسْمِ الَّذِي كَانَ عِيسَى ابْنُ مَرْيَمَ يُجِيئُ بِهِ الْمَوْتَى وَ يُبْرِئُ بِهِ الْأَكْمَهَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ

And by the Name by which doors of the sky were opened, and by it every wise matter is made distinct, and by the Name which Musa^{-as} had struck the sea with his^{-as} stick, **So it parted, and each part was like a huge mountain [26:63]**, and by the Name by which Isa^{-as} Bin Maryam^{-as} had Revived the dead with and cured the blindness and the vitiligo by it with the Permission of Allah^{-azwj}!

وَ بِالْأَسْمَاءِ الَّتِي يَدْعُو بِهَا جِبْرَائِيلُ وَ ميكائيلُ وَ إِسْرَافِيلُ وَ عِزْرَائِيلُ وَ حَمَلَةُ الْعَرْشِ وَ الْكُرُوبِيُّونَ وَ مَنْ حَوْلَهُمْ مِنَ الْمَلَائِكَةِ وَ الرُّوحَانِيَّونَ الصَّافُونَ الْمُسَبِّحُونَ

And by the Name which was supplicated with by Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Izraeel^{-as}, and bearers of the Throne, and the Cherubim, and the ones around them from the Angels, and the spiritual beings, the lined in rows, the glorifiers!

وَ بِأَسْمَائِهِ الَّتِي لَا تُنْسَى وَ بِوَجْهِهِ الَّذِي لَا يَبْلَى وَ بِنُورِهِ الَّذِي لَا يُطْفِئُ وَ بِعِزَّتِهِ الَّتِي لَا تُرَامُ وَ بِقُدْرَتِهِ الَّتِي لَا تُضَامُ وَ بِمَلِكِهِ الَّذِي لَا يُزُولُ وَ بِسُلْطَانِهِ الَّذِي لَا يَتَغَيَّرُ وَ الْعَرْشِ الَّذِي لَا يَتَحَرَّكُ وَ الْكُرْسِيِّ الَّذِي لَا يُزُولُ وَ بِالْعَيْنِ الَّتِي لَا تَنَامُ وَ بِالْيَقْظَانِ الَّذِي لَا يَسْهُو

And His^{-azwj} Names which are not forgotten, and by His^{-azwj} Face which does not decay, and by His^{-azwj} Light which is not extinguished, and by His^{-azwj} Might which cannot be breached, and by His^{-azwj} Power which cannot be violated, and by His Kingdom which does not decline, and by His^{-azwj} Authority which does not change, and the Throne which does not move, and the Chair which does not decline, and by the Eye which does not sleep, and with the Wakefulness which does not omit!

وَ بِالْحَيِّ الَّذِي لَا يَمُوتُ وَ بِالْقَبِيومِ الَّذِي لَا تَأْخُذُهُ سِنَةٌ وَ لَا نَوْمٌ وَ بِالَّذِي تُسَبِّحُ لَهُ السَّمَاوَاتُ وَ الْأَرْضُونَ بِأَطْرَافِهَا وَ الْبِحَارُ بِأَمْوَاجِهَا وَ الْحَيَاتَانُ فِي بَحَارِهَا وَ الْأَشْجَارُ بِأَغْصَانِهَا وَ النَّجْمُومُ بِرَبِيعَتِهَا وَ الْوُحُوشُ فِي قَفَارِهَا وَ الطَّيْرُ فِي أَوْكَارِهَا وَ النَّحْلُ فِي أَجْحَارِهَا وَ التَّمَلُّ فِي مَسَاكِينِهَا وَ الشَّمْسُ وَ الْقَمَرُ فِي أَفْلَاكِهَا وَ كُلُّ شَيْءٍ يُسَبِّحُ بِحَمْدِ رَبِّهِ

And by the Living Who does not die, and with the Eternal Whom neither drowsiness seizes nor sleep, and by the One to Whom Glorify the skies and the earths with their outskirts, and the oceans with their waves, and the fishes with their oceans, and the trees with their

branches, and the stars with their adornments, and the beasts in their dens, and the birds in their nests, and the bees in their hives, and the ants in their dwellings, and the moon in its orbits, and every thing glorifies with the praise of its Lord^{-azwj}!

فَسُبْحَانَهُ يُبِيحُ الْخَلَائِقَ وَلَا يَمُوتُ مَا أَبْيَنَ نُورَهُ وَأَكْرَمَ وَجْهَهُ وَأَجَلَّ ذِكْرَهُ وَأَقْدَسَ قُدْسَهُ وَأَحْمَدَ حَمْدَهُ وَأَنْقَدَ أَمْرَهُ وَأَقْدَرَ قُدْرَتَهُ عَلَى مَا يَشَاءُ وَأُنْجَزَ وَعْدَهُ

Glory be to Him^{-azwj}! The creatures die and He^{-azwj} does not die! How manifest is His^{-azwj} Noor, and how Honourable is His^{-azwj} Face, and how Majestic is His^{-azwj} Zikr, and how Holy is His^{-azwj} Holiness, and how Praised is His^{-azwj} Praise, and how Implemented is His^{-azwj} Command, and how Able is His^{-azwj} Power upon whatever He^{-azwj} Desires, and how Fulfilling is His^{-azwj} Promised!

تَعَالَى اللَّهُ عَمَّا يُقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا لَيْسَ لَهُ شَبِيهٌ وَلَيْسَ كَمِثْلِهِ شَيْءٌ لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Exalted is Allah^{-azwj} than what the unjust ones are saying, Exalted, Great! There isn't any resemblance for Him^{-azwj}, and there isn't anything resembling Him^{-azwj}! For Him^{-azwj} is the Creation and the Command! Blessed is Allah^{-azwj} Lord^{-azwj} of the worlds!

وَ بِالْإِسْمِ الَّذِي قَرَّبَ بِهِ مُحَمَّدًا ص حَتَّى جَاوَزَ سِدْرَةَ الْمُنْتَهَى فَكَانَ مِنْهُ كَفَّابٍ قَوْسَيْنِ أَوْ أُذُنِي

And by the Name which Muhammad^{-saww} drew closer with until he^{-saww} surpassed The Ultimate Lote Tree (Sidrat Al Muntaha), so he^{-saww} was from Him^{-azwj} like two bows or even closer!

وَ بِالْإِسْمِ الَّذِي جَعَلَ النَّارَ عَلَى إِبْرَاهِيمَ بَرْدًا وَ سَلَامًا وَ وَهَبَ لَهُ مِنْ رَحْمَتِهِ إِسْحَاقَ وَ بِرَحْمَتِهِ الَّتِي أُوتِيَ بِهَا يَعْقُوبُ بِالْقَمِيصِ وَ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّتْ بَصِيرًا

And by the Name which Made the fire to be cool and safe upon Ibrahim^{-as}, and Gifted Is'haq^{-as} Gifted to him^{-as} from His^{-azwj} Mercy, and by His^{-azwj} Mercy which Yaqoub^{-as} was brought the shirt, and he^{-as} cast it upon his^{-as} face and his^{-as} sight returned!

وَ بِالْإِسْمِ الَّذِي يُنْشِئُ السَّحَابَ الْبِقَالِ وَ يُسَبِّحُ الرَّغْدُ بِحَمْدِهِ وَ بِالْإِسْمِ الَّذِي كَشَفَ بِهِ ضُرَّ أَيُّوبَ وَ اسْتَجَابَ بِهِ لِيُونُسَ ع فِي ظُلُمَاتٍ ثَلَاثٍ

And by the Name which Grows the heavy clouds, and the thunder glorifies with His^{-azwj} Praise, and by the Name by which the harm of Ayoub^{-as} was removed, and Yunus^{-as} was Answered with in the triple darkness!

وَ بِالْإِسْمِ الَّذِي وَهَبَ لَزَكَرِيَّا يُحْيَى نَبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَ أَنْعَمَ عَلَى عَبْدِهِ عِيسَى ابْنِ مَرْيَمَ ع إِذْ عَلَّمَهُ الْكِتَابَ وَ الْحِكْمَةَ وَ جَعَلَهُ نَبِيًّا مُبَارَكًا مِنَ الصَّالِحِينَ

And by the Name by which Yahya^{-as} was Gifted to Zakariya^{-as} our Prophet^{-as}. May Allah^{-azwj} Send Salawaat upon him^{-as}, and He^{-azwj} Favoured upon His^{-azwj} servant Isa^{-as} Ibn Maryam^{-as} when He^{-azwj} Taught him^{-as} the Book and the Wisdom and Made him^{-as} a Prophet^{-as}, Blessed, from the righteous ones!

وَ بِالْإِسْمِ الَّذِي دَعَاكَ بِهِ جَبْرَائِيلُ ع فِي الْمُقَرَّبِينَ وَ دَعَاكَ بِهِ مِيكَائِيلُ وَ إِسْرَائِيلُ ع فَاسْتَجَبَتْ لَهُمْ وَ كُنْتَ مِنَ الْمَلَائِكَةِ قَرِيبًا مُجِيبًا

And by the Name which Called You^{-azwj} with among the Proximity ones, and Mikaeel^{-as} and Israfeel^{-as} called You^{-azwj} with, so You^{-azwj} Answered to them^{-as}, and You^{-azwj}, from the Angels, were near, Responding!

وَ بِاسْمِكَ الْمَكْتُوبِ فِي اللُّوحِ الْمَحْفُوظِ وَ بِاسْمِكَ الْمَكْتُوبِ فِي الْبَيْتِ الْمَعْمُورِ وَ بِاسْمِكَ الْمَكْتُوبِ فِي لُؤَاءِ الْحَمْدِ الَّذِي أُعْطِيْتَهُ نَبِيَّكَ مُحَمَّدًا ص وَ وَعْدَتُهُ
الْحَوْضِ وَ الشَّقَاعَةِ وَ الْمَقَامِ الْمَحْمُودِ

And by Your^{-azwj} Name Written in the Guarded Tablet, and by Your^{-azwj} Name Written in Al-Bayt Al-Mamour, and by Your^{-azwj} Name Written in the Flag of Praise which You^{-azwj} will be Giving Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and have Promised him^{-saww} the Fountain, and the Intercession, and the Praise-worthy position!

وَ بِاسْمِكَ الَّذِي فِي الْحِجَابِ عِنْدَكَ لَا يُضَامُ حِجَابُ عَرْشِكَ وَ بِالْأَسْمِ الَّذِي تُطَوَّى بِهِ السَّمَاوَاتُ كَطَيِّ السِّجْلِ لِلْكِتَابِ وَ بِاسْمِكَ الَّذِي تُقْبَلُ بِهِ التَّوْبَةُ
عَنْ عِبَادِكَ وَ تَعْفُو عَنْ السَّيِّئَاتِ وَ يُوَجِّهُكَ الْكَرِيمَ أَكْرَمَ الْوُجُوهِ وَ بِمَا تَوَارَتْ بِهِ الْحُجُبُ مِنْ نُورِكَ وَ بِمَا اسْتَقَلَّ بِهِ الْعَرْشُ مِنْ بَهَائِكَ

And by Your^{-azwj} Name which is in the veils with You^{-azwj}! There is no breaching the veils of Your^{-azwj} Throne, and by the Name which the skies would be folded like folding scrolls of the letters, and by Your^{-azwj} Name which by which the repentance is Accepted from Your^{-azwj} servants, and Pardons the evil deeds, and by Your^{-azwj} Honourable Face, the most Honourable of the faces, and by what You^{-azwj} are Covered with by the veils of Your^{-azwj} Noor, and with what the Throne is upheld from Your^{-azwj} Splendour!

يَا إِلَهَ مُحَمَّدٍ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ يُوسُفَ وَ الْأَسْبَاطِ صَلَّى اللَّهُ عَلَيْهِمْ يَا رَبَّ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ عِزْرَائِيلَ وَ رَبَّ النَّبِيِّينَ
وَ الْمُرْسَلِينَ وَ مُنْزَلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ الْعَظِيمِ

O God^{-azwj} of Muhammad^{-saww}, and Ibrahim^{-as}, and Ismail^{-as}, and Is'haq^{-as}, and Yaqoub^{-as}, and Yusuf^{-as} and the tribes! May Allah^{-azwj} Send Salawaat upon them^{-as}! O Lord^{-azwj} of Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Izraeel^{-as}, and Lord^{-azwj} of the Prophets^{-as} and the Messengers^{-as}, and Revealed of the Torah and the Evangel and the Psalms and the Magnificent Furqan (Holy Quran)!

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَنْزَلْتَهُ فِي كِتَابٍ مِنْ كُتُبِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

I ask You^{-azwj} with every Name which Yours^{-azwj}, You^{-azwj} Revealed it in a Book from Your^{-azwj} Books, or Taught it to anyone of Your^{-azwj} creatures, or You^{-azwj} Preferred with it in knowledge of the unseen with You^{-azwj}!

يَا وَهَّابَ الْعَطَايَا يَا فَكَكَ الرِّقَابِ مِنَ النَّارِ وَ طَارِدَ الْعُسْرِ مِنَ الْعَسِيرِ كُنْ شَفِيعِي إِلَيْكَ إِذْ كُنْتَ دَلِيلِي عَلَيْكَ

O Bestower of the awards! O Liberator of the necks from the Hellfire, and Driver of the difficulties from the difficult! Be my Intercessor to You^{-azwj} when You^{-azwj} were my Pointer to You^{-azwj}!

وَ بِالْأَسْمِ الَّذِي يُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ وَ يُبْطِلُ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُونَ وَ بِالْأَسْمِ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ حَيْفَتِهِ

And by the Name which proves the truth with its words, and invalidates the falsehood, and even if the criminals dislike it, and by the Name which the thunder glorifies with His^{-azwj} Praise and the Angels from fearing Him^{-azwj}!

وَ بِأَسْمَائِكَ الْمَكْتُوبَاتِ عَلَى أَجْنِحَةِ الْكَرُوبِيِّينَ وَ بِأَسْمَائِكَ الَّتِي تُحْيِي بِهَا الْعِظَامَ وَ هِيَ رَزِيمٌ وَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عِيسَى ابْنُ مَرْيَمَ ع وَ بِأَسْمَائِكَ الْمَكْتُوبَاتِ عَلَى عَصَى مُوسَى وَ بِاسْمِكَ الَّذِي تَكَلَّمَ بِهِ مُوسَى ع عَلَى سَخْرَةِ مِصْرَ فَأَوْحَيْتَ إِلَيْهِ لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

And by Your^{-azwj} Names written upon the wings of cherubim, and by Your^{-azwj} Names by which the bones will be Revived with while these are decayed, and by Your^{-azwj} Name which Isa^{-as} Bin Maryam^{-as} had supplicated with, and by Your^{-azwj} Names written upon the stick of Musa^{-as}, and by Your^{-azwj} Name which Musa^{-as} spoke with upon the rock of Egypt, so You^{-azwj} Revealed to it: **We said: "Do not fear! Surely you will be the uppermost! [20:68]!**

وَ بِأَسْمَائِكَ الْمَنْفُوشَاتِ عَلَى حَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ ع- الَّتِي مَلَكَ بِهَا الْجِنَّ وَ الْإِنْسَ وَ الشَّيَاطِينَ وَ أَذَلَّ بِهِ إِبْلِيسَ وَ جُنُودَهُ

And by Your^{-azwj} Name engraved upon the ring of Suleyman^{-as} Bin Dawood^{-as} by which he^{-as} controlled the Jinn and the humans and the devils^{-la}, and by it he^{-as} humiliated Iblees^{-la} and his^{-la} armies!

وَ بِأَسْمَاءِ الَّتِي نَجَّا بِهَا إِبْرَاهِيمَ مِنْ نَارِ نَمْرُودَ وَ بِأَسْمَاءِ الَّتِي رَفَعَ بِهَا إِدْرِيسُ ع مَكَانًا عَلِيًّا وَ بِأَسْمَاءِ الْمَكْتُوبَاتِ عَلَى جَبْهَةِ إِسْرَافِيلَ ع وَ بِأَسْمَاءِ الْمَكْتُوبَاتِ عَلَى دَارِ قُدْسِهِ

And by the Names by which Ibrahim^{-as} was rescued from the fire of Nimrod^{-la}, and by the Name by which Idrees^{-as} was raised to an exalted place, and by the Names written upon the forehead of Israfeel^{-as}, and by the Names written upon the house of His^{-azwj} Holiness!

وَ بِكُلِّ اسْمٍ هُوَ لِلَّهِ عَزَّ وَ جَلَّ دَعَا اللَّهُ بِهِ نَبِيٌّ مُرْسَلٌ وَ مَلَكٌ مُقَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ وَ بِكُلِّ اسْمٍ هُوَ لِلَّهِ عَزَّ وَ جَلَّ فِي شَيْءٍ مِنْ كُتُبِهِ وَ بِكُلِّ اسْمٍ هُوَ مَخْتُونٌ فِي عِلْمِهِ وَ بِأَسْمَائِهِ الْمَكْتُوبَاتِ فِي اللُّوحِ

And by every Name which is of Allah^{-azwj} Mighty and Majestic, supplicated to Allah^{-azwj} by a Messenger Prophet^{-as}, and Angel of Proximity, or a Momin servant, and with every Name which is for Allah^{-azwj} Mighty and Majestic in anything from His^{-azwj} Book, and with every name which is Treasured in His^{-azwj} Knowledge, and by His^{-azwj} Names written in the Tablet!

وَ بِالْأَسْمِ الَّذِي خَلَقَ بِهِ جِبَلَاتِ الْخَلْقِ كُلِّهِمْ وَ بِاسْمِ اللَّهِ الْأَكْبَرِ الْكَبِيرِ الْأَجَلِ الْجَلِيلِ الْأَعَزِّ الْعَزِيمِ الْأَعْظَمِ الْعَظِيمِ

And the Names by which He^{-azwj} Created the dispositions of the creatures, all of them, and by the Name of Allah^{-azwj}, the Greatest, the Great, the Most Majestic, the Majestic, the Mightiest, the Mighty, and most Magnificent, the Magnificent!

وَ بِأَسْمَائِهِ كُلِّهَا الَّتِي إِذَا ذُكِرَ بِهَا ذَلَّتْ فَرَائِصُ مَلَائِكَتِهِ وَ سَمَائِهِ وَ أَرْضِهِ وَ جَنَّتِهِ وَ نَارِهِ وَ بِاسْمِهِ الْأَعْظَمِ الَّذِي عَلَّمَهُ آدَمَ صَلَّى اللَّهُ عَلَيْهِ فِي جَنَّتِ عَدْنِ

And by His^{-azwj} Names, all of them which, whenever mentioned with, limbs of His^{-azwj} Angels tremble, and His^{-azwj} earth, and His^{-azwj} Paradise and His^{-azwj} Hellfire, and by His^{-azwj} Name the most Magnificent, which He^{-azwj} Taught Adam^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as}, in the Garden of Eden!

و صَلَّى اللهُ وَ مَلَائِكَتُهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ عَلَى جَمِيعِ أَنْبِيَاءِ اللهِ وَ رُسُلِهِ اللَّهُمَّ

And may the Salawaat of Allah^{-azwj} and His^{-azwj} Angels be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and upon the entire Prophets^{-as} of Allah^{-azwj}, and His^{-azwj} Messengers^{-as}!

فِيحُرْمَةِ هَذِهِ الْأَسْمَاءِ وَ بِحُرْمَةِ تَفْسِيرِهَا فَإِنَّهُ لَا يَعْلَمُ تَفْسِيرَهَا غَيْرَكَ أَنْ تَسْتَجِيبَ لِي دُعَائِي وَ أَرْحَمَ تَضَرُّعِي وَ أَدْخُلْنِي ... فِي عِبَادِكَ الصَّالِحِينَ وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ

By the sanctity of these Names and by the sanctity of their interpretations, surely not one knows their interpretation apart from You^{-azwj}, Answer my supplication for me and Mercy my beseeching, and Admit me among Your^{-azwj} righteous servants, and **Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]!**

وَ تَوَفَّنَا مَعَ الْأَنْبَارِ وَ لَا نُخْرِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَ تَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ قُضِيَ بَيْنَهُم بِالْحَقِّ وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And Cause us to die with the righteous ones [3:193] and do not Disgrace on the Day of Resurrection; surely You do not break the Promise' [3:194] And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord, it shall be Judged between them with the Truth, and it shall be said: 'The Praise is for Allah, Lord of the worlds [39:75]!'³³

قال السيد ره و هذا الدعاء مما ألهمنا تلاوته عند المهمات و الضرورات و رأيت من الله تعجيل الإجابات و العنايات و رؤيا في المنام باقي النهار السلامة من البلاء و إجابة الدعاء فكان كما رأي في المنام.

The Seyyid said, 'And this supplication is from we were inspired to recite it during the important and necessary matters, and I saw from Allah^{-azwj} the Hastened Response and the Cares, and dreams during the sleep remainder of the day, the safety from the affliction, and Response to the supplication. It was just as had been seen in the dream'.

24- مهج، مهج الدعوات دُعَاءُ عَلَّمَهُ جِبْرَائِيلُ ع النَّبِيِّ ص يَا نُورَ السَّمَاوَاتِ وَ الْأَرْضِ يَا جَمَالَ السَّمَاوَاتِ وَ الْأَرْضِ يَا عِمَادَ السَّمَاوَاتِ وَ الْأَرْضِ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا صَرِيحَ الْمُسْتَضْرَحِينَ يَا غَوْتَ الْمُسْتَعِيثِينَ يَا مُنْتَهَى رَغْبَةِ الرَّاجِعِينَ وَ الْمَفْرَجَ عَنِ الْمَكْرُوبِينَ وَ الْمُرَوِّحَ عَنِ الْمُهْمُومِينَ وَ مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ كَاشِفَ السُّوءِ وَ أَرْحَمَ الرَّاجِحِينَ وَ إِلَهَ الْعَالَمِينَ مُنْزَلٌ بِهِ كُلُّ حَاجَةٍ يَا أَكْرَمَ الْأَكْرَمِينَ يَا أَرْحَمَ الرَّاحِمِينَ.

(The book) 'Mahj Al Dawaat' –

A supplication Jibraeel^{-as} had taught the Prophet^{-saww}: 'O Noor of the skies and the earth! O Beauty of the skies and the earth! O Pillar of the skies and the earth! O Initiator of the skies and the earth! O with the Majesty and the Benevolence! O Helper of the ones crying out for help! O Helper of the ones seeking help! O Ultimate desire of the desiring ones, and the Reliever from the distressed, and the Comforter of the worried, and Answer of supplication of the desperate, and Remover of the evil, and most Merciful of the merciful, and God^{-azwj} of

³³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 23

the worlds! Every need is descended with Him^{-azwj}! O most Benevolent of the benevolent ones, and O most Merciful of the merciful ones!"³⁴

25- وَ مِنْ ذَلِكَ دُعَاءُ آخَرَ بِرِوَايَةِ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ص عَنْ جِبْرَائِيلَ ع وَ قَدْ رَوَى كَثِيرًا مِنْ فَضَائِلِهِ أَضْرَبْتُ عَنْ ذِكْرِهَا بِالْإِحْتِصَارِ إِذِ الْقَصْدُ نَفْسُ الدُّعَاءِ

And from that is another supplication by a report of Anas Bin Malik (a well-known fabricator), from the Prophet^{-saww}, from Jibraeel^{-as}, and it has been reported a lot of its merits. I have turned away from mentioned it due to the brevity when the aim is the soul. The supplication is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ بِاسْمِهِ الْمُبْتَدِئِ رَبِّ الْآخِرَةِ وَ الْأُولَى لَا غَايَةَ وَ لَا مُنْتَهَى رَبِّ الْأَرْضِ وَ السَّمَاوَاتِ الْعُلَى الرَّحْمَنِ عَلَى الْعَرْشِ اسْتَوَى

'In the name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and by His^{-azwj} Name 'The Beginner', Lord^{-azwj} of the Hereafter and the former (world)! There is neither peak nor ultimate! Lord^{-azwj} of the earth and the exalted skies! The Beneficent is even upon the Throne!

اللَّهُ عَظِيمُ الْأَلَاءِ دَائِمُ النِّعَمَاءِ قَاهِرُ الْأَعْدَاءِ عَاطِفٌ بِرِزْقِهِ مَعْرُوفٌ بِلُطْفِهِ عَادِلٌ فِي حُكْمِهِ عَالِمٌ فِي مُلْكِهِ الرَّحْمَنِ الرَّحِيمِ الرَّحْمَاءِ عَالِمُ الْعُلَمَاءِ صَاحِبُ الْأَنْبِيَاءِ عَفُورُ الْعُفْرَاءِ قَادِرٌ عَلَى مَا يَشَاءُ

Allah^{-azwj}, Mighty of the Favours, Constant of the Favours, Subduer of the enemies, Compassionate with His^{-azwj} sustenance, Well-known with His^{-azwj} Gentleness, Just in His^{-azwj} Decisions, Knower regarding His^{-azwj} Kingdom, the Beneficent, the Merciful, the Mercier of the world, most Knowledgeable of the knowledgeable ones, Master of the Prophets^{-as}, Forgiver of the forgivers, Able upon all things!

سُبْحَانَ اللَّهِ الْمَلِكِ الْوَاحِدِ الْحَمِيدِ ذِي الْعَرْشِ الْمَجِيدِ الْفَعَّالِ لِمَا يُرِيدُ رَبِّ الْأَرْزَابِ وَ مُسَبِّبِ الْأَسْبَابِ وَ سَابِقِ الْأَسْبَابِ وَ زَارِقِ الْأَرْزَاقِ وَ خَالِقِ الْأَخْلَاقِ قَادِرٌ عَلَى مَا يَشَاءُ مُقَدِّرُ الْمُقَدَّرِ وَ قَاهِرُ الْقَاهِرِينَ وَ عَادِلٌ فِي يَوْمِ النُّشُورِ إِلَهُ الْأَلْهَةِ يَوْمَ الْوَأَقَعَةِ رَحِيمٌ عَفُورٌ حَلِيمٌ شَكُورٌ

Glory be to Allah^{-azwj} the King, the One, the Praised, with the Glorious Throne, the Doer of whatever He^{-azwj} Wants, Lord^{-azwj} of the lords, and Causer of the causes, and Preceder of the preceding ones, and Sustainer of the sustainers, and Creator of the creatures, Able upon whatever He^{-azwj} Desires, Determiner of the determined, and Subduer of the subduers, and Just during the Day of Resurrection, God^{-azwj} of the gods on the Day of the Event, Merciful, Forgiver, Appreciative!

الْحَمْدُ لِلَّهِ الرَّبِّ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ الْمَلِكِ الرَّحِيمِ الْأَوَّلِ الْقَدِيمِ خَالِقِ الْعَرْشِ وَ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ هُوَ السَّمِيعُ الْعَلِيمُ قَابِلُ التَّوْبَةِ شَكُورٌ حَلِيمٌ الْعَزِيزُ الرَّحِيمُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الدَّائِمُ الْقَائِمُ زَارِقُ الْوُحُوشِ وَ الْبَهَائِمِ صَاحِبُ الْعَطَايَا وَ مَنَاعِ الْبَلَايَا

The Praise is for Allah^{-azwj}, the Lord^{-azwj}, the Magnificent, and the Praise is for Allah^{-azwj} the King, the Merciful, the First, the Ancient, Creator of the Throne and the skies and the earth, and he^{-azwj} is the All-Hearing, the All-Knowing, Acceptor of the repentance, Appreciative, Forbearing, the Mighty, the Merciful, the First, the Last, the Apparent, the Hidden, the

³⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 24

Permanent, the Custodian, Sustainer of the animals and the beasts, Owner of the awards and Preventer of the afflictions!

يَشْفِي السَّقِيمَ وَ يَغْفِرُ لِلخَاطِئِينَ وَ يَغْفُو عَنِ النَّادِمِينَ وَ يُحِبُّ الصَّالِحِينَ وَ يُفْوِي الْمَارِبِينَ وَ يَسْتُرُ عَلَى الْمُذْنِبِينَ وَ يُؤْمِنُ الْخَائِفِينَ

He^{-azwj} Heals the sick, and Forgives the sinners, and Pardons the remorseful, and Loves the righteous, and Shelters the fleeing one, and Conceals for the sinners, and Secures the fearful ones!

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ الْكَرِيمُ الْمَعْبُودُ فِي كُلِّ مَكَانٍ تَغْفِرُ الْخَطَايَا وَ تَسْتُرُ الْغُيُوبَ شَكَوْرَ خَلِيمٍ عَلِيمٍ بِالْحُدُودِ مُنْبِثُ الرُّزُوعِ وَ الْأَشْجَارِ فَالِقُ الْمُجُوبِ صَاحِبُ الْجَبْرُوتِ غَيِّي عَنِ الْخَلْقِ قَاسِمُ الْأَرْزَاقِ عَلَامُ الْغُيُوبِ

Glory be to You^{-azwj}! There is no god except You^{-azwj} the Benevolent, the worshipped in every place! You^{-azwj} Forgive the sins and Conceal the Defects! Appreciative, Forbearing, Knower of the limits, Grower of the crops and the trees, Splitter of the seeds, Owner of the Force, Needless from the creatures, Distributor of the sustenance, Knower of the unseen!

أَنْتَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ أَنْتَ الَّذِي تَعْفُو عَنِ الْعَاصِي بَعْدَ أَنْ يُعْرِقَ فِي الذُّنُوبِ أَنْتَ الَّذِي كُلُّ شَيْءٍ خَلَقْتَهُ يُنْصَرَفُ إِلَيْكَ بِالْمُنْشُوبِ

You^{-azwj} are the One Who, there isn't anything like Him^{-azwj}, and You^{-azwj} are Witness upon all things! You^{-azwj} are the One Who Pardons from the disobedient after he is drowning in the sins! You^{-azwj} are the One Who Created all things turning to You^{-azwj} with the attribution!

اغْفِرْ لِي خَطِيئَتِي كَمَا قُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ أَنْتَ بِوَعْدِكَ صَادِقٌ نَجِّنِي مِنَ الْهُمُومِ وَ الْعُومِ وَ الْكُرُوبِ أَنْتَ غِيَاثُ كُلِّ مَكْرُوبٍ وَ أَنْتَ الَّذِي قُلْتَ لَا تَقْنَطُوا مِن رَحْمَتِي وَ أَنْتَ بِقَوْلِكَ صَادِقٌ لَيْسَ بِمَكْدُوبٍ احْفَظْنِي مِنْ آفَاتِ الدُّنْيَا وَ الْآخِرَةِ وَ هَوْلِ يَوْمِ اللُّحُودِ وَ لَا تَقْضِخْنِي سَيِّدِي عَلَى رُؤُوسِ الْخَلَائِقِ فِي الْيَوْمِ الْمَوْعُودِ

Forgive my sins for me just as You^{-azwj} Said: **“Supplicate to Me, I will Answer you. [40:60]**, and You^{-azwj} are Truthful of the Promise! Rescue me from the worries and the sorrows and the distress! You^{-azwj} are Helper of every distressed, and You^{-azwj} are the One Who Said: **“Do not despair from My^{-azwj} Mercy!” (39:53)**, and You^{-azwj} are Truthful with Your^{-azwj} Words, not with lies! Protect me from calamities of the world and the Hereafter and horror of the day of the grave! My Master! Do not Expose me upon heads of the creatures during the Promised Day!

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا ضِدَّ لَهُ وَ لَا نِدَّ لَهُ وَ لَا صَاحِبَةَ لَهُ وَ لَا وَالِدَ لَهُ وَ لَا وَلَدَ لَهُ وَ لَا حُدُودَ لَهُ وَ لَا مِثَالَ لَهُ وَ لَا كُفُوَ لَهُ وَ لَا وَزِيرَ لَهُ وَ لَا شَرِيكَ لَهُ فِي مُلْكِهِ

Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! There is neither any opponent for Him^{-azwj}, nor an equal to Him^{-azwj}, nor a female companion for Him^{-azwj}, nor a father for Him^{-azwj}, nor a son for Him^{-azwj}, nor limitations for Him^{-azwj}, nor any example for Him^{-azwj}, nor a match for Him^{-azwj}, nor a minister for Him^{-azwj}, nor an associate for Him^{-azwj} in His^{-azwj} Kingdom!

أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا عَزِيزُ يَا عَزِيزُ يَا عَزِيزُ أَنْ تُرَبِّتِي فِي مَنْامِي مَا رَجَوْتُ مِنْكَ وَ أَنْ تُكْرِمَنِي بِمَعْفَرَةِ خَطِيئَتِي إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ يَا أَرْحَمَ الرَّاحِمِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

I ask You^{-azwj}, O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Mighty! O Mighty! O Mighty if You^{-azwj} could Show me in my dream what I am hoping from You^{-azwj}, and to Honour me with Forgiveness of my sins! You^{-azwj} are Able upon whatever You^{-azwj} Desires, O most Merciful of the merciful ones, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

يَا حَنَّانُ يَا مَنَّانُ يَا سُبْحَانَ يَا عُفْرَانُ يَا بُرْهَانَ يَا سُلْطَانَ يَا دَا الْجَلَالَ وَ الْإِكْرَامَ أَشْهَدُ أَنَّ كُلَّ مَعْبُودٍ مِنْ دُونِ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ بَاطِلٌ غَيْرٌ وَجْهَكَ الْقَدِيمِ الْكَرِيمِ الْمَعْبُودِ آمَنْتُ بِكَ وَ اسْتَعْتُتُ بِكَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَغْنِيَنِي يَا أَرْحَمَ الرَّاحِمِينَ.

O Hannan! O Bestower! O Glorious! O Forgiver! O Proof! O Authority! O with the Majesty and the Benevolence! I testify that every deity from below Your^{-azwj} Throne up to bottom of Your^{-azwj} earth is false apart from Your^{-azwj} Face, the Ancient, the Benevolent, the worshipped! I believe in You^{-azwj} and cry out for Help with You^{-azwj}! By the right of ‘There is no god except You^{-azwj}’, Help me, O most Merciful of the merciful ones!’³⁵

(The book) ‘Mahj Al Dawaat’ – Suleyman Bin Ibrahim, from Musa Bin Yazeed, from Anas Bin Oweys,

‘From Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘The Prophet^{-saww} said: ‘One who supplicates with these Names, Allah^{-azwj} will Respond to him!’

26- مهج، مهج الدعوات سَلِيمَانُ بْنُ إِبْرَاهِيمَ عَنْ مُوسَى بْنِ يَزِيدَ عَنْ أَنَسِ بْنِ أُوَيْسٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ قَالَ النَّبِيُّ ص مَنْ دَعَا بِهَذِهِ الْأَسْمَاءِ اسْتَجَابَ اللَّهُ لَهُ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ دُعِيَ بِهَذِهِ الْأَسْمَاءِ عَلَى صَفَائِحِ الْحَدِيدِ لَذَابَتْ وَ لَوْ دُعِيَ بِهَا عَلَى مَاءٍ جَارٍ لَجَمَدَ حَتَّى يُمْتَسَى عَلَيْهِ وَ لَوْ دُعِيَ عَلَى مَجْنُونٍ لَأَفَاقَ وَ لَوْ دُعِيَ عَلَى امْرَأَةٍ قَدْ عَسَرَ وَلَدَهَا عَلَيْهَا لَسَهَّلَ اللَّهُ عَلَيْهَا وَ لَوْ دَعَا بِهَا رَجُلٌ أَرْبَعِينَ لَيْلَةً جُمِعَتْ غَفَرَ اللَّهُ لَهُ مَا بَيْنَهُ وَ بَيْنَ الْأَدَمِيِّينَ وَ بَيْنَهُ وَ بَيْنَ رَبِّهِ

By the One Who Sent me^{-saww} with the truth as a Prophet^{-saww}! If there Names were supplicated upon the iron plates, they would melt, and if supplicated with upon flowing water, it would freeze until it can be walked upon, and if supplicated upon an insane, he would wake up (recover), and if supplicate upon woman the birth of her child is difficult upon her, Allah^{-azwj} would Ease upon her, and if supplicated with by a man for forty Friday nights, Allah^{-azwj} would Forgive for him whatever is between him and the Adamites (human beings), and between him and his Lord^{-azwj}!

فَقَالَ سَلْمَانُ الْفَارِسِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَعْطَى الرَّجُلُ بِهَذِهِ الْأَسْمَاءِ هَذَا كُلَّهُ

Salman Al-Farsi^{-ra}, may Allah^{-azwj} have Mercy upon him^{-ra}, said: ‘By my^{-ra} father and my^{-ra} mother, O Rasool-Allah^{-saww}! Will the man be given this, all of it with these Names?’

فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لَا تَحْتُوا النَّاسَ عَلَيْهَا فَإِنَّي أَخَشِي أَنْ يَتْرَكُوا الْعَمَلَ وَ يَتَكَلَّبُوا عَلَيْهَا

He^{-saww} said: ‘O Abu Abdullah^{-ra}! Do not urge the people upon it, for I^{-as} fear that they might neglect the (good) deeds and rely upon it (only)!’

³⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 25

ثُمَّ قَالَ ص يَا أَبَا عَبْدِ اللَّهِ يَغْفِرُ اللَّهُ لِغَائِلِهَا وَ لِأَهْلِ بَيْتِهِ وَ لِمُؤَدِّبِ بَلَدِهِ وَ لِأَهْلِ مَدِينَتِهِ كُلِّهِمْ إِنْ شَاءَ اللَّهُ وَ هَذِهِ الْأَسْمَاءُ وَ الدُّعَاءُ

Then he^{-saww} said: 'O Abu Abdullah^{-ra}! Allah^{-azwj} will Forgive for its speaker and for his family members, and for teacher of his city and for people of his city, all of them, if Allah^{-azwj} so Desires, and these are the Names and the supplication: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ أَنْتَ اللَّهُ وَ أَنْتَ الرَّحْمَنُ وَ أَنْتَ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْحَمِيدُ الْمَجِيدُ الْمُبْدِيُّ الْمُعِيدُ الْوَدُودُ الشَّهِيدُ الْقَدِيمُ الْعَلِيُّ الْعَظِيمُ الْعَلِيمُ الصَّادِقُ الرَّءُوفُ الرَّحِيمُ الشَّكُورُ الْعَفُورُ الْعَزِيزُ الْحَكِيمُ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! You^{-azwj} are Allah^{-azwj}, and You^{-azwj} are the Beneficent, and Your^{-azwj} are the Merciful: **He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness [59:23].** The First, the Last, the Apparent, the Hidden, the Praise, the Glorified, the Initiator, the Repeater, the Affectionate, the Witness, the Ancient, the Exalted, the Magnificent, the All-Knowing, the Truthful, the Kind, the Merciful, the Appreciative, the Forgiving, the Mighty, the Wise!

ذُو الْقُوَّةِ الْمَتِينِ الرَّقِيبِ الْخَفِيفِ ذُو الْجَلَالِ وَ الْإِكْرَامِ الْعَظِيمِ الْعَلِيمِ الْعَنِيِّ الْوَلِيُّ الْفَتَّاحُ الْمُرْتَحِ الْقَابِضُ الْبَاسِطُ الْعَدْلُ الْوَلِيُّ الْحَقُّ الْمُبِينُ الْخَالِقُ الرَّزَّاقُ الْوَهَّابُ التَّوَّابُ الرَّبُّ الْوَكِيلُ اللَّطِيفُ الْخَبِيرُ السَّمِيعُ الْبَصِيرُ الدَّيَّانُ الْمُتَعَالِي الْقَرِيبُ الْمُجِيبُ الْبَاعِثُ الْوَارِثُ الْوَاسِعُ الْبَاقِي

Possessor of Invincible Strength, the Watcher, the Guard, with the Majesty and the Benevolent, the Magnificent, the All-Knowing, the Rich, the Guardian, the Comforter, the Grasper, the Extender, the Just, the Loyal, the Manifest Truth, the Creative, the Sustainer, the Bestower, the Oft-Turning with Mercy, the Protector, the Subtle, the Informed, the All-Hearing, the Insightful, the Judge, the Exalted, the Near, the Responder, the Resurrector, the Capacious, the Ever-Lasting!

الْحَيُّ الدَّائِمُ الَّذِي لَا يَمُوتُ الْقَيُّومُ النُّورُ الْعَقَّارُ الْوَاحِدُ الْمَهَّارُ الْأَخْدُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ذُو الطَّوْلِ الْمُقْتَدِرُ عَلَّامُ الْغُيُوبِ الْبَدِيءُ الْبَدِيعُ الْقَابِضُ الْبَاسِطُ الدَّاعِي الظَّاهِرُ الْمُتَقَبِّحُ الْمَغِيبُ الدَّافِعُ الرَّافِعُ الصَّارُ النَّافِعُ الْمُعْزِ الْمُدَلِّ

The living, the Permanent Who does not die, the Eternal, the Noor, the Forgiver, the One, the Subduer, the First, the Solid, **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!** With the Leniency, the Powerful, Knower of the unseen, the Initiator, the Innovator (Originator), the Grasper, the Extender, the Caller, the Apparent, the Nourisher, the Helper, the Defender, the Raiser, the Harmer, the Benefiter, the Honourer, the Humiliator!

الْمُطْعِمُ الْمُنْعِمُ الْمُهَيِّمُ الْمَكْرَمُ الْمُخْسِنُ الْمُجْمِلُ الْحَنَّانُ الْمُفْضِلُ الْمُخْبِي الْمُمِيتُ الْفَعَّالُ لِمَا يُرِيدُ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The Feeder, the Bestower, the Dominant, the Benevolent, the Favourer, the Beautifier, the Affectionate, the Gracious, the Reviver, the Resurrector, the Doer of whatever He^{-azwj} Wants, **Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].**

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَمِيَّتِ وَ تُخْرِجُ الْمَمِيَّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].

فَالِقُ الْإِصْبَاحِ وَ فَالِقُ الْحَبِّ وَ النَّوَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

Splitter of the dawn, [6:96] Splitter of the seed and the kernel [6:95] He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24].

اللَّهُمَّ مَا قُلْتُ مِنْ قَوْلٍ أَوْ خَلَفْتُ مِنْ خَلْفٍ أَوْ نَذَرْتُ مِنْ نَذْرٍ فِي يَوْمِي هَذَا وَ لَيْلِي هَذِهِ فَمَسْنِيَّتِكَ بَيْنَ يَدَيِ ذَلِكَ مَا شِئْتُ مِنْهُ كَانَ وَ مَا لَمْ تَشَأْ مِنْهُ لَمْ يَكُنْ فَادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah^{-azwj}! Whatever I have said in words, or swore an oath, or vowed a vow during this day of mine and this night of mine, Your^{-azwj} Desire is in front of that! Whatever You^{-azwj} Desire from it happens, and whatever You^{-azwj} do not Desire from it does not happen, so Repel from me, by Your^{-azwj} Might and Your^{-azwj} Strength, for there is neither Might nor Strength except Allah^{-azwj} the Exalted, the Magnificent!

اللَّهُمَّ بِحَقِّ هَذِهِ الْأَسْمَاءِ عِنْدَكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ ثُبِّ عَلَيَّ وَ تَقَبَّلْ مِنِّي وَ اصْلِحْ لِي شَأْنِي وَ بَيِّنْ أُمُورِي وَ وَسِّعْ عَلَيَّ فِي رِزْقِي وَ اغْنِنِي بِكَرَمِ وَجْهِكَ عَنْ جَمِيعِ خَلْقِكَ

O Allah^{-azwj}! By the right of these Name with You^{-azwj}, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive for me, and Mercy me, and Turn to me, and Accept from me, and Rectify my affairs for me, and Easy my matters, and Expand upon me in my sustenance, and Make me needless by the Benevolence of Your^{-azwj} Face, from entirety of Your^{-azwj} creatures!

وَ صُنِّ وَجْهِي وَ يَدَيَّ وَ لِسَانِي عَنْ مَسْأَلَةِ غَيْرِكَ وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مُخْرَجاً فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا سَيِّدِ الْمُرْسَلِينَ مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

And Fortify my face and my hands and my tongue from asking others, and Make for me a relief for me from my matters, and an outlet, for You^{-azwj} Know and I don't know, and You^{-azwj} are Able and I am not able, and You^{-asws} are Able upon all things, by Your^{-azwj} Mercy, O most Merciful of the merciful ones, and may Allah^{-azwj} Send Salawaat upon our Chief, Chief of the Messengers^{-as}, Muhammad^{-saww} the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, the goodly, the Pure!³⁶

27- مهج، مهج الدعوات حَدَّثَنِي صَدِيقِي وَ الْمُوَاحِشِي لِي مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ الْقَاضِي الْأَوْبِيِّ صَاعَفَ اللَّهُ جَلَّ جَلَالُهُ سَعَادَتَهُ وَ شَرَفَ حَاتِمَتَهُ وَ دَكَرَ حَدِيثاً عَجِيباً وَ سَبَباً غَرِيباً وَ هُوَ أَنَّهَ كَانَ قَدْ حَدَّثَتْ لَهُ حَادِثَةٌ فَوَجَدَ هَذَا الدُّعَاءَ فِي أَوْرَاقِي لَمْ يَجْعَلْهُ فِيهَا بَيْنَ كُتُبِهِ

³⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 26

(The book) ‘Mahj Al-Dawaat’ – It is narrated to me my by friend and a brother of mine Muhammad Bin Muhammad Al-Qazy Al-Awy, may Allah^{-azwj}, Majestic is His^{-azwj} Majesty, multiply his fortune, and Ennoble his ending, and he has mentioned a marvellous Hadeeth and a strange cause, and it is that an occurrence had occurred for him, so he found this supplication in pages he had not made in between his books.

فَنَسَخَ مِنْهُ نُسخَةً فَلَمَّا أَنْسَخَهُ فَقَدَ الْأَصْلَ الَّذِي كَانَ قَدْ وَجَدَ وَ رَأَيْتُ هَذَا الدُّعَاءَ فِي نُسخَةٍ عَتِيقَةٍ قَدْ أَصَابَ بَعْضَهَا بَلَلٌ وَ فِيهِ زِيَادَةٌ وَ نُقْصَانٌ أَحْضَرَهَا ابْنُ الْوَزِيرِ الْوَرَائِقُ وَ ذَكَرَ أَنَّهُ اشْتَرَاهَا لَوْلَدِ مُحَمَّدِ الْمُقْرِي الْأَعْرَجِ بِدِرْهَمٍ وَ نِصْفٍ وَ يُمكنُ أَنْ يَكُونَ هَذَا الدُّعَاءُ كَانَ مَوْجُوداً فِي الْكُتُبِ

He copied a copy from it. When he had copied it, he lost the original which he had found, and I saw this supplication in an ancient copy, part of it had been hit by decay and in it is an increase and deficient. I presented the pages to Ibn Al-Wazeer and he mentioned that he had bought it from a son of Muhammad Al-Muqry Al-A'raj, for a Dirham and a half, and it is possible that this supplication could have been in the books.

وَ مَا كَانَ أَحِي الرِّضَا الْأَوْبِيُّ يَعْرِفُ مَوْضِعَهُ فَأَنْعَمَ اللَّهُ جَلَّ جَلَالُهُ عَلَيْهِ بِتَعْرِيفِهِ كَمَا ذَكَرْنَا عَنْهُ رَضِيَ اللَّهُ عَنْهُ وَ يُسَمَّى دُعَاءَ الْعَبْرَاتِ وَ سَيَاتِي ذِكْرُهُ وَ هُوَ

And my brother Al-Reza Al-Awy had not known its place. Allah^{-azwj}, Majestic is His^{-azwj} Majestic, Conferred upon him with Introducing it just as we are mentioned from it, may Allah^{-azwj} be Satisfied with him, and it is named as ‘Dua Al-Abaraat’, and I shall bring its mention, and it is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَاحِمَ الْعَبْرَاتِ وَ يَا كَاشِفَ الْكُرْبَاتِ أَنْتَ الَّذِي تَفْشَعُ سَحَابَ الْمِحْنِ وَ قَدْ أَمْسَتْ نِقَالًا وَ تَجْلُو ضِيَابَ الْإِحْنِ وَ قَدْ سَحَبَتْ أَدْيَالًا وَ تَجْعَلُ زَرْعَهَا هَشِيمًا وَ بُنْيَانَهَا هَدِيمًا وَ عِظَامَهَا رَمِيمًا وَ تَرُدُّ الْمَغْلُوبَ غَالِبًا وَ الْمَطْلُوبَ طَالِبًا وَ الْمُقْهُورَ قَاهِرًا وَ الْمُقْدُورَ عَلَيْهِ قَادِرًا

‘O Allah^{-azwj}! I ask You^{-azwj}, O Mercier of the tears, and O Remover of the distress(es)! You^{-azwj} are the One Who Removes the cloud of Trials, and it has become heavy, and Clearer of the dust of enmity and it has polluted the tail ends and made its crops withered, and its structure demolished, and its bones crumbled (decayed), and You^{-azwj} Return the prevailed as the prevailer, and the sought as a seeker, and the subdued as a subduer, and the overpowered as an able one!

إِلَهِي فَكَمْ مِنْ عَبْدٍ نَادَاكَ رَبِّ إِنِّي مَغْلُوبٌ فَأَنْتَصِرْ فَفَتَنَتْ لَهُ مِنْ نَصْرِكَ أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجَّرَتْ لَهُ مِنْ عَوْزِكَ عُيُونًا فَالْتَقَى مَاءَ فَرْجِهِ عَلَى أَمْرِ قَدْ قُدِّرَ وَ حَمَلْتَهُ مِنْ كِفَايَتِكَ عَلَى ذَاتِ الْأَوْاحِ وَ دُسْرِ

My God^{-azwj}, how many a servant calls out to You^{-azwj}, ‘Lord^{-azwj}, I am overcome, so Help!’ So, You^{-azwj} Opened Your^{-azwj} Help for him, doors or the sky **with water pouring out [54:11]**, and Burst for him a spring from Your^{-azwj} Assistance **so the water gathered upon a Pre-determined matter [54:12]**, and Carried him from Your^{-azwj} Sufficing, **upon (a ship) of panels and nails [54:13]**!

يَا رَبِّ إِنِّي مَغْلُوبٌ فَأَنْتَصِرْ يَا رَبِّ إِنِّي مَغْلُوبٌ فَأَنْتَصِرْ يَا رَبِّ إِنِّي مَغْلُوبٌ فَأَنْتَصِرْ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لِي مِنْ نَصْرِكَ أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجِّرْ لِي مِنْ عَوْزِكَ عُيُونًا لِيَلْتَقِيَ مَاءَ فَرْجِي عَلَى أَمْرِ قَدْ قُدِّرَ وَ احْمِلْنِي يَا رَبِّ مِنْ كِفَايَتِكَ عَلَى ذَاتِ الْأَوْاحِ وَ دُسْرِ

O Lord^{-azwj}, I am overcome, so Help! O Lord^{-azwj}, I am overcome, so Help! O Lord^{-azwj}, I am overcome, so Help! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of

Muhammad^{-saww}, and Open for me from Your^{-azwj} Help, doors of the sky with downpour of water, and Burst for me from Your^{-azwj} Springs, a spring gathering water of my relief, upon a matter having been Pre-determines, and Carry me, O Lord^{-azwj}, from Your^{-azwj} Sufficing, upon (a ship) with panels and nails!

يَا مَنْ إِذَا وَجَّحَ الْعَبْدُ فِي لَيْلٍ مِنْ خَيْرَتِهِ بَحِيمٍ وَ لَمْ يَجِدْ صَرِيحاً يُصْرِخُهُ مِنْ وَلِيٍّ حَمِيمٍ وَ جُدَّ يَا رَبِّ مِنْ مَعُونَتِكَ صَرِيحاً مُغِيثاً وَ وَلِيّاً يَطْلُبُهُ حَتِيئاً يُنَجِّيهِ مِنْ ضَبِقِ
أَمْرِهِ وَ حَرَجِهِ وَ يُظْهِرُ لَهُ مِنَ الْمُهِمِّ مِنْ أَعْلَامِ فَرْجِهِ

O One when the servant in engulfed in confusion during a night and does not find anyone to cry out for help from an intimate friend, and O Lord^{-azwj}, Renew from Your^{-azwj} Assistance to one crying out for help and a friend seeking it urgently to rescue him from constriction of his matter and his problem, and reveal to him from the important signs of his relief!

اللَّهُمَّ فَيَا مَنْ قُدْرَتُهُ قَاهِرَةٌ وَ آيَاتُهُ بَاهِرَةٌ وَ نِقْمَاتُهُ قَاصِمَةٌ لِكُلِّ جَبَّارٍ دَائِمَةٌ لِكُلِّ كَثُورٍ حَتَّارٍ صَلِّ يَا رَبِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انظُرْ إِلَيَّ يَا رَبِّ نَظْرَةً
مِنْ نَظَرَاتِكَ رَحِيمَةً تُجَلِّ بِهَا عَيِّي ظُلْمَةً وَاقِفَةً مُقِيمَةً مِنْ عَاهَةِ جَهْتٍ مِنْهَا الصُّرُوعُ وَ تَلَقَّتْ مِنْهُ الرُّوْعُ وَ اَهْلَتْ مِنْ أَجْلِهَا الدُّمُوعُ وَ اشْتَمَلَ بِهَا عَلَى
الْقُلُوبِ الْبِئْسَ وَ جَزَتْ وَ سَكَنْتْ بِسَبَبِهَا الْأَنْفَاسُ

O Allah^{-azwj}! O the One Whose Power is Forceful, and His^{-azwj} Signs are dazzling, and His^{-azwj} Vengeance is Crushing to every tyrant, Decisive to every ungrateful deceiver! Send Salawaat, O Lord^{-azwj}, upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Look at me, O Lord^{-azwj}, a Look from Your^{-azwj} Merciful Looks, Clearing away from me a persistence standing darkness from which the udders have dried up, and the crops have withered, and the tears have flowed from its reason, and the despair is inclusive with upon the hearts, and the breaths have become still due to its cause!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْأَلْكَ حِفْظاً حِفْظاً لِعَرَائِسِ عَرَسَتِهَا يَدُ الرَّحْمَنِ وَ شَرِبْتُمَا مِنْ مَاءِ الْحَيَوَانِ أَنْ تَكُونَ بِيَدِ الشَّيْطَانِ تُحْرُ وَ بِفَأْسِهِ تُفْطَعُ
وَ تُجْرُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and I ask You^{-azwj} for Protection, Protection of the plants Planted by the Hand of the Beneficent, and its drinking is from the water of life from it being destroyed by the hand of Satan^{-la}, and by his^{-la} axe cut and severed!

إِلَهِي مَنْ أَوْلَى مِنْكَ أَنْ يَكُونَ عَنْ حَرِيمِكَ دَافِعاً وَ مَنْ أَجْدَرُ مِنْكَ أَنْ يَكُونَ عَنْ جِمَاكَ حَارِساً وَ مَانِعاً

My God^{-azwj}! Who is foremost than You^{-azwj} from being a defender of Your^{-azwj} Sanctity, and who is worthier than You^{-azwj} from being a Guardian of Your^{-azwj} Domain and a Preventer?

إِلَهِي إِنَّ الْأَمْرَ قَدْ هَالَ فَهَوِّنْهُ وَ خَشِنَ قَائِنُهُ وَ إِنَّ الْقُلُوبَ قَدْ كَاعَتْ فَهَوِّنْهَا وَ النَّفُوسَ ارْتَاعَتْ فَسَكِّنْهَا

My God^{-azwj}! The matter has become horrific so Diminish it, and harsh so Soften it, and the hearts fearful so Reassure them, and the souls are disturbed so Calm them!

إِلَهِي تَدَارَكَ أَقْدَاماً زَلَّتْ وَ أَفْهَاماً فِي مَهَامِهِ الْحَيْرَةَ ضَلَّتْ أَنْ رَأَتْ جَبْرَكَ عَلَى كَسِيرِهَا وَ إِطْلَاقَكَ لِأَسِيرِهَا وَ إِجَارَتَكَ لِمُسْتَجِيرِهَا

My God^{-azwj}! Aid the feet which have slipped and understandings have strayed in the deserts of confusion from seeing Your^{-azwj} Mending upon its breakage, and Your^{-azwj} Freeing of its captives, and Your^{-azwj} Sheltering seekers of its shelter.

أَجْحَفَ الضَّرُّ بِالْمَضْرُورِ مَعَ دَاعِيهِ الْوَيْلِ وَ التُّبُورِ فَهَلْ يَحْسُنُ مِنْ فَضْلِكَ أَنْ تَجْعَلَهُ فَرِيَسَةَ الْبَلَاءِ وَ هُوَ لَكَ رَاجٍ أَمْ هَلْ يَجْمَلُ مِنْ عَدْلِكَ أَنْ يَخْوَضَ فِي لَجَّةِ التَّقِيَمَاتِ وَ هُوَ إِلَيْكَ لَاجٍ

The harm has overwhelmed the harmed along with his calling for the woe and the ruination. Is it good from Your^{-azwj} Grace that You^{-azwj} Made him a prey for the affliction while he is hoping to You^{-azwj}? Or beautiful from Your^{-azwj} Justice that he should be immersed in the ocean of Punishment while he is seeking Refuge to You^{-azwj}?

مَوْلَايَ لَعْنُ كُنْتُ لَا أَشُقُّ عَلَى نَفْسِي فِي التَّقَى وَ لَا أَنْبُلُغُ فِي حَمْلِ أَعْبَاءِ الطَّاعَةِ مَبْلَغِ الرِّضَا وَ لَا أَنْتَظِمُ فِي سِلْكِ قَوْمٍ رَفَضُوا الدُّنْيَا فَهُمْ حُمُصُ الْبُطُونِ مِنَ الطَّوَى عَمَشَ الْعُيُونِ مِنَ الْبُكَاءِ

My Master! Even though I do not exert upon myself in the piety nor do I reach the obedience in bearing the burden to reach the Satisfaction, nor do I travel in the ways of a people who have rejected the world, so they are of folded bellies from the hunger, blurred of the eyes from the weeping!

بَلْ أَتَيْتُكَ يَا رَبِّ بِضَعْفٍ مِنَ الْعَمَلِ وَ ظَهَرِ تَقْيِيلٍ بِالْحَطْءِ وَ الرِّئَالِ وَ نَفْسٍ لِلرَّاحَةِ مُعْتَادَةٍ وَ لِدَوَاعِي التَّسْوِيفِ مُتَقَادَةٍ

But I have come to You^{-azwj}, O Lord^{-azwj}, with weakness of the deeds, and a back heavy with misdeeds and the slips, and a soul accustomed to the comfort and to be cured, inclined to the procrastination!

أَ مَا يَكْفِيكَ يَا رَبِّ وَسِيلَةَ إِلَيْكَ وَ ذَرِيَعَةَ لَدَيْكَ أَنِّي لِأَوْلِيَائِكَ مُوَالٍ وَ فِي مَحَبَّتِهِمْ مُعَالٍ وَ لِجَلْبَابِ الْبَلَاءِ فِيهِمْ لَا يَسُنُّ وَ لِكِتَابِ تَحْمُلِ الْعَنَاءِ بِهِمْ دَارِسٌ

Does it not suffice You^{-azwj} O Lord^{-azwj} as a means to You^{-azwj} and a way to You^{-azwj} that I am a befriender of Your^{-azwj} friends and immense in their love, and a wearer of the cloak of affliction regarding them, and a studier of the Book enduring the hardship?

أَ مَا يَكْفِينِي أَنْ أَرُوحَ فِيهِمْ مَظْلُومًا أَوْ أَعْدُوَ مَكْظُومًا وَ أَقْضِي بَعْدَ هُمُومٍ هُمُومًا وَ بَعْدَ وُجُومٍ وُجُومًا أَمَا عِنْدَكَ يَا رَبِّ بِهَذَا حُرْمَةً لَا تَضِيغُ وَ ذِمَّةً بِأَدْنَاهَا يَفْتَتِيغُ فَلِمَ تَمْنَعُنِي نَصْرَكَ

Does it not suffice me that I roam among them oppressed, or I go around grieving, moving from worry after worry, and gloom after gloom! O Lord^{-azwj}! Is there not this sanctity in Your^{-azwj} Presence, not wasted, and condemned with their least contentment, so why Prevent Your^{-azwj} Help from me?

يَا رَبِّ وَ هَا أَنَا دَا عَرِيقٌ وَ تَدْعُنِي وَ أَنَا بِنَارِ عَدُوِّكَ حَرِيقٌ أَ تَجْعَلُ أَوْلِيَاءَكَ لِأَعْدَائِكَ طَرَائِدَ وَ لِمَكْرِهِمْ مَصَائِدَ وَ تُقَلِّدُهُمْ مِنْ حَسَنِيهِمْ فَلَا تَدَّ وَ أَنْتَ مَالِكٌ نَفُوسِهِمْ أَنْ لَوْ قَبَضْتَهَا جَمَدُوا وَ فِي قَبْضَتِكَ مَوَادُّ أَنْفَاسِهِمْ لَوْ قَطَعْتَهَا حَمَدُوا

O Lord^{-azwj}, and here I am drowning, and You^{-azwj} are Leaving me and I am burning in the fire of Your^{-azwj} enemy! Will You^{-azwj} Make Your^{-azwj} friends prey of Your^{-azwj} enemies, and trapped

to their plots, and Collar them with collars of their oppression, and You^{-azwj} are Owner of their souls! If You^{-azwj} were to Capture these, they would freeze, and in Your^{-azwj} Grip there is substance of their breaths. If You^{-azwj} were to Cut it off, they would subside!

فَمَا يَمْتَعَكَ يَا رَبِّ أَنْ تَكُفَّ بِأَسْهُمِهِمْ وَتَنْزِعَ عَنْهُمْ مِنْ حِفْظِكَ لِبَاسَهُمْ وَ تُعْرِيبَهُمْ مِنْ سَلَامَةٍ بِهَا فِي أَرْضِكَ يَفْرَحُونَ وَ فِي مَيْدَانِ الْبُعْيِ يَمْرَحُونَ

So, what prevents You^{-azwj} O Lord^{-azwj}, from Restraining their troubles and Snatch away from them their clothing of Your^{-azwj} Protection, and Bare them from safety they are rejoicing with it in Your^{-azwj} earth, and are revelling (rejoicing) in the plains of rebellion!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَدْرِجْنِي وَ لِمَا يُدْرِجُنِي الْعَرَقُ وَ تَدَارِجُنِي وَ لَمَّا عَيَّبَ شَمْسِي الشَّفَقُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Come to my aid and when the drowning comes across me, and Come to my aid when the twilight of the sun disappears!

إِلَهِي كَمْ مِنْ عَبْدٍ حَائِبٍ التَّجَا إِلَى سُلْطَانٍ قَاتَبَ عَنْهُ مَخْضُوفاً بِأَمْنٍ وَ أَمَانٍ

My God^{-azwj}! How many a fearful servant has sought refuge to a ruler but he returned surrounded with safety and security?

أَفَأَقْصِدُ يَا رَبِّ أَعْظَمَ مِنْ سُلْطَانِكَ سُلْطَاناً أَمْ أَوْسَعَ مِنْ إِحْسَانِكَ إِحْسَاناً أَمْ أَكْثَرَ مِنْ اقْتِدَارِكَ اقْتِدَاراً أَمْ أَكْرَمَ مِنْ انْتِصَارِكَ انْتِصَاراً

(How) could I aim for an authority mightier than Your^{-azwj} Authority, or a favour more capacious than Your^{-azwj} Favour, or an ability more than Your^{-azwj} Ability, or a more honourable victory than Your^{-azwj} victory?

مَا عُدْرِي يَا إِلَهِي إِذَا حُرْمْتُ فِي حُسْنِ الْكَفَايَةِ نَائِلِكَ وَ أَنْتَ الَّذِي لَا يُجِيبُ أَمْلَكَ وَ لَا يَرُدُّ سَائِلَكَ

What is my excuse, O my God^{-azwj}, when I am deprived from the excellent of the sufficiency of Your^{-azwj} awards, and You^{-azwj} are the One Who do not disappoint the one who hopes for Your^{-azwj} (Mercy) nor do You^{-azwj} return Your^{-azwj} beggar!

إِلَهِي إِلَهِي أَيْنَ رَحْمَتِكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَضْعِفِينَ مِنَ الْأَنْامِ

My God^{-azwj}! My God^{-azwj}! Where is Your^{-azwj} Mercy which is Help of the ones weakened from the people!

اللَّهُمَّ أَيْنَ أَيْنَ كِفَايَتِكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَغِيثِينَ مِنَ الْأَنْامِ وَ أَيْنَ أَيْنَ عِنَايَتِكَ الَّتِي هِيَ جُنَّةُ الْمُسْتَهِدِّينَ لِحُورِ الْأَنْامِ

O Allah^{-azwj}! Where (can I find)? Where is Your^{-azwj} Sufficing which is a help for the criers for help from the people, and where? Where is Your Care which is a shield of the ones targeted by tyranny of the times?

إِلَهِي إِلَهِي يَا رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ إِنِّي مَسْنِي الضُّرُّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ مَوْلَايَ تَرَى تَحْيِي فِي أَمْرِي وَ تَقْلِي فِي ضَرْبِي وَ انطَوَايَ عَلَى حُرْقَةِ قَلْبِي وَ حَرَارَةِ صَدْرِي

To me! To me with it, O Lord^{-azwj}! Rescue me from the unjust people! **'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83]**! My Master! You^{-azwj} See my confusion in my affairs and my turning in my harm, and my folding upon my burning heart and heat of my chest!

فَصَلِّ يَا رَبِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَجُدْ لِي يَا رَبِّ بِمَا أَنْتَ أَهْلُهُ فَرَجاً وَمُخْرَجاً وَتَبَيُّراً لِي يَا رَبِّ نَحْوَ الْيُسْرَى مِنْهُجاً وَاجْعَلْ يَا رَبِّ مِنْ نَصَبِي لِي حَبَالاً لِيَصْرَعَنِي بِهَا صَرِيعَ مَا مَكَرَ وَمَنْ حَفَرَ لِي بئراً لِيُوقِعَنِي فِيهَا أَنْ يَفْعَ فِيهَا حَفَرَ

O Lord^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and be generous to me, O Lord^{-azwj}, with what You^{-azwj} are rightful of, in relief and outlet and ease for me^{-saww}, O Lord^{-azwj}, towards the easy manifesto, and O Lord^{-azwj}, the one who is hostile to me, Make ropes to ensnare me with to be ensnared with what he has plotted, and the one who digs a pit for me for me to fall into it, Make him fall in to what he has dug!

وَاصْرِفِ اللَّهُمَّ عَنِّي مِنْ شَرِّهِ وَمَكْرِهِ وَفَسَادِهِ وَضَرِّهِ مَا تَصْرِفُهُ عَمَّنْ قَادَ نَفْسَهُ لِدِينِ الدِّيَانِ وَمُنَادٍ يُنَادِي لِلْإِيمَانِ إِلَهِي عَبْدُكَ عَبْدُكَ أَجِبْ دَعْوَتَهُ وَضَعِيفُكَ ضَعِيفُكَ فَرِّجْ عُمَّتَهُ فَقَدْ انْقَطَعَ كُلُّ حَبْلِ إِلَّا حَبْلَكَ وَتَقَلَّصَ كُلُّ ظِلٍّ إِلَّا ظِلَّكَ

O Allah^{-azwj}, and Turn away from me his evil and his plot and his corruption and his harm, what You^{-azwj} have Turned away from the one who has led his soul for the religion of the Judge, and responded to the call of the caller to the Eman. My God^{-azwj}, Your^{-azwj} servant! Your^{-azwj} servant, Answer his supplication, and Your^{-azwj} guest, Your^{-azwj} guest! Relieve his sadness, for every rope has been cut off except Your^{-azwj} Rope, and every shade has vanished except Your^{-azwj} Shade!

وَ تَسْجُدُ وَ تَقُولُ إِلَهِي إِنَّ وَجْهاً إِلَيْكَ بِرَغْبَتِهِ تَوَجَّهَ خَلِيقٌ بَأَنْ تُجِيبَهُ وَإِنْ حَبِيباً لَكَ بِإِيْتِهَالِهِ سَجَدَ حَقِيقٌ أَنْ يَنْبُلُغَ مَا قَصَدَ وَإِنْ خَدّاً لَدَيْكَ بِمَسْأَلَتِهِ تَعَفَّرَ وَجَدِيدٌ بَأَنْ يَفُورَ بِمَرَادِهِ وَيَطْفُرَ

And you should do Sajdah and say, 'My God^{-azwj}! A face turning to You^{-azwj} with his desire deserves that You^{-azwj} Respond to him, and a forehead is prostrating to You^{-azwj} with his pleading is worthy of reaching what he is aiming for, and a cheek being rubbed in the dust is worthy of winning and being successful!

وَ هَا أَنَا ذَا يَا إِلَهِي قَدْ تَرَى تَعَفَّرَ حَدْيِي وَ ائْتِهَالِي وَ اجْتِهَادِي فِي مَسْأَلَتِكَ وَ جَدْيِي فَتَلَقَّ يَا رَبِّ رَغْبَاتِي بِرَأْفَتِكَ قَبُولاً وَ سَهْلَ إِلَيَّ طَلِبَاتِي بِعِزَّتِكَ وَصُولاً وَ دَلَّالَ لِي فُطُوفَ مَرَّةٍ إِجَابَتِكَ تَذَلُّلاً

And here I am, O my God^{-azwj}! You have seen the rubbing of my cheek in the dust and my pleading and my struggle in asking You^{-azwj} and my efforts! O Lord^{-azwj}, Accept my desires with Your^{-azwj} Kindness, and Facilitate my searches for me with Your^{-azwj} Mighty for achievement, and Humbled for me the accessibility to fruits of Your^{-azwj} Response with ease!

إِلَهِي لَا رُكْنَ أَشَدُّ مِنْكَ فَأَوْيَ إِلَى رُكْنٍ شَدِيدٍ وَ قَدْ أُوَيْتُ إِلَيْكَ وَ عَوَّلْتُ فِي فَضَاءِ حَوَائِجِي عَلَيْكَ وَ لَا قُوَّةَ لِي أَشَدُّ مِنْ دُعَائِكَ

My God^{-azwj}! There is no corner Stronger than You^{-azwj}, so my sheltering is to a strong corner, and I have sheltered to You^{-azwj} and relied upon You^{-azwj} in fulfilment of my needs, and there is no strength stronger for me than supplicating to You^{-azwj}!

فَأَسْتَظْهِرُ بِقَوْلِ شَدِيدٍ وَ قَدْ دَعَوْتُكَ كَمَا أَمَرْتَ فَاسْتَجِبْ لِي بِفَضْلِكَ كَمَا وَعَدْتَ

I seek support by the strong word, and I am supplicating to You^{-azwj} just as You^{-azwj} have Commanded, so Respond to me with Your^{-azwj} Grace just as You^{-azwj} have Promised!

فَهَلْ بَقِيَ يَا رَبِّ إِلَّا أَنْ تُجِيبَ وَ تَرْحَمَ مِنِّي الْبُكَاءَ وَ التَّجِيبَ يَا مَنْ لَا إِلَهَ سِوَاهُ يَا مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الظَّالِمِينَ وَ افْتَحْ لِي وَ أَنْتَ خَيْرُ الْفَاتِحِينَ وَ الطُّفَّ بِِي يَا رَبِّ وَ بِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Lord^{-azwj}! Does there remains except for You^{-azwj} to Respond and Mercy the crying from me and the wailing? O One there is no god besides Him^{-azwj}! O One Who Answers the desperate when he supplicates to Him^{-azwj}! Lord^{-azwj}! Help me against the unjust people and Decide for me and You^{-azwj} are Best of the Deciders, and be Compassionate with me, O Lord^{-azwj}, and with entirety of the believing men and the believing women by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"³⁷

يَقُولُ سَيِّدُنَا وَ مَوْلَانَا الْإِمَامُ الْعَالِمُ الْعَامِلُ الْكَامِلُ الْفَقِيهَ الْعَلَامَةُ الْقَاضِلُ الرَّاهِدُ الْعَابِدُ الْوَرَعُ الْمُجَاهِدُ الْمَوْلَى الْأَعْظَمُ وَ الصَّدْرُ الْمُعْظَمُ رُكْنُ الْإِسْلَامِ وَ الْمُسْتَلِيمِينَ مَلِكُ الْعُلَمَاءِ وَ السَّادَاتِ فِي الْعَالَمِينَ دُو الْحُسَيْنَيْنِ أَبُو الْقَاسِمِ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ الطَّائِسِ الْعَلَوِيِّ الْقَاطِطِيِّ أَسْعَدَهُ اللَّهُ فِي الدَّارَيْنِ وَ حَبَاهُ بِكُلِّ مَا تَقَرَّرَ بِهِ الْعَيْنُ بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

He said, our chief and our master, the imam, the scholar, the worker, the perfect, the jurist, the Allamah, the meritorious, the ascetic, the worshipper, the devout, the fighter, the most magnificent master, and the revered chest, the corner of Al-Islam and the Muslims, king of the scholars and the chiefs in the worlds, with the two lineages, Abu Al-Qasim Ali Bin Musa Bin Ja'far Bin Muhammad Bin Muhammad Al-Tawoos, the Alawite, the Fatimid, may Allah^{-azwj} Make him fortunate in the two houses (world and the Hereafter) and Gift him with all what the eyes would be delighted with, through Muhammad^{-saww} and his^{-saww} Pure Progeny^{-asws}!

وَ لَمَّا وَجَدْتُ هَذَا الدُّعَاءَ بَعْدَ وَفَاةِ أُخِي الرِّضِيِّ الْقَاضِي الْأَوْحِيِّ قَدَسَ اللَّهُ رُوحَهُ وَ نَوَّرَ صَرِيحَهُ وَ فِيهِ زِيَادَاتٌ حَسَنَةٌ وَ نُقْصَانٌ عَنِ الَّذِي أَحْضَرَهُ إِلَيَّ الْأَخُ عَلِيُّ الْمُسَمَّى ابْنَ وَزِيرِ الْوَرَّاقِ فِي جُمْلَةِ مُجَلَّدِ أَوْلَاهُ دُعَاءِ الطَّلْحِيِّ وَ هُوَ عَتِيقٌ كَمَا كُنَّا ذَكَرْنَاهُ وَ هَا أَنَا أَذْكَرُ الدُّعَاءَ بِمَا وَجَدْتُهُ اسْتِظْهَرًا فِي حِفْظِ أَسْرَارِهِ وَ اخْتِيَابًا لِقَوَائِدِ أَنْوَارِهِ وَ هُوَ

And when I found this supplication after the death of my brother Al-Razy, the judge Al-Awy, may Allah^{-azwj} Sanctify his soul, and Irradiate his shrine, and in it there are excellent additions and reductions from what which was presented to me by the brother of Ali, named as Ibn Wazeer Al-Warraaq, in summary of the first volume, 'Dua Al-Talhy', and it is ancient just we have mentioned, and here I am mentioning the supplication along with what I found revealing in protecting his secrets, and in precaution of benefits of its rays, and it is: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَاحِمَ الْعَبْرَاتِ وَ يَا كَاشِفَ الرِّقَرَاتِ أَنْتَ الَّذِي تَفْشَعُ سَحَابِيبَ الْمَحْنِ وَ قَدْ أَمْسَتْ ثِقَالًا وَ تَجَلُّو ضِيَابَ الْفِتَنِ وَ قَدْ سَحَبَتْ أَذْيَالًا وَ تَجْعَلُ ذَرْعَهَا [رَزَعَهَا] هَشِيمًا وَ بُنْيَانَهَا هَدِيمًا وَ عِظَامَهَا رَمِيمًا وَ تَرُدُّ الْمَغْلُوبَ غَالِيًا وَ الْمَطْلُوبَ طَالِيًا وَ الْمَقْهُورَ قَاهِرًا وَ الْمَقْدُورَ عَلَيْهِ قَادِرًا

'O Allah^{-azwj}! I ask You^{-azwj}, O Mercier of the tears, and O Remover of the distress(es)! You^{-azwj} are the One Who Removes the cloud of Trials, and it has become heavy, and Clearer of the

³⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 27

dust of enmity and it has polluted the tail ends and made its crops withered, and its structure demolished, and its bones crumbled (decayed), and You^{-azwj} Return the prevailed as the prevailer, and the sought as a seeker, and the subdued as a subduer, and the overpowered as an able one!

فَكَمْ يَا إِلَهِي مِنْ عَبْدٍ نَادَاكَ رَبِّ إِيَّيْ مَغْلُوبٌ فَانْتَصِرْ فَفَتَحْتَ مِنْ نَصْرِكَ لَهُ أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجَّرْتَ لَهُ مِنْ عَوْنِكَ عُيُوناً فَالْتَقَى الْمَاءُ عَلَى أَمْرِ
قَدْ قُدِرَ وَ حَمَلْتَهُ مِنْ كِفَايَتِكَ عَلَى ذَاتِ الْوَجْهِ وَ دُسِرَ

My God^{-azwj}, how many a servant calls out to You^{-azwj}, ‘Lord^{-azwj}, I am overcome, so Help!’ So You^{-azwj} Opened Your^{-azwj} Help for him, doors or the sky **with water pouring out [54:11]**, and Burst for him a spring from Your^{-azwj} Assistance **so the water gathered upon a Pre-determined matter [54:12]**, and Carried him from Your^{-azwj} Sufficing, **upon (a ship) of panels and nails [54:13]!**

يَا مَنْ إِذَا وَجَّحَ الْعَبْدُ فِي لَيْلٍ مِنْ حَزْبِهِ كَيْمٍ وَ لَمْ يَجِدْ لَهُ صَرِيحاً يُصْرِخُهُ مِنْ وَلِيٍّ حَمِيمٍ وَ جُدَّ مِنْ مَعُونَتِكَ صَرِيحاً مُغِيناً وَ وَلِيّاً يَطْلُبُهُ حَتِيثاً يُنَجِّيه مِنْ ضَيْقِ
أَمْرِهِ وَ حَرَجِهِ وَ يُظْهِرُ لَهُ أَعْلَامَ فَرَجِهِ

O One when the servant in engulfed in confusion during a night and does not find anyone to cry out for help from an intimate friend, and O Lord^{-azwj}, Renew from Your^{-azwj} Assistance to one crying out for help and a friend seeking it urgently to rescue him from constriction of his matter and his problem, and reveal to him from the important signs of his relief!

اللَّهُمَّ فَيَا مَنْ قُدْرَتُهُ قَاهِرَةٌ وَ آيَاتُهُ بَاهِرَةٌ وَ نِعْمَاتُهُ قَاصِمَةٌ لِكُلِّ جَبَّارٍ دَامِعَةٌ لِكُلِّ كَفُورٍ حَتَّارٍ صَلِّ يَا رَبِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انظُرْ إِلَيَّ يَا رَبِّ نَظْرَةً
مِنْ نَظَرَاتِكَ رَحِيمَةً تُجَلُّ بِهَا عَنِّي ظُلْمَةٌ وَاقِفَةٌ مُقِيمَةً مِنْ عَاهَةِ جَفَّتْ مِنْهَا الضُّرُوعُ وَ تَلَفَتْ مِنْهُ الرُّوْعُ وَ انْهَلَتْ مِنْ أَجْلِهَا الدُّمُوعُ وَ اشْتَمَلَ بِهَا عَلَى
الْقُلُوبِ الْيَأْسُ وَ حَزَّتْ وَ سَكَنْتْ بِسَبَبِهَا الْأَنْفَاسُ

O Allah^{-azwj}! O the One Whose Power is Forceful, and His^{-azwj} Signs are dazzling, and His^{-azwj} Vengeance is Crushing to every tyrant, Decisive to every ungrateful deceiver! Send Salawaat, O Lord^{-azwj}, upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Look at me, O Lord^{-azwj}, a Look from Your^{-azwj} Merciful Looks, Clearing away from me a persistence standing darkness from which the udders have dried up, and the crops have withered, and the tears have flowed from its reason, and the despair is inclusive with upon the hearts, and the breaths have become still due to its cause!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ حِفْظاً حِفْظاً لِحَفَافِ الْغَرَائِصِ غَرَسْتَهَا يَدُ الرَّحْمَنِ وَ شُرْبُهَا مِنْ مَاءِ الْحَيَوَانِ أَنْ تَكُونَ بِيَدِ الشَّيْطَانِ تُحْرُ وَ بِقَاسِهِ تُفْطَعُ
وَ تُحْرُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and I ask You^{-azwj} for Protection, Protection of the plants Planted by the Hand of the Beneficent, and its drinking is from the water of life from it being destroyed by the hand of Satan^{-la}, and by his^{-la} axe cut and severed!

إِلَهِي مَنْ أَوْلَى مِنْكَ أَنْ يَكُونَ عَنْ حَرِيمِكَ دَافِعاً وَ مَنْ أَجْدَرُ مِنْكَ أَنْ يَكُونَ عَنْ حِمَاكَ حَارِساً وَ مَانِعاً

My God^{-azwj}! Who is foremost than You^{-azwj} from being a defender of Your^{-azwj} Sanctity, and who is worthier than You^{-azwj} from being a Guardian of Your^{-azwj} Domain and a Preventer?

إِلَهِي إِنَّ الْأَمْرَ قَدْ هَالَ فَهَوِّنْهُ وَ حَشِّنْ فَالِنِّهِ وَ إِنَّ الْقُلُوبَ قَدْ كَاعَتْ فَهَيِّنْهَا وَ النَّفُوسَ ارْتَاعَتْ فَسَكِّنْهَا

My God^{-azwj}! The matter has become horrific so Weaken it, and harsh so Soften it, and the hearts fearful so Reassure them, and the souls are disturbed so Calm them!

إِلَهِي تَذَارِكْ أَقْدَاماً زَلَّتْ وَ أَفْهَاماً فِي مَهَامِهِ الْحَيْرَةِ صَلَّتْ أَنْ رَأَتْ جَبْرَكَ عَلَى كَسِيرِهَا وَ إِطْلَاقَكَ لِأَسِيرِهَا وَ إِجَارَتَكَ لِمُسْتَجِيرِهَا

My God^{-azwj}! Aid the feet which have slipped and understandings have strayed in the deserts of confusion from seeing Your^{-azwj} Mending upon its breakage, and Your^{-azwj} Freeing of its captives, and Your^{-azwj} Sheltering seekers of its shelter.

أَحْخَفَ الضَّرُّ بِالْمَضْرُورِ مَعَ دَاعِيَةِ الْوَيْلِ وَ التُّبُورِ فَهَلْ يَحْسُنُ مِنْ فَضْلِكَ أَنْ تَجْعَلَهُ فَرِيَسَةَ الْبَلَاءِ وَ هُوَ لَكَ رَاجٍ أَمْ هَلْ يَجْمَلُ مِنْ عَدْلِكَ أَنْ يَخُوضَ فِي لَجَّةِ التَّقْمَاتِ وَ هُوَ إِلَيْكَ لَاجٍ

The harm has overwhelmed the harmed along with his calling for the woe and the ruination. Is it good from Your^{-azwj} Grace that You^{-azwj} Made him a prey for the affliction while he is hoping to You^{-azwj}? Or beautiful from Your^{-azwj} Justice that he should be immersed in the ocean of Punishment while he is seeking Refuge to You^{-azwj}?

مَوْلَايَ لَعْنُ كُنْتُ لَا أَشُقُّ عَلَى نَفْسِي فِي التَّقَى وَ لَا أَنْبُلُ فِي حَمْلِ أَعْبَاءِ الطَّاعَةِ مَبْلَغِ الرِّضَا وَ لَا أَنْتَظِمُ فِي سِلِّكَ قَدَمِ رَفَضُوا الدُّنْيَا فَهُمْ حُمَصُ الْبُطُونِ مِنَ الطَّوَى عُمَشُ الْعُيُونِ مِنَ الْبُكَاءِ

My Master! Even though I do not exert upon myself in the piety nor do I reach the obedience in bearing the burden to reach the Satisfaction, nor do I travel in the ways of a people who have rejected the world, so they are of folded bellies from the hunger, blurred of the eyes from the weeping!

بَلْ أَتَيْتُكَ يَا رَبِّ بِضَعْفٍ مِنَ الْعَمَلِ وَ ظَهَرَ ثَقِيلٍ بِالْحِطَاءِ وَ الرَّئِلِ وَ نَفْسٍ لِلرَّاحَةِ مُعْتَادَةٍ وَ لِدَوَاعِي التَّسْوِيفِ مُتَقَادَةٍ

But I have come to You^{-azwj}, O Lord^{-azwj}, with weakness of the deeds, and a back heavy with misdeeds and the slips, and a soul accustomed to the comfort and to be cured, inclined to the procrastination!

أَ مَا يَكْفِينِي يَا رَبِّ وَسِيلَةَ إِلَيْكَ وَ ذَرِيَعَةَ لَدَيْكَ أَنْتَنِي لِأَوْلِيَائِكَ مُوَالٍ وَ فِي مَحَبَّتِهِمْ مُعَالٍ وَ لِحِلَابِ الْبَلَاءِ فِيهِمْ لَا يَسُنُّ وَ لِكِتَابِ تَحْمُلِ الْعَنَاءِ بِهَيْمِ دَارِسٍ

Does it not suffice You^{-azwj} O Lord^{-azwj} as a means to You^{-azwj} and a way to You^{-azwj} that I am a befriender of Your^{-azwj} friends and immense supporter of their love, and a wearer of the cloak of affliction regarding them, and a studier of the Book enduring the hardship?

أَ مَا يَكْفِينِي أَنْ أَرُوحَ فِيهِمْ مَظْلُوماً أَوْ أَعْدُوَ مَكْظُوماً وَ أَقْضِي بَعْدَ هُمُومِ هُمُوماً وَ بَعْدَ وُجُومِ وُجُوماً أَمَا عِنْدَكَ يَا رَبِّ بِحَذَا حُرْمَةً لَا تَضِيحُ وَ ذِمَّةً بِأَدْنَاهَا يَغْتَبِعُ فَلِمَ تَمْنَعُنِي نَصْرَكَ

Does it not suffice me that I roam among them oppressed, or I go around grieving, moving from worry after worry, and gloom after gloom! O Lord^{-azwj}! Is there not this sanctity in Your^{-azwj} Presence, not wasted, and condemned with their least contentment, so why Prevent Your^{-azwj} Help from me?

يَا رَبِّ وَ هَا أَنَا دَا غَرِيبٌ وَ تَدْعُنِي وَ أَنَا بِنَارِ عَذُوكَ حَرِيبٌ أَ تُجْعَلُ أَوْلِيَاءَكَ لِأَعْدَائِكَ طَرَائِدَ وَ لِمَكْرِهِمْ مَصَائِدَ وَ تُقَلِّدُهُمْ مِنْ حَسْفِهِمْ فَلَا تَدَّ وَ أَنْتَ مَالِكٌ نَفُوسِهِمْ أَنْ لَوْ قَبَضْتَهَا جَمُدُوا وَ فِي قَبْضَتِكَ مَوَادُّ أَنْفَاسِهِمْ لَوْ قَطَعْتَهَا حَمَدُوا

O Lord^{-azwj}, and here I am drowning, and You^{-azwj} are Leaving me and I am burning in the fire of Your^{-azwj} enemy! Will You^{-azwj} Make Your^{-azwj} friends prey of Your^{-azwj} enemies, and trapped to their plots, and Collar them with collars of their oppression, and You^{-azwj} are Owner of their souls! If You^{-azwj} were to Capture these, they would freeze, and in Your^{-azwj} Grip there is substance of their breaths. If You^{-azwj} were to Cut it off, they would subside!

فَمَا يَمْتَعُكَ يَا رَبِّ أَنْ تُكْفَ بِأَسْهَمٍ وَ تُنَزِعَ عَنْهُمْ مِنْ حِفْظِكَ لِيَأْسَهُمْ وَ تُغْرِبَهُمْ مِنْ سَلَامَةٍ بِهَا فِي أَرْضِكَ يَفْرَحُونَ وَ فِي مَيْدَانِ الْبُعْيِ يَمْرَحُونَ

So, what prevents You^{-azwj} O Lord^{-azwj}, from Restraining their troubles and Snatching away from them their clothing of Your^{-azwj} Protection, and Bare them from safety they are rejoicing with it in Your^{-azwj} earth, and are revelling in the plains of rebellion!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَدْرِئِي وَ لَمَّا يُدْرِئِي الْعَرْقُ وَ تَدَارِكِي وَ لَمَّا غَيْبَ شَمْسِي الشَّفَقُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Come to my aid and when the drowning comes across me, and Come to my aid when the twilight of the sun disappears!

إِلَهِي كَمْ مِنْ عَبْدٍ حَائِفٍ اتَّجَأَ إِلَى سُلْطَانٍ فَآبَ عَنْهُ مُحْفُوفًا بِأَمْنٍ وَ أَمَانٍ

My God^{-azwj}! How many a fearful servant has sought refuge to a ruler but he returned surrounded with safety and security?

أَفَأَقْصِدُ يَا رَبِّ أَعْظَمَ مِنْ سُلْطَانِكَ سُلْطَانًا أَمْ أَوْسَعَ مِنْ إِحْسَانِكَ إِحْسَانًا أَمْ أَكْثَرَ مِنْ اقْتِدَارِكَ اقْتِدَارًا أَمْ أَكْرَمَ مِنْ انْتِصَارِكَ انْتِصَارًا

(How) could I aim for an authority mightier than Your^{-azwj} Authority, or a favour more capacious than Your^{-azwj} Favour, or an ability more than Your^{-azwj} Ability, or a more honourable victory than Your^{-azwj} victory?

مَا عُذْرِي يَا إِلَهِي إِذَا حُرْمْتُ فِي حُسْنِ الْكِفَايَةِ نَائِلِكَ وَ أَنْتَ الَّذِي لَا يُجِيبُ أَمْلِكَ وَ لَا يُرَدُّ سَائِلِكَ

What is my excuse, O my God^{-azwj}, when I am deprived from the excellent of the sufficient of Your^{-azwj} awards, and You^{-azwj} are the One Who do not disappoint the one who hopes for Your^{-azwj} (Mercy) nor do You^{-azwj} return Your^{-azwj} beggar!

إِلَهِي إِلَهِي أَيْنَ رَحْمَتِكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَغْفِرِينَ مِنَ الْأَنَامِ

My God-azwj! My God-azwj! Where (can I find) Your-azwj Mercy which is Help of the ones weakened from the people!

اللَّهُمَّ أَيْنَ كِفَايَتِكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَغِيثِينَ مِنَ الْأَنَامِ وَ أَيْنَ أَيْنَ عِنَايَتِكَ الَّتِي هِيَ جُنَّةُ الْمُسْتَغِيثِينَ لِحُجُورِ الْأَيَّامِ

O Allah-azwj! Where? Where is Your-azwj Sufficing which is a help for the criers for help from the people, and where? Where is Your Care which is a shield of the ones targeted by tyranny of the times?

إِلَىٰ إِلَيَّ يَا رَبِّ يَا رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ إِنِّي مَسْنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ مَوْلَايَ تَرَىٰ تَحْيِي فِي أَمْرِي وَ تَقْلِبِي فِي ضَرْبِي وَ انطَوَايَ عَلَىٰ حُرْقَةٍ قَلْبِي وَ حَرَاةَ صَدْرِي

To me! To me with it, O Lord-azwj! Rescue me from the unjust people! **'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83]**! My Master! You-azwj See my confusion in my affairs and my turning in my harm, and my folding upon my burning heart and heat of my chest!

فَصَلِّ يَا رَبِّ عَلَىٰ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ جُدْ لِي يَا رَبِّ بِمَا أَنْتَ أَهْلُهُ فَرَجًا وَ مُخْرَجًا وَ يَسِّرْ لِي يَا رَبِّ نَحْوَ الْبُسْرَىٰ مِنْهُجًا وَ اجْعَلْ يَا رَبِّ مَنْ نَصَبَ لِي جِبَالًا لِيَصْرَعَنِي بِهَا صَرِيحَ مَا مَكَرَ وَ مَنْ حَفَرَ لِي بُقْرًا لِيُوقِعَنِي فِيهَا أَنْ يَقَعَ فِيهَا حَقَرٌ

O Lord-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and be generous to me, O Lord-azwj, with what You-azwj are rightful of, in relief and outlet and ease for me-saww, O Lord-azwj, towards the easy program, and O Lord-azwj, the one who is hostile to me, Make ropes to ensnare me with to be ensnared with what he has plotted, and the one who digs a pit for me, for me to fall into it, Make him fall into what he has dug!

وَ اصْرِفِ اللَّهُمَّ عَنِّي مِنْ شَرِّهِ وَ مَكْرِهِ وَ فَسَادِهِ وَ ضَرِّهِ مَا تَصْرِفُهُ عَمَّنْ قَادَ نَفْسَهُ لِدِينِ الدِّينِ وَ مُنَادٍ يُنَادِي لِلْإِيمَانِ إِلَهِي عَبْدُكَ عَبْدُكَ أَجِبْ دَعْوَتَهُ وَ ضَعِيفَتِكَ ضَعِيفَتِكَ فَجَبَّ غَمَّتَهُ فَقَدْ انْقَطَعَ كُلُّ حَبْلٍ إِلَّا حَبْلَكَ وَ تَمَلَّصَ كُلُّ ظَلَمٍ إِلَّا ظَلَمَكَ

O Allah-azwj, and Turn away from me his evil and his plot and his corruption and his harm, what You-azwj have Turned away from the one who has led his soul for the religion of the Judge, and responded to the call of the caller to the Eman. My God-azwj, Your-azwj servant! Your-azwj servant, Answer his supplication, and Your-azwj guest, Your-azwj guest! Relieve his sadness, for every rope has been cut off except Your-azwj Rope, and every shade has vanished except Your-azwj Shade!

وَ تَسْجُدُ وَ تَقُولُ إِلَهِي إِنَّ وَجْهًا إِلَيْكَ بِرَعْبَتِي تَوَجَّهَ خَلِيقٌ بِأَنْ تُجِيبَهُ وَ إِنَّ حَبِيبًا لَكَ بِإِيْتِهَالِهِ سَجَدَ حَقِيقًا أَنْ يَبْلُغَ مَا قَصَدَ وَ إِنَّ حَدًّا لَدَيْكَ بِمَسْأَلَتِي تَعَفَّرَ حَلِيزٌ بِأَنْ يُغَوَّرَ بِمُرَادِهِ وَ يَطْفَرَّ

And you should do Sajdah and say, 'My God-azwj! A face turning to You-azwj with his desire deserves that You-azwj Respond to him, and a forehead is prostrating to You-azwj with his pleading is worthy of reaching what he is aiming for, and a cheek being rubbed in the dust is worthy of winning and being successful!

وَمَا أَنَا ذَا يَا إِلَهِي قَدْ تَرَى تَعْفَرَ خَدِّي وَابْتِهَالِي وَاجْتِهَادِي فِي مَسْأَلَتِكَ وَجَدِّي فَتَلَقَّ يَا رَبِّ رَغْبَاتِي بِرَأْفَتِكَ قَبُولًا وَ سَهْلًا إِلَيَّ طَلِبَاتِي بِعِزَّتِكَ وَصَوْلًا
وَدَّلًا لِي فَطُوفَ مَرَّةً إِجَابَتِكَ تَذَلِيلًا

And here I am, O my God^{-azwj}! You have seen the rubbing of my cheek in the dust and my pleading and my struggle in asking You^{-azwj} and my efforts! O Lord^{-azwj}, Accept my desires with Your^{-azwj} Kindness, and Facilitate my searches for me with Your^{-azwj} Mighty for achievement, and Humbled for me the accessibility to fruits of Your^{-azwj} Response with ease!

إِلَهِي لَا رُكْنَ أَشَدُّ مِنْكَ فَآوَيْتُ إِلَى رُكْنٍ شَدِيدٍ وَ قَدْ أَوَيْتُ إِلَيْكَ وَ عَوَّلْتُ فِي قَضَاءِ حَوَائِجِي عَلَيْكَ وَ لَا قُوَّةَ لِي أَشَدُّ مِنْ دُعَائِكَ

My God^{-azwj}! There is no corner Stronger than You^{-azwj}, so my sheltering is to a strong corner, and I have sheltered to You^{-azwj} and relied upon You^{-azwj} in fulfilment of my needs, and there is no strength stronger for me than supplicating to You^{-azwj}!

فَأَسْتَظْهَرَ بِقَوْلِ شَدِيدٍ وَ قَدْ دَعَوْتُكَ كَمَا أَمَرْتَ فَاسْتَجِبْ لِي بِفَضْلِكَ كَمَا وَعَدْتَ

I seek support by the strong word, and I am supplicating to You^{-azwj} just as You^{-azwj} have Commanded, so Respond to me with Your^{-azwj} Grace just as You^{-azwj} have Promised!

فَهَلْ بَقِيَ يَا رَبِّ إِلَّا أَنْ تُجِيبَ وَ تَرْحَمَ مِنِّي الْبُكَاءَ وَ النَّحِيبَ يَا مَنْ لَا إِلَهَ سِوَاهُ يَا مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ رَبِّ انْصُرْنِي عَلَى الْقَوْمِ الظَّالِمِينَ وَ افْتَحْ لِي وَ أَنْتَ خَيْرُ الْفَاتِحِينَ وَ الطُّفَّ بِِي يَا رَبِّ وَ بِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Lord^{-azwj}! Does there remains except for You^{-azwj} to Respond and Mercy the crying from me and the wailing? O the One there is no god besides Him^{-azwj}! O the One Who Answers the desperate when he supplicates to Him^{-azwj}! Lord^{-azwj}! Help me against the unjust people and Decide for me and You^{-azwj} are Best of the Deciders, and be Compassionate with me, O Lord^{-azwj}, and with entirety of the believing men and the believing women by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"³⁸

28- مهج، مهج الدعوات بإسنادنا إلى سعد بن عبد الله من كتابه كتاب فضل الدعاء قال حدثني الحسن بن علي بن عبد الله بن المغيرة الكوفي عن أبيه عن سيف بن عميرة عن إبراهيم بن أبي يحيى عن أبي عبد الله عن أبيه عن جده عن علي بن عبد الله عن رجل عن أبيه

(The book) 'Mahj Al-Dawaat' – By our chains to Sa'ad Bin Abdullah from his book 'Kitab Fazl Al-Dua'. He said, 'It is narrated to me by Al-Hassan Bin Ali Bin Abdullah Bin Al-Mugheira Al-Kufi, from his father, from Sayf Bin Ameyra, from Ibrahim Bin Abu Yahya, from Abu Abdullah, from his father, from his grandfather, from Ali, and from a man from him, from his father, from (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}.

عَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص وَ عَنْ مُحَمَّدِ بْنِ شِهَابٍ عَنْ سَلْمَانَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

And from Muhammad Bin Shihab, from Salman^{-ra}, from Amir Al-Momineen^{-asws}.

وَ عَنْ عَطَاءٍ عَنْ أَبِي ذَرٍّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

³⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 28

And from Ata'a, from Abu Zarr^{ra}, from Amir Al-Momineen^{-asws}.

وَعَنْ عَاصِمٍ عَنْ عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

And from Aasim, from Abdul Rahman, from Abdul Rahman Al-Sulamy, from Amir Al-Momineen^{-asws}.

وَعَنْ مُجَاهِدٍ نَحْوِ مِنْ ثَلَاثِينَ رَجُلًا كُلُّهُمْ وَكُلُّ هَؤُلَاءِ يَقُولُونَ سَمِعْنَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَهُوَ مُسْتَقْبِلُ الرِّجْلِ الْيَمَانِيَّةِ وَهُوَ يَقُولُ هَا وَ رَبِّ الْكَعْبَةِ

And from Mujahid (non-Shia source), approximately thirty men, all of them, and all of them said, 'We heard Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was facing the Yemeni corner (of the Kabah), and he^{-asws} was saying: 'Here I am, Lord^{-azwj} of the Kabah!'

ثُمَّ جَاؤَ إِلَى الْحَجَرِ الْأَسْوَدِ فَقَالَ هَا وَ رَبِّ الْكَعْبَةِ حَتَّى مَرَّ بِرِجْلَانِ الْكَعْبَةِ وَهُوَ يَقُولُ هَا وَ رَبِّ الْكَعْبَةِ

Then he^{-asws} crossed to the Black Stone. He^{-asws} said: 'Here (I am), by Lord^{-azwj} of the Kabah!', until he^{-asws} passed by corners of the Kabah and he^{-asws} was saying: 'Here (I am), by Lord^{-azwj} of the Kabah!'

ثُمَّ قَالَ هَا وَ رَبِّ الْكَعْبَةِ هَا وَ رَبِّ الْأَرْكَانِ هَا وَ رَبِّ الْمَشَاعِرِ هَا وَ رَبِّ هَذِهِ الْحُرْمَاتِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ هَذَا الْحَدِيثَ الَّذِي أَخْبَرْتُكُمْ بِهِ

Then he^{-asws} said: 'Here (I am) by Lord^{-azwj} of the Kabah!' Here (I am) by Lord^{-azwj} of the corners! Here (I am) by Lord^{-azwj} of the Monuments! Here (I am) by Lord^{-azwj} of these sanctities! I^{-asws} heard Rasool-Allah^{-saww} saying this Hadeeth which I^{-asws} am narrating to you all with: -

إِنَّهُ مَكْتُوبٌ فِي زُورِ دَاوُدَ وَ فِي تَوْرَةِ مُوسَى وَ فِي أَنْجِيلِ عِيسَى وَ فِي الْقُرْآنِ مُحَمَّدٍ ص وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ فِي أَلْفِ كِتَابٍ نَزَلَ مِنَ السَّمَاءِ إِلَى أَلْفِ نَبِيٍّ ع أَنَّهُ

'It is written in the Psalms of Dawood^{-as}, and in Torah^{-as} of Musa^{-as}, and Evangel of Isa^{-as}, and in Quran of Muhammad^{-saww}, and upon entirety of the Prophets^{-as} and the Messengers^{-as}, and in a thousand Books Revealed from the sky to a thousand Prophets^{-as}!'

قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فِي عِلْمِهِ مُنْتَهَى رِضَاؤُهُ لَا إِلَهَ إِلَّا اللَّهُ بَعْدَ عِلْمِهِ مُنْتَهَى رِضَاؤُهُ لَا إِلَهَ إِلَّا اللَّهُ مَعَ عِلْمِهِ مُنْتَهَى رِضَاؤُهُ

He^{-saww} said: 'O who says, 'There is no god except Allah^{-azwj}, in His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction! There is no god except Allah^{-azwj}, after His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction! There is no god except Allah^{-azwj}, with His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction!'

اللَّهُ أَكْبَرُ فِي عِلْمِهِ مُنْتَهَى رِضَاؤُهُ اللَّهُ أَكْبَرُ بَعْدَ عِلْمِهِ مُنْتَهَى رِضَاؤُهُ اللَّهُ أَكْبَرُ مَعَ عِلْمِهِ مُنْتَهَى رِضَاؤُهُ

Allah^{-azwj} is Greatest, in His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction! Allah^{-azwj} is the Greatest, after His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction! Allah^{-azwj} is the Greatest, with His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction!

الْحَمْدُ لِلَّهِ فِي عِلْمِهِ مُنْتَهَى رِضَاهُ الْحَمْدُ لِلَّهِ بَعْدَ عِلْمِهِ مُنْتَهَى رِضَاهُ الْحَمْدُ لِلَّهِ مَعَ عِلْمِهِ مُنْتَهَى رِضَاهُ

The Praise is for Allah^{-azwj}, in His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction! The Praise is for Allah^{-azwj}, after His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction! The Praise is for Allah^{-azwj}, with His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction!

سُبْحَانَ اللَّهِ فِي عِلْمِهِ مُنْتَهَى رِضَاهُ سُبْحَانَ اللَّهِ بَعْدَ عِلْمِهِ مُنْتَهَى رِضَاهُ سُبْحَانَ اللَّهِ مَعَ عِلْمِهِ مُنْتَهَى رِضَاهُ

Glory is for Allah^{-azwj}, in His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction! Glory is for Allah^{-azwj}, after His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction! Glory is for Allah^{-azwj}, with His^{-azwj} Knowledge is His^{-azwj} ultimate Satisfaction!

وَ الْحَمْدُ لِلَّهِ بِجَمِيعِ تَحَامِدِهِ عَلَى جَمِيعِ نِعَمَاتِهِ وَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ مُنْتَهَى رِضَاهُ فِي عِلْمِهِ وَ اللَّهُ أَكْبَرُ وَ حَقٌّ لَهُ ذَلِكَ

And the Praise is for Allah^{-azwj} with entirety of His^{-azwj} Praises upon entirety of His^{-azwj} bounties! And Glory is for Allah^{-azwj} and with His^{-azwj} Praise is His^{-azwj} ultimate Satisfaction in His^{-azwj} Knowledge, and Allah^{-azwj} is the Greatest, and that is a right for Him^{-azwj}!

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ نُورُ السَّمَاوَاتِ السَّبْعِ وَ نُورُ الْأَرْضِينَ السَّبْعِ وَ نُورُ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ تَهْلِيلًا لَا يُحْصِيهِ غَيْرُهُ قَبْلَ كُلِّ أَحَدٍ وَ مَعَ كُلِّ أَحَدٍ وَ بَعْدَ كُلِّ أَحَدٍ

There is no god except Allah^{-azwj} the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Magnificent! There is no god except Allah^{-azwj}, Noor of the seven skies and Noor of the seven earths, and Noor of the Magnificent Throne! There is no god except Allah^{-azwj} in extollations none can count apart from Him^{-azwj}, before every one, and with every one, and after every one!

اللَّهُ أَكْبَرُ تَكْبِيرًا لَا يُحْصِيهِ غَيْرُهُ قَبْلَ كُلِّ أَحَدٍ وَ مَعَ كُلِّ أَحَدٍ وَ بَعْدَ كُلِّ أَحَدٍ

Allah^{-azwj} is the Greatest, exclamations none can count apart from Him^{-azwj}, before every one, and with every one, and after every one!

وَ سُبْحَانَ اللَّهِ تَسْبِيحًا لَا يُحْصِيهِ غَيْرُهُ قَبْلَ كُلِّ أَحَدٍ وَ مَعَ كُلِّ أَحَدٍ وَ بَعْدَ كُلِّ أَحَدٍ

And Glory be to Allah^{-azwj}, in glorification none can count apart from Him^{-azwj}, before every one, and with every one, and after every one!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيدًا فَاشْهَدْ لِي بِأَنَّ قَوْلَكَ حَقٌّ وَ أَنَّ قَضَاءَكَ حَقٌّ وَ أَنَّ قَدْرَكَ حَقٌّ وَ أَنَّ رُسُلَكَ حَقٌّ وَ أَنَّ أَوْصِيَاءَكَ حَقٌّ وَ أَنَّ رَحْمَتَكَ حَقٌّ وَ أَنَّ جَنَّتَكَ حَقٌّ وَ أَنَّ نَارَكَ حَقٌّ وَ أَنَّ قِيَامَتَكَ حَقٌّ وَ أَنَّكَ مُبِيتُ الْأَحْبَاءِ وَ أَنَّكَ مُحْيِي الْمَوْتَى وَ أَنَّكَ بَاعِثُ مَنْ فِي الْقُبُورِ وَ أَنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ وَ أَنَّكَ لَا تُخْلِفُ الْمِيعَادَ

O Allah^{-azwj}! I keep You^{-azwj} as Witness, and Suffice with You^{-azwj} as Witness! I testify for me that Your^{-azwj} Word is true, and Your^{-azwj} Decree is true, and Your^{-azwj} Pre-determination is true, and Your^{-azwj} Messengers^{-as} are true, and Your^{-azwj} successors^{-as} are true, and Your^{-azwj} Mercy is true, and Your^{-azwj} Paradise is true, and Your^{-azwj} Hellfire is true, and Your^{-azwj} Qiyamah is

true, and You^{-azwj} will cause the living to die, and You^{-azwj} will Revive the dead, and You^{-azwj} will resurrect ones in the graves, and You^{-azwj} will Gather the people for a Day, there is no doubt in it, and You^{-azwj} do not Break the Promise!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكَفَى بِكَ شَهِيداً فَاشْهَدْ لِي أَنَّكَ رَبِّي وَ أَنَّ مُحَمَّدًا رَسُولَكَ نَبِيِّ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ أَيْمَتِي وَ أَنَّ الدِّينَ الَّذِي شَرَعْتَ دِينِي وَ أَنَّ
الْكِتَابَ الَّذِي أَنْزَلْتَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص نُورِي

O Allah^{-azwj}! I keep You^{-azwj} as Witness and Suffice with You^{-azwj} as Witness. I testify for me that You^{-azwj} are my Lord^{-azwj}, and Muhammad^{-saww} Your^{-azwj} Rasool^{-saww} is my Prophet^{-saww} and the successors^{-asws} from after him^{-saww} are my Imams^{-asws}, and the religion which You^{-azwj} have Legislated is my religion, and the Book which You^{-azwj} Revealed unto Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj} is my light!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكَفَى بِكَ شَهِيداً فَاشْهَدْ لِي أَنَّكَ أَنْتَ الْمُنْعَمُ عَلَيَّ لَا غَيْرَكَ لَكَ الْحَمْدُ وَ بِنِعْمَتِكَ تَبِمُ الصَّالِحَاتِ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ
لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

O Allah^{-azwj}! I keep You^{-azwj} as Witness and Suffice with You^{-azwj} as Witness! I testify for me that You^{-azwj} are the Bestower upon me, not others! For You^{-azwj} is the Praise, and with Your^{-azwj} bounties the righteous deeds are completed! There is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest, and the Praise is for Allah^{-azwj}, and Glory be to Allah^{-azwj} and with His^{-azwj} Praise!

وَ تَبَارَكَ اللَّهُ تَعَالَى وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ لَا مَنجَى وَ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ عَدَدَ الشَّفْعِ وَ الْوَتْرِ وَ عَدَدَ كَلِمَاتِ رَبِّي الطَّيِّبَاتِ التَّامَّاتِ
الْمُبَارَكَاتِ صَدَقَ اللَّهُ وَ صَدَقَ الْمُرْسَلُونَ

And Blessed is Allah^{-azwj} the Exalted, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent! There is neither rescue nor shelter from Allah^{-azwj} except to Him^{-azwj}, the number of dual and single, and number of Phrases of my Lord^{-azwj}, the goodly, the complete, the Blessed! Allah^{-azwj} Spoke the Truth and the Messengers^{-as} spoke the truth!

ثُمَّ قَالَ مَنْ قَالَ هَذَا فِي عُمُرِهِ مِائَةً مَرَّةً حُسْبًا أُمَّةً وَاحِدَةً ثُمَّ أُرْسِلَ إِلَيْهِ أَلْفُ أَلْفِ مَلَكٍ رَأْسُهُمْ مَلَكٌ يُقَالُ لَهُ مَجْدِيلٌ مَعَ كُلِّ مَلَكٍ أَلْفٌ دَابَّةٌ لَيْسَ مِنْهُ دَابَّةٌ
تُشْبِهُ الْأُخْرَى وَ أَلْفٌ نَوْبٍ لَيْسَ فِيهَا نَوْبٌ يُشْبِهُ الْأُخْرَى حَتَّى إِذَا انْتَهَوْا إِلَيْهِ وَقَفُوا

Then he^{-saww} said: 'One who says this one, hundred times in his lifetime, will be Resurrected as one community! Then a million Angels will be Sent to him, their chief would be an Angel call Majdeel. With every Angel would be a thousand riding animals. Not an animal from it would resemble another, and a thousand garments, there not being any cloth among these resembling another, until when they end to him, they would pause.

فَيَقُولُ لَهُمْ مَجْدِيلٌ دُونَكُمْ وَإِلَى اللَّهِ وَ يَنْهَضُونَ حَضَّةَ مَلَكٍ وَاحِدٍ وَ يُسَخَّرُ لَهُ الدَّوَابُّ كَدَابَّةٍ وَاحِدَةٍ وَ النَّيَابُ كَذَلِكَ وَ تَحْتَهُ الْمَلَائِكَةُ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ
يَسِيرُونَ وَ يَسِيرُ مَعَهُمْ وَ هُمْ يَقُولُونَ هَذَا وَإِلَى اللَّهِ فَطَوَى لَهُ

Majdeel will say to them, 'Besides you all is a friend of Allah^{-azwj}!', and they would get up the getting up of one Angel (altogether), and the riding animals would be subdued for him like one animal, and the garments like that, and Angels would surround him on his right, and on

his left travelling, and he would travel with them, and they would be saying: 'This is a friend of Allah^{-azwj}, so beatitude be for him!'

وَلَا يَمُرُّ بِمُزْمَرَةٍ مِنَ الْمَلَائِكَةِ وَلَا مِنْ الْأَدَمِيِّينَ إِلَّا سَلَّمُوا عَلَيْهِ سَلَامٌ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ عَظَّمُوا شَأْنَهُ حَتَّى يَقِفَ تَحْتَ لِوَاءِ الْحَمْدِ وَ قَدْ ضُرِبَ لَهُ سَرِيرٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ عَلَيْهِ قُبَّةٌ مِنْ زَبَرْجَدَةٍ خَضْرَاءَ فِيهَا حُورٌ عِينٌ فَيَتَكَبَّرُ فِيهَا مَرَّةً عَنْ يَمِينِهِ وَ مَرَّةً عَنْ يَسَارِهِ حَتَّى يَقْضِيَ بَيْنَ النَّاسِ

And he will not pass by any group of the Angels nor from the Adamites (human beings) except they would greet unto him, 'Peace be unto you, O friend of Allah^{-azwj}', and they would revere his glory until he pauses beneath the Flag of Praise, and a throne of ruby would be set up for him. Upon it would be a dome of green emeralds wherein would be a Maiden Hourie! He would recline in it on his right at times, and on his left at times, until he is judged between the people.

وَ يَنْزِلُونَ مَنَازِلَهُمْ ثُمَّ يَقُومُ أَلْفٌ مَلَكٌ فَيَحْفُوفُونَهُ حَتَّى يَضَعُوا ذَلِكَ السَّرِيرَ عَلَى نَجْمِيَّةٍ مِنْ نَجَائِبِ الْجَنَّةِ مُبْتَهَرَةً مِنَ النُّورِ فَيَسِيرُ حَتَّى إِذَا أَتَى أَوَّلَ مَنَازِلِهِ وَ إِذَا هُوَ بِقَهْرَمَانَ مِنْ قَهْرَمَاتِهِ يُرِيدُ أَنْ يَأْخُذَ بِيَدِهِ قَلْبُو لَا أَنَّ اللَّهَ يَعْصِمُهُ هَوَىٰ إِعْظَامًا لِذَلِكَ الْقَهْرَمَانَ

And they would be accorded their statuses. Then a thousand Angels would be Commanded, so they would surround him until they place that throne upon a ride from the rides of Paradise dazzling from light. He would travel until he comes to his first stage, and there he will be with a steward from the stewards wanting to hold his hand. Were it not for Allah^{-azwj} Protecting him, he would stoop in reverence to that steward.

ثُمَّ يَقُولُ لَهُ الْقَهْرَمَانُ يَا وَلِيَّ اللَّهِ أَنَا قَهْرَمَانٌ مِنْ قَهْرَمَاتِكَ مِنْ أَصْحَابِ هَذَا الْقَصْرِ وَ لَكَ مِائَةٌ قَصْرٍ مِثْلَ هَذَا الْقَصْرِ فِي كُلِّ قَصْرِ قَهْرَمَانٌ مِثْلِي لِكُلِّ قَهْرَمَانٍ زَوْجَةٌ عَلَى صُورَةِ حَكْمٍ لِأَزْوَاجِكَ وَ لَكَ بِعَدَدِ كُلِّ جَارِيَةٍ زَوْجَةٌ وَ لَكَ فِي كُلِّ بَيْتٍ مَا لَا أُحْصِي عِلْمُهُ

Then the steward will say to him, 'O friend of Allah^{-azwj}! I am a steward from your stewards, from the people of this castle, and there are a hundred castles for you like this castle. In every castle there are stewards like me. For each steward there is a pair upon the image of a servant for your wives, and for you, with the number of every maid there is a pair, and for you in every house is what cannot be counted in knowledge!'

فَيَقُولُ عِنْدَ ذَلِكَ الْحَمْدُ لِلَّهِ عَدَدَ مَا أُحْصِيَ عِلْمُهُ وَ مِثْلَ مَا أُحْصِيَ عِلْمُهُ وَ مِائَةً مَا أُحْصِيَ عِلْمُهُ وَ أَضْعَافَ مَا أُحْصِيَ عِلْمُهُ

He will say at that, "The Praise is for Allah^{-azwj} the number of what His^{-azwj} Knowledge counts, and similar to what His^{-azwj} Knowledge counts, and full of what His^{-azwj} Knowledge counts, and multiple of what His^{-azwj} Knowledge counts!

وَ لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا أُحْصِيَ عِلْمُهُ وَ مِثْلَ مَا أُحْصِيَ عِلْمُهُ وَ مِائَةً مَا أُحْصِيَ عِلْمُهُ وَ أَضْعَافَ مَا أُحْصِيَ عِلْمُهُ

And 'there is no god except Allah^{-azwj}', the number of what His^{-azwj} Knowledge counts, and similar to what His^{-azwj} Knowledge counts, and full of what His^{-azwj} Knowledge counts, and multiple of what His^{-azwj} Knowledge counts!

وَ اللَّهُ أَكْبَرُ عَدَدَ مَا أُحْصِيَ عِلْمُهُ وَ مِثْلَ مَا أُحْصِيَ عِلْمُهُ وَ مِائَةً مَا أُحْصِيَ عِلْمُهُ وَ أَضْعَافَ مَا أُحْصِيَ عِلْمُهُ

And 'Allah^{-azwj} is the Greatest', the number of what His^{-azwj} Knowledge counts, and similar to what His^{-azwj} Knowledge counts, and full of what His^{-azwj} Knowledge counts, and multiple of what His^{-azwj} Knowledge counts!

سُبْحَانَ اللَّهِ عَدَدَ مَا أَحْصَى عِلْمُهُ وَ مِثْلَ مَا أَحْصَى عِلْمُهُ وَ مِلْءَ مَا أَحْصَى عِلْمُهُ وَ أَضْعَافَ مَا أَحْصَى عِلْمُهُ

And 'Glory be to Allah^{-azwj}', the number of what His^{-azwj} Knowledge counts, and similar to what His^{-azwj} Knowledge counts, and full of what His^{-azwj} Knowledge counts, and multiple of what His^{-azwj} Knowledge counts!

فَإِذَا قَالَ هَذَا زِيدَ فِي بُيُوتِهِ وَ مَا فِيهَا مِثْلَهَا وَ اللَّهُ وَاسِعٌ كَرِيمٌ.

When he says this, there will be an increase in his houses and whatever is in it, similar to it, and Allah^{-azwj} is Capacious, Benevolent!"³⁹

29- مهج، مهج الدعوات وَ مِنْ ذَلِكَ دُعَاءُ جَامِعٍ لِمَوْلَانَا وَ مُفْتَدَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ فِي كِتَابِهِ كِتَابِ فَضْلِ الدُّعَاءِ قَالَ حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ يَرْفَعُهُ قَالَ

(The book) 'Mahj Al Dawaat' –

And from that is a comprehensive supplication of our Master and our leader Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. We are reporting by our chain to Sa'ad Bin Abdullah in his book 'Kitab Al Fazl Al Dua' who said, 'It is narrated to us by Yaqoub Bin Yazeed raising it, said,

قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ لَوْ دَعَا دَاعٍ بِهَذَا الدُّعَاءِ عَلَى صَفَائِحِ الْحَدِيدِ لَذَابَتْ

'Salman Al-Farsi^{-ra}, my Allah^{-azwj} be Satisfied with him^{-ra}, said, 'I^{-ra} heard Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Rasool-Allah^{-saww} said to me: 'O Ali^{-asws}! If a supplicater supplicates with this supplication upon sheets of iron, these would melt!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ دَعَا دَاعٍ بِهَذَا الدُّعَاءِ عَلَى مَاءٍ جَارٍ لَسَكَنَ حَتَّى يَمُرَّ عَلَيْهِ

By the One Who Sent me^{-saww} with the truth as a Prophet^{-saww}! If a supplicater supplicates with this supplication upon flowing water, it would calm down until he walks upon it!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّهُ مَنْ بَلَغَ بِهِ الْجُوعَ وَ الْعَطَشُ ثُمَّ دَعَا بِهَذَا الدُّعَاءِ أَطْعَمَهُ اللَّهُ وَ أَسْقَاهُ

By the One Who Sent me with the truth as a Prophet^{-saww}! The one to whom the hunger and the thirst reaches (extreme levels), then he supplicates with this supplication, Allah^{-azwj} will Feed him and Quench him!

³⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 29

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ أَنَّ رَجُلًا دَعَا بِهَذَا الدُّعَاءِ عَلَى جَبَلٍ بَيْنَهُ وَ بَيْنَ مَوْضِعٍ يُرِيدُهُ لَأَنْشَعَبَ الْجَبَلُ حَتَّى يَسْلُكَ فِيهِ إِلَى الْمَوْضِعِ الَّذِي يُرِيدُهُ

By the One Who Sent me^{-sawww} with the truth as a Prophet^{-sawww}! If a man supplicates with this supplication upon a mountain between him and the place he intends, the mountain would divide until he walks in it up to the place which he intends!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ يُدْعَى بِهِ عَلَى مَجْنُونٍ لَأَفَاقَ مِنْ جُنُونِهِ

By the One Who Sent me as a Prophet^{-sawww}! If one supplicates with it upon an insane, he would awaken (recover) from his insanity!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ يُدْعَى بِهِ عَلَى امْرَأَةٍ قَدْ عَسِرَ عَلَيْهَا وَلَادَتُهَا لَسَهَّلَ اللَّهُ عَلَيْهَا الْوِلَادَةَ

By the One Who Sent me^{-sawww} with the truth as a Prophet^{-sawww}! If one supplicates with it upon a woman the childbirth is being difficult upon her, Allah^{-azwj} would Ease that childbirth!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ دَعَا بِهَذَا الدُّعَاءِ رَجُلٌ عَلَى مَدِينَةٍ وَ الْمَدِينَةُ تَحْتَرِقُ وَ مَنْزِلُهُ فِي وَسْطِهَا لَنَجَا مَنْزِلُهُ وَ لَمْ يَحْتَرِقْ

By the One Who Sent me^{-sawww} with the truth as a Prophet^{-sawww}! If a man supplicates with this supplication upon a city, and the city burns down, and his house in its midst, his house would be saved and will not go up in flames!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّهُ لَوْ دَعَا بِهِ دَاعٍ أَرْبَعِينَ لَيْلَةً مِنْ لَيْلِ الْجُمُعِ عَفَرَ اللَّهُ لَهُ كُلَّ ذَنْبٍ بَيْنَهُ وَ بَيْنَ الْآدَمِيِّينَ وَ لَوْ كَانَ فَجَرَ بِأُمِّهِ عَفَرَ اللَّهُ لَهُ ذَلِكَ

By the One Who Sent me with the truth as a Prophet^{-sawww}! If a supplicater supplicates with it for forty nights from a night of Friday, Allah^{-azwj} will Forgive for him every sin between him and the Adamites (human beings), and even if he had committed unrighteousness towards his mother, Allah^{-azwj} would Forgive that for him!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّهُ مَنْ دَعَا بِهَذَا الدُّعَاءِ عَلَى سُلْطَانٍ جَائِرٍ جَعَلَ اللَّهُ ذَلِكَ السُّلْطَانَ طَوْعَ يَدَيْهِ

By the One Who Sent me^{-sawww} with the truth as a Prophet^{-sawww}! One who supplicates with this supplication upon a tyrannical ruler, Allah^{-azwj} would Make that ruler fold back his hand!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّهُ مَنْ نَامَ وَ هُوَ يُدْعُو بِهِ بَعَثَ اللَّهُ إِلَيْهِ بِكُلِّ حَرْفٍ مِنْهُ أَلْفَ مَلَكٍ مِنَ الرُّوحَانِيِّينَ وَجُوهُهُمْ أَحْسَنُ مِنَ الشَّمْسِ وَ الْقَمَرِ بِسَبْعِينَ ضِعْفًا يَسْتَعْفِرُونَ اللَّهَ بِكُتُبُونَ لَهُ الْحَسَنَاتِ وَ يَرْفَعُونَ لَهُ الدَّرَجَاتِ

By the One Who Sent me^{-sawww} with the truth as a Prophet^{-sawww}! One who goes to sleep and he has supplicated with it, Allah^{-azwj} will Send to him for every letter from it, a million Angels from the spiritualists seventy manifold more excellent than the sun and the moon seeking Forgiveness of Allah^{-azwj} (for him), writing for him the good deeds and raising the ranks with it!

قَالَ سَلْمَانُ فُلْتُ لَهُ بِأبي أَنْتَ وَ أُمِّي يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطَى بِهَذِهِ الْأَسْمَاءِ كُلِّ هَذَا

Pre-occupy You^{-azwj} from a thing! You^{-azwj} are the One Whom the times do not annihilate, nor do the places contain You^{-azwj}, and neither does slumber overtake You^{-azwj} nor sleep!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ يَسِّرْ لِي مَا أَخَافُ عُسْرَهُ وَ فَرِّجْ عَنِّي مَا أَخَافُ كَرْبَهُ وَ سَهِّلْ لِي مَا أَخَافُ خُرُونَتَهُ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Ease for me what I am fearing of its difficulty, and Relieve from me what I am fearing of its distress, and Facilitate for me what I am fearing of its griefs! There is no god except You^{-azwj}! I have been unjust to myself, O most Merciful of the merciful ones!"⁴⁰

30- مهج، مهج الدعوات دُعَاءٌ عَلَّمَهُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لِأُوَيْسِ الْقَرْنِيِّ وَ هُوَ عَزِيرُ الَّذِي ذَكَرْنَاهُ فِي كِتَابِ السَّعَادَاتِ وَ عَزِيرُ الَّذِي ذَكَرْنَاهُ فِي كِتَابِ إِعَاثَةِ الدَّاعِي حَدَّثَنَا مُوسَى بْنُ زَيْدٍ عَنْ أُوَيْسِ الْقَرْنِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: مَنْ دَعَا بِهَذِهِ الدَّعَوَاتِ اسْتَجَابَ اللَّهُ لَهُ وَ قَضَى جَمِيعَ حَوَائِجِهِ

(The book) 'Mahj Al Dawaat' –

A supplication Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had taught to Al-Oweys Al-Qarny, and it is other than which we have mentioned in 'Kitab Al-Sa'daat', and other than which we have mentioned in 'Kitab Al-Igasa Al-Daie'. It is narrated to us by Musa Bin Zayd, from Oweys Al-Qarny, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'One who supplicates with these supplications, Allah^{-azwj} will Respond to him and Fulfil entirety of his needs!

وَ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنْ مَنْ بَلَغَ إِلَيْهِ الْجُرْعُ وَ الْعَطَشُ ثُمَّ قَامَ وَ دَعَا بِهَذِهِ الْأَسْمَاءِ أَطْعَمَهُ اللَّهُ وَ أَسْقَاهُ وَ لَوْ أَنَّهُ دَعَا بِهَذِهِ الْأَسْمَاءِ عَلَى جَبَلٍ بَيْنَهُ وَ بَيْنَ الْمَوْضِعِ الَّذِي يُرِيدُهُ لَأَتَسَعَ الْجَبَلُ حَتَّى يَسْلُكَ فِيهِ إِلَى أَيْنَ يُرِيدُ

And Rasool-Allah^{-saww} said: 'By the One Who Sent me^{-saww} with the truth as a Prophet^{-saww}! The one to whom the hunger and the thirst reaches (extreme levels), then he stands and supplicates with these Names, Allah^{-azwj} will Feed him and Quench him, and even if he supplicates with these Name upon a mountain being between him and the place which he intends, the mountain will make way until he walks in it to where he wants!

وَ إِنْ دَعَا بِهَا عَلَى مَجْنُونٍ أَفَاقَ مِنْ جُنُونِهِ وَ إِنْ دَعَا بِهَا عَلَى امْرَأَةٍ قَدْ عَسُرَ عَلَيْهَا وَلَدُهَا هَوَّنَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا وَلَادَهَا

And if supplicated with it upon an insane, he would recover from his insanity, and if supplicated with upon a woman whose childbirth is being difficult upon her, Allah^{-azwj} Mighty and Majestic would Ease that childbirth upon her!

قَالَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنْ مَنْ دَعَا بِهِ أَرْبَعِينَ لَيْلَةً مِنْ لَيْلِي الْجُمُعَةِ عَفَرَ اللَّهُ لَهُ كُلَّ ذَنْبٍ بَيْنَهُ وَ بَيْنَ اللَّهِ وَ لَوْ أَنَّ رَجُلًا دَخَلَ عَلَى السُّلْطَانِ لَخَلَصَهُ اللَّهُ مِنْ شَرِّهِ

He^{-saww} said: 'By the One Who Sent me^{-saww} with the truth as a Prophet^{-saww}! One who supplicates with it for forty nights from the nights of Friday, Allah^{-azwj} will Forgive for him every

⁴⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 29

sin between him and Allah^{-azwj}, and even if a man supplicates against the ruler, Allah^{-azwj} would Rescue him from his evil!

وَمَنْ دَعَا بِهَا عِنْدَ مَمَامِهِ فَيَذْهَبَ بِهِ النَّوْمُ وَهُوَ يَدْعُو بِهَا بَعَثَ اللَّهُ جَلَ دِكْرُهُ بِكُلِّ حَرْفٍ بَيْنَهُ سَبْعِينَ أَلْفَ مَلَكٍ مِنَ الرُّوحَانِيَّةِ وَجُوهُهُمْ أَحْسَنُ مِنَ الشَّمْسِ بِسَبْعِينَ أَلْفَ مَرَّةٍ وَ يَسْتَعْفِرُونَ اللَّهَ وَ يَدْعُونَ لَهُ وَ يَكْتُبُونَ لَهُ الْحَسَنَاتِ

And one who supplicates with it at his sleep time, so the sleep overtakes him while he is supplicating with it, Allah^{-azwj}, Majestic is His^{-azwj} Mention, will Send for every letter seventy thousand Angels from the spiritual beings. Their faces would be more excellent than the sun seventy thousand times, and they will be seeking Forgiveness of Allah^{-azwj} and be supplicating for him, and they will be writing the good deeds for him!

وَمَنْ دَعَا بِهَا وَقَدْ ارْتَكَبَ الْكِبَايِرَ عُفِرَتْ لَهُ الذُّنُوبُ كُلُّهَا وَإِنْ مَاتَ لَيْلَتَهُ مَاتَ شَهِيداً

And one who supplicates with it, and he has committed the major sins, Allah^{-azwj} will Forgive the sins for him, all of them, and if he died in his night, dies a martyr!

ثُمَّ قَالَ لِي يَا أَبَا عَبْدِ اللَّهِ عَفَرَ اللَّهُ لَهُ وَ لِأَهْلِ بَيْتِهِ وَ لِأُمَّةٍ مَسْجِدِهِ وَ لِإِمَامِهِ الْمُسْتَجِيرِ

Then he^{-saww} said to me: 'O Abu Abdullah^{-asws}! Allah^{-azwj} will Forgive for him and for his family member, and for Muezzin of his Masjid, and for his prayer leader, the seeker of shelter!

الدُّعَاءُ يَا سَلَامُ الْمُؤْمِنِ الْمُهَيِّمِ الْعَزِيزِ الْجَبَّارِ الْمُتَكَبِّرِ الطَّاهِرِ الْمُطَهَّرِ الْفَاهِرِ الْقَادِرِ الْمُقْتَدِرِ يَا مَنْ يُنَادَى مِنْ كُلِّ فَجٍّ عَمِيقٍ بِاللَّسَنَةِ شَتَّى وَ لُغَاتٍ مُخْتَلِفَةٍ وَ حَوَائِجٍ أُخْرَى يَا مَنْ لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ

The supplication: 'O Granter of Peace! O Granter of Security! The Dominant, the Subduer, the Supreme! O the One called out from every deep ravine with various tongues and different languages, and other needs! O the One an occupation does not Pre-occupy Him^{-azwj} from an occupation!

أَنْتَ الَّذِي لَا تُغَيِّرُكَ الْأَزْمَنَةُ وَ لَا تُحِيْطُ بِكَ الْأَمْكِنَةُ وَ لَا تَأْخُذُكَ سِنَةٌ وَ لَا نَوْمٌ يَسِرُّ لِي مِنْ أَمْرِي مَا أَخَافُ عُسْرَهُ وَ فَرَحٌ لِي مِنْ أَمْرِي مَا أَخَافُ كَرْهَهُ وَ سَهْلٌ لِي مِنْ أَمْرِي مَا أَخَافُ حُزْنَهُ

You^{-azwj} are the One Whom the times do not change, nor do the places contain You^{-azwj}, nor does drowsiness seize nor sleep! Ease for me from my affairs what I am fearing its difficulty, and Relieve for me from my affairs what I am fearing its distress, and Facilitate for me from my affairs what I am fearing of its grief!

سُبْحَانَكَ يَا إِلَهَ إِلَّا أَنْتَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي إِنَّهُ لَا يَعْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى نَبِيِّهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً.

Glory be to You^{-azwj}! There is no god except You^{-azwj}, I was from the unjust ones! I have worked evil and have been unjust to myself, so Forgive (sins) for me! No one Forgives the sins except You^{-azwj}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and there is neither might nor

strength except with Allah^{-azwj} the Exalted, the Magnificent, and may Allah^{-azwj} Send Salawaat upon His^{-azwj} Prophet^{-saww} and his^{-saww} Progeny^{-asws}, and abundant Greetings!"⁴¹

31- وَ مِنْ ذَلِكَ، دُعَاءُ آخِرٍ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَّمَهُ أَيْضاً لِأُوَيْسِ الْقُرَنِيِّ

And from that there is another supplication of our Master Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} had also taught to Al-Oweys Al-Qarny.

حَدَّثَ أَبُو عَبْدِ اللَّهِ الدُّبَيْلِيُّ يَرْفَعُ الْحَدِيثَ إِلَى أُوَيْسِ الْقُرَنِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ مَا مِنْ عَبْدٍ دَعَا بِهَذَا الدُّعَاءِ إِلَّا اسْتَجَابَ اللَّهُ لَهُ

Abu Abdullah Al-Dubeyli narrated raising the Hadeeth to Al-Oweys Al-Qarny, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, having said: 'Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and upon People^{-asws} of his^{-saww} Household, said: 'There is none from a servant supplicating with this supplication except Allah^{-azwj} will Respond to him!

وَ خَلَفَ النَّبِيُّ دَفْعَاتٍ كَثِيرَةً أَنَّهُ لَوْ دُعِيَ بِهِ عَلَى مَاءٍ جَارٍ لَسَكَنَ وَ لَوْ دَعَا بِهِ رَجُلٌ قَدْ بَلَغَ بِهِ الْجُوعَ وَ الْعَطَشُ لَأُطْعِمَهُ اللَّهُ وَ سَقَاهُ وَ لَوْ دَعَا بِهِ عَلَى جَبَلٍ أَن يَزُولَ مِنْ مَوْضِعِهِ لَزَالَ وَ لَوْ دَعَا بِهِ لِامْرَأَةٍ قَدْ عَسَرَ عَلَيْهَا وَ لَادَتْهَا لَسَهَّلَ اللَّهُ عَلَيْهَا وَ لَادَتْهَا

And the Prophet^{-saww} swore many times that if it is supplicated with upon flowing water, it would become still, and if it is supplicated with by a man with whom the hunger and the thirst had reached (extreme levels) Allah^{-azwj} will Feed him and Quench him, and if supplicated with upon a mountain to move from its place, it would move, and if supplicated with for a woman whose childbirth is being difficult upon her, Allah^{-azwj} would Ease the childbirth upon her!

وَ لَوْ دَعَا بِهِ رَجُلٌ فِي مَدِينَةٍ وَ الْمَدِينَةُ تَحْتَرِقُ وَ مَنْزِلُهُ فِي وَسْطِهَا لَنَجَا وَ لَمْ يَخْتَرْقِ مَنْزِلُهُ وَ لَوْ دَعَا بِهِ رَجُلٌ أَرْبَعِينَ لَيْلَةً مِنْ لِيَالِي الْجُمُعِ غَفَرَ اللَّهُ لَهُ كُلَّ ذَنْبٍ بَيْنَهُ وَ بَيْنَ الْأَدَمِيِّينَ وَ مَا دَعَا بِهِ مَعْمُومٌ أَوْ مَهْمُومٌ إِلَّا فَرَّجَ اللَّهُ عَنْهُ وَ مَا دَعَا بِهِ رَجُلٌ عَلَى سُلْطَانٍ جَائِرٍ إِلَّا اسْتَجَابَ اللَّهُ تَعَالَى لَهُ فِيهِ

And if a man supplicates with it in a city, and the city burns down, and his house in its midst, it would be saved and not burn, and if a man supplicates with it for forty nights from the night of Friday, Allah^{-azwj} will Forgive for him every sin between him and the Adamites (human beings), and no sorrowful or worried one will supplicate with it except Allah^{-azwj} would Relieve from him, and no man would supplicated with it upon a ruler except Allah^{-azwj} the Exalted will Answer for him regarding him!

وَ لَهُ شَرْحٌ طَوِيلٌ افْتَضَرْنَا مِنْهُ الدُّعَاءَ

And there is a lengthy commentary for it. We have shortened from it. The supplication is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ لَا أَسْأَلُ غَيْرَكَ وَ أَرْغَبُ إِلَيْكَ وَ لَا أَرْغَبُ إِلَى غَيْرِكَ يَا أَمَانَ الْخَائِفِينَ وَ جَارَ الْمُسْتَجِيرِينَ أَنْتَ الْفَتْاحُ دُو الْحِزْبَاتِ مُقْبِلُ الْعَثَرَاتِ مَاجِي السَّيِّئَاتِ وَ كَاتِبُ الْحَسَنَاتِ وَ رَافِعُ الدَّرَجَاتِ

⁴¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 30

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! I ask You^{-azwj} and do not ask others, and I desire to You^{-azwj} and do not desire to others! O Security of the fearful, and Shelter of the seekers of shelter! You^{-azwj} are the Opener, Possessor of the goodness, Uprooter of the stumbles, and Effacer of the evil deeds, and Writer of the good needs, and Raiser of the ranks!

أَسْأَلُكَ بِأَفْضَلِ الْمَسَائِلِ كُلِّهَا وَ أَنْجِحِهَا إِلَيَّ لَا يَنْبَغِي لِلْعِبَادِ أَنْ يَسْأَلُوكَ إِلَّا بِهَا يَا اللَّهُ يَا رَحْمَانُ وَ بِأَسْمَائِكَ الْحُسْنَى وَ بِأَمْثَالِكَ الْغُلْيَا وَ نِعْمِكَ الَّتِي لَا تُحْصَى وَ بِأَكْرَمِ أَسْمَائِكَ عَلَيْكَ وَ أَحَبِّهَا إِلَيْكَ وَ أَشْرَفِهَا عِنْدَكَ مَنْزِلَةً وَ أَقْرَبِهَا مِنْكَ وَسِيلَةً وَ أَجْزَلَهَا مَبْلَغاً وَ أَسْرَعَهَا مِنْكَ إِجَابَةً

I ask You^{-azwj} with best of the requests, all of them, and their most successful which it is not befitting for the servants to be asking You^{-azwj} except with these! O Allah^{-azwj}! O Beneficent, and by Your^{-azwj} Excellent Names, and by Your^{-azwj} most Exalted Examples, and by Your^{-azwj} bounties which cannot be counted, and with Your^{-azwj} Names most honourable to You^{-azwj}, and most Beloved to You^{-azwj}, and their noblest of status in Your^{-azwj} Presence, and their closest from You^{-azwj} of means, and their fullest in extent, and their swiftest of Response from You^{-azwj}!

وَ بِاسْمِكَ الْمَحْزُونِ الْجَلِيلِ الْأَجَلِّ الْعَظِيمِ الَّذِي تُحِبُّهُ وَ تَرْضَاهُ وَ تَرْضَى عَنْهُ دَعَاكَ بِهِ فَاسْتَجَبْتَ دُعَاءَهُ وَ حَقُّ عَلَيْكَ إِلَّا تَحْرِمَ سَائِلَكَ وَ بِكُلِّ اسْمٍ هُوَ لَكَ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ

And by Your^{-azwj} Name, the Treasured, the Majestic, the most Majestic, the Magnificent which You^{-azwj} Love and are Satisfied with, and You^{-azwj} are Satisfied from the one who supplicates to You^{-azwj} with it, so You^{-azwj} Answer his supplication, and had a right upon You^{-azwj} that You^{-azwj} do not Deprive Your^{-azwj} beggar, and with every Name which is for You^{-azwj} in the Torah, and the Evangel, and the Psalms, and the Furqan (Quran)!

وَ بِكُلِّ اسْمٍ هُوَ لَكَ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ لَمْ تُعَلِّمْتَهُ أَحَدًا وَ بِكُلِّ اسْمٍ دَعَاكَ بِهِ حَمَلَةٌ عَرْشِكَ وَ مَلَائِكَتُكَ وَ أَصْفِيَاؤُكَ مِنْ خَلْقِكَ

And by every Name of Yours^{-azwj} which You^{-azwj} have Taught anyone of Your^{-azwj} creatures or did not Teach anyone, and with every name supplicated with by Bearers of Your^{-azwj} Throne, and Your^{-azwj} Angels, and Your^{-azwj} Elites from Your^{-azwj} creatures!

وَ بِحَقِّ السَّائِلِينَ لَكَ وَ الرَّاعِينَ إِلَيْكَ وَ الْمُتَعَوِّذِينَ بِكَ وَ الْمُتَضَرِّعِينَ لَدَيْكَ وَ بِحَقِّ كُلِّ عَبْدٍ مُتَعَدِّ لَكَ فِي بَرٍّ أَوْ بَحْرٍ أَوْ سَهْلٍ أَوْ جَبَلٍ

And by the right of the beggars to You^{-azwj}, and the desiring ones to You^{-azwj}, and the seekers of Refuge with You^{-azwj}, and the beseechers to You^{-azwj}, and by the right of every servant deliberating to You^{-azwj}, be he in a land, or sea, or coast, or mountain!

أَدْعُوكَ دُعَاءَ مَنْ قَدِ اشْتَدَّتْ فَاقَتُهُ وَ عَظُمَ جُرْمُهُ وَ أَشْرَفَ عَلَى الْهَلَاكَةِ وَ ضَعُفَتْ قُوَّتُهُ وَ مَنْ لَا يَتَّقِي بِشَيْءٍ مِنْ عَمَلِهِ وَ لَا يَجِدُ لِدُنْبِهِ غَافِرًا غَيْرَكَ وَ لَا لِسَعْيِهِ شَاكِرًا سِوَاكَ هَرَبْتُ مِنْكَ إِلَيْكَ مُعْتَرِفًا غَيْرَ مُسْتَكْبِفٍ وَ لَا مُسْتَكْبِرٍ عَنْ عِبَادَتِكَ

I supplicate to You^{-azwj} a supplication by one his destitution has intensified, and his crime is mighty, and he is on the verge of destruction, and his strength has weakened, and one who does not trust with anything of his knowledge, nor can he find any forgiver for his sins other than You^{-azwj}, nor any appreciator of his striving besides You^{-azwj}! I have fled from You^{-azwj} to You^{-azwj}, (while) acknowledging (my sins and) not denying, nor being too arrogant from worshipping You^{-azwj}!

يَا أَنَسَ كُلِّ فَقِيرٍ مُسْتَجِيرٍ أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ
الرَّحْمَنُ الرَّحِيمُ

O Comfort of every poor seeking shelter! I ask You^{-azwj} that You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, the Affectionate and the Bestower! Initiator of the skies and the earth, with the Majesty and the Benevolent, Knower of the unseen and the seen, the Beneficent, the Merciful!

أَنْتَ الرَّبُّ وَأَنَا الْعَبْدُ وَأَنْتَ الْمَالِكُ وَأَنَا الْمَمْلُوكُ وَأَنْتَ الْعَزِيزُ وَأَنَا الدَّلِيلُ وَأَنْتَ الْعَلِيُّ وَأَنَا الْفَقِيرُ وَأَنْتَ الْحَيُّ وَأَنَا الْمَيِّتُ وَأَنْتَ الْبَاقِي وَأَنَا
الْقَائِي وَأَنْتَ الْمُحْسِنُ وَأَنَا الْمُسِيءُ وَأَنْتَ الْعَفُورُ وَأَنَا الْمُذْنِبُ وَأَنْتَ الرَّحِيمُ وَأَنَا الْخَاطِئُ

You^{-azwj} are the Lord^{-azwj} and I am the servant, and You^{-azwj} are the Owner and I am the owned, and You^{-azwj} are the Mighty and I am the humble, and You^{-azwj} are the Rich and I am the poor, and You^{-azwj} are the Living and I am the dead, and You^{-azwj} are the Remaining and I am the perishable, and You^{-azwj} are the Favourer and I am the evil-doer, and You^{-azwj} are the Forgiver and I am the sinner, and You^{-azwj} are the Merciful and I am the wrong-doer!

وَأَنْتَ الْخَالِقُ وَأَنَا الْمَخْلُوقُ وَأَنْتَ الْقَوِيُّ وَأَنَا الضَّعِيفُ وَأَنْتَ الْمُعْطِي وَأَنَا السَّائِلُ وَأَنْتَ الْأَمِينُ وَأَنَا الْخَائِفُ وَأَنْتَ الرَّزِقُ وَأَنَا الْمَرْزُوقُ وَأَنْتَ
أَحَقُّ مِنْ شَكْوَتِ إِلَيْهِ وَاسْتَعْنَتْ بِهِ وَرَجَوْتَهُ لِأَنَّكَ كَمِ مِنْ مُذْنِبٍ قَدْ عَفَرْتَ لَهُ وَكَمِ مِنْ مُسِيءٍ قَدْ تَجَاوَزْتَ عَنْهُ

And You^{-azwj} are the Creator and I am the created, and You^{-azwj} are the Strong and I am the weak, and You^{-azwj} are the Giver and I am the beggar, and You^{-azwj} are the Securer and I am the fearful, and You^{-azwj} are the Sustainer and I am the sustained, and You^{-azwj} are the most rightful to be complained to and cried for help with and desired to, because You^{-azwj}, how many a sinner, You^{-azwj} have Forgiven for, and how many an evil doer You^{-azwj} have Overlooked from!

فَاعْفُرْ لِي وَتَجَاوَزْ عَنِّي وَارْحَمْنِي وَعَافِنِي بِمَا نَزَلْ بِي وَلَا تَفْضَحْنِي بِمَا جَنَيْتُهُ عَلَى نَفْسِي وَحُدِّ يَدَيَّ وَبِنِدِّ وَالِدَيَّ وَوَلَدِي وَارْحَمْنَا بِرَحْمَتِكَ يَا ذَا الْجَلَالِ
وَ الْإِكْرَامِ.

Forgive (sins) and for me and Overlook (sins) from me, and Mercy me and Pardon me from what has befallen with me, and do not Expose me with what crime I have committed against myself, and Hold my hand and hand of my parents, and my children, and Mercy us by Your^{-azwj} Mercy, O with the Majesty and the Benevolence!"⁴²

32- ق، الكتاب العتيق الغروي مهج، مهج الدعوات و مِنْ ذَلِكَ اعْتَصَامًا وَ تَهْلِيلًا وَ سُؤَالَ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع

(The books) 'Kitab Al Ateeq' of Al Garwy, (and) 'Mahj Al Dawaat' –

'And from that is seeking Protection, and extollations of Oneness, and request of our Master Amir Al-Momineen^{-asws}: -

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْبَاعِثُ الْوَارِثُ اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

⁴² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 31

'I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}, and Resurrector, the Inheritor! I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj} the Custodian upon every soul with what is had earned!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي قَالَ لِلسَّمَاوَاتِ وَالْأَرْضِ اثْبِتَا طَوْعاً أَوْ كَرْهاً قَالَتَا أَتَيْنَا طَائِعِينَ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj} Who said to the skies and the earth: **"Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11]!**

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}! Neither does slumber seize Him^{-azwj} nor sleep! **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; [2:255]!**

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى يَغْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

I seek Protection with Allah^{-azwj} Who there is no god except He^{-azwj}, the Beneficent, upon the Throne He^{-azwj} is Even! He^{-azwj} Knows treachery of the eyes and what the chests conceal!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}! For Him^{-azwj} is whatever is in the skies and whatever is in the earth, and whatever is between the two, and whatever is beneath the soil!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ خَالِقُ مَا يُرَى وَمَا لَا يُرَى وَهُوَ بِالْمَنْظَرِ الْأَعْلَى رَبُّ الْأَجْرَةِ وَالْأُولَى

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}, Creator of what is seen and what is not seen, and he^{-azwj} is with the Exalted Scenario! Lord^{-azwj} of the Hereafter and the former (world)!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي ذَلَّ كُلُّ شَيْءٍ لِمُلْكِهِ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj} Who, all things humble to His^{-azwj} Kingdom!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي خَضَعَ كُلُّ شَيْءٍ لِعِزَّتِهِ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}, Who all things humble to His^{-azwj} Might!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي هُوَ فِي عُلُوِّهِ دَانٍ وَ فِي دُنُوِّهِ عَالٍ وَ فِي سُلْطَانِهِ قَوِيٌّ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}, Who is approachable in His^{-azwj} Exaltedness, and in His^{-azwj} Approach is Exalted, and is Strong in His^{-azwj} Authority!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْبَدِيعُ الرَّفِيعُ الْحَيُّ الدَّائِمُ الْبَاقِي الَّذِي لَا يَزُولُ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}, the Initiator, the Lofty, the Living, the Permanent, the Ever-Lasting Who does not decline!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي لَا تَصِفُ الْأَلْسُنُ قُدْرَتَهُ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj} Who, the tongues cannot describe His^{-azwj} Power!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal! Neither does drowsiness seize Him^{-azwj} nor sleep!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَنَّانُ الْمَنَّانُ الْقَدِيمُ ذُو الْجَلَالِ وَالْإِكْرَامِ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj} the Affectionate, the Bestower, the Ancient, with the Majesty and the Benevolence!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj} the One, the First, the Solid Who, **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَكْرَمُ الْأَكْرَمِينَ الْكَبِيرُ الْأَكْبَرُ الْعَلِيُّ الْأَعْلَى

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}, the most Benevolent of the benevolent ones, the Greatest of the great ones, the most Exalted of the exalted ones!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ بِيَدِهِ الْخَيْرُ كُلُّهُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}! In His^{-azwj} Hand is the good, all of it, and He^{-azwj} is Able upon all things!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَه قَانِتُونَ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj}! There glorified to Him^{-azwj} **whatever is in the skies and the earth; all are devoutly obedient to Him [2:116]!**

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْحَكِيمُ السَّمِيعُ الْعَلِيمُ الرَّحْمَنُ الرَّحِيمُ

I seek Protection with Allah^{-azwj} Who, there is no god except He^{-azwj} the Living, the Wise, the All-Hearing, the All-Knowing, the Beneficent, the Merciful!

اعْتَصَمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

I seek Protection with Allah^{-azwj} Who, **there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]!**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَنْتَ أَعْلَمُ بِمَسْأَلَتِي وَأَطْلُبُ إِلَيْكَ وَأَنْتَ الْعَالِمُ بِحَاجَتِي وَأَرْغَبُ إِلَيْكَ وَأَنْتَ مُنْتَهَى رَغْبَتِي

In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! I ask You^{-azwj} although You^{-azwj} are more Knowing with my request, and I seek to You^{-azwj} although You^{-azwj} are the Knower of my needs, and I desire to You^{-azwj} although You^{-azwj} are the ultimate of my desires!

فَيَا عَالِمَ الْخَفِيَّاتِ وَ سَامِعَ السَّمَاوَاتِ وَ رَافِعَ الْبَنَائِاتِ وَ مَطْلَبَ الْحَاجَاتِ وَ مُعْطِيَ السُّؤْلَاتِ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

O Knower of the hidden matters, and Builder of the skies and Raiser of the constructions, and sought for the needs, and Grantor of the requests! Send Salawaat upon Muhammad^{-saww}, Last of the Prophets^{-as}, and upon his^{-saww} Progeny^{-asws}, the goodly, the pure!

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَ إِسْرَافِي فِي أَمْرِي كُلِّهِ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

O Allah^{-azwj}! Forgive my misdeeds for me and my extravagance in my affairs, all of it, and what You^{-azwj} are more Knowing with than me!

اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَ عَمْدِي وَ جَهْلِي وَ هَزْلِي وَ جِدِّي وَ كُلُّ ذَلِكَ عِنْدِي

O Allah^{-azwj}! Forgive my misdeeds for me, and my deliberate (actions), and my ignored, and my jesting and my serious, and all that is from me!

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَحْرَثْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخَّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Forgive for me that I have sent ahead and what I have delayed (not yet done), and what I have kept secret and what I have announced! You^{-azwj} are the Advancer and You^{-azwj} are the Delayer, and You^{-asws} are Able upon all things!

وَ أَيُّ عَبْدٍ لَكَ إِلَّا لَمَّا

إِنْ تَعْفِرَ اللَّهُمَّ تَعْفِرَ جَمًّا

(A couplet) *If You^{-azwj} Forgive, O Allah^{-azwj}, Forgive abundantly, and which servant of Yours^{-azwj}, except he is blame-worthy?*

هَكَذَا وَجَدَ فِي الْأَصْلِ.

This is how I found in the original”⁴³

⁴³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 32

33- مهج، مهج الدعوات رُوِيَ عَنْ جَمَاعَةٍ يُسْنِدُونَ الْحَدِيثَ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: كُنْتُ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي الطَّوَافِ فِي لَيْلَةٍ دُجُوجِيَّةٍ قَلِيلَةَ النُّورِ وَ قَدْ خَلَا الطَّوَافُ وَ نَامَ الرُّؤَاةُ وَ هَدَّاتِ الْعُيُونُ إِذْ سَمِعَ مُسْتَعِينًا مُسْتَجِيرًا مُسْتَرْجِمًا بِصَوْتِ حَزِينٍ مَحْزُونٍ مِنْ قَلْبٍ مُوجِعٍ وَ هُوَ يَقُولُ

(The book) 'Mahj Al Dawaat' –

It is reported from a group attributing the Hadeeth to Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'I^{-asws} was with Ali^{-asws} Bin Abu Talib^{-asws} in the Tawaaf (of the Kabah) during a very dark night of little light, and the visitors had vacated the Tawaaf and were sleeping, and the eyes had calmed, when he^{-asws} heard someone crying for Help, and seeking Shelter, seeking Mercy with a grief-stricken voice from a painful heart, and he was saying (a poem) –

يَا مَنْ يُجِيبُ دُعَا الْمُضْطَرِّ فِي الظُّلَمِ	يَا كَاشِفَ الطَّرِّ وَ الْبَلَوَى مَعَ السَّمَمِ
قَدْ نَامَ وَ قَدْ نَامَ حَوْلَ الْبَيْتِ وَ انْتَبَهُوا	يَدْعُو وَ عَيْنُكَ يَا قَبُومٌ لَمْ تَنَمْ
هَبْ لِي بِجُودِكَ فَضْلَ الْعَفْوِ عَن جُرْمِي	يَا مَنْ أَشَارَ إِلَيْهِ الْخَلْقُ فِي الْحَرَمِ
إِنْ كَانَ عَفْوُكَ لَا يَلْقَاهُ دُو سَرَفِ	فَمَنْ يَجُودُ عَلَى الْعَاصِيْنَ بِالنِّعَمِ

'O the One Who Answers supplication of the desperate in the darkness! O Remover of the harm and the affliction with the sickness! Your^{-azwj} delegates are sleeping around the House and I am awake supplication, and Your^{-azwj} Eye, O Eternal, does not sleep! Gift to me with Your^{-azwj} Generosity the Grace of Pardon of my crimes! O the One the creatures Indicate to in the Sanctuary! If Your^{-azwj} Pardon is not cast to the ones with extravagance, then who will be generous with the bounties upon the disobedient?'

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَّى اللَّهُ عَلَيْهِمَا فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ أَسَمِعْتَ الْمُنَادِيَ دَنْبُهُ الْمُسْتَعِينُ رَبُّهُ

Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'He^{-asws} (Ali^{-asws}) said to me^{-asws}: 'O Abu Abdullah^{-asws}! Did you^{-asws} hear the caller of his sins crying out for Help to his Lord^{-azwj}?'

فَقُلْتُ نَعَمْ قَدْ سَمِعْتُهُ

I^{-asws} said: 'Yes, I^{-asws} have heard him!'

فَقَالَ اعْتَبِرْهُ عَسَى تَرَاهُ

He^{-asws} said: 'Search, perhaps you^{-asws} will see him!'

فَمَا رَأَيْتُ أَحْتَبِطُ فِي طَحْيَاءِ الظَّلَامِ وَ انْحَلَّلُ بَيْنَ النَّيَامِ فَلَمَّا صِرْتُ بَيْنَ الرُّكْنِ وَ الْمَقَامِ بَدَا لِي شَخْصٌ مُنْتَصِبٌ فَتَأَمَّلْتُهُ فَإِذَا هُوَ قَائِمٌ فَقُلْتُ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الْمُقَرَّرُ الْمُسْتَقْبِلُ الْمُسْتَعْفِرُ الْمُسْتَجِيرُ أَجِبْ بِاللَّهِ ابْنَ عَمِّ رَسُولِ اللَّهِ ص

I^{-asws} did not cease investigating in the darkness of the night and making my way between the sleepers. When I came to be between the (Yemeni) corner and the Standing Place (of Ibrahim^{-as}), a person appeared to me standing upright. I contemplated him, and there he was standing. I said, 'The greeting be upon you, O you servant, the acknowledging, the seeker of uprooting

of sins, the seeker of Forgiveness, the seeker of Shelter! By Allah^{-azwj}, answer the son^{-asws} of uncle^{-as} of Rasool-Allah^{-sawww}!

فَأَسْرَعَ فِي سُجُودِهِ وَ قُعُودِهِ وَ سَلَّمَ فَلَمْ يَتَكَلَّمْ حَتَّى أَشَارَ بِيَدِهِ بِأَنْ تَقْدُمَنِي

He quickened his Sajdah and his standing, and he performed Salaat. He did not talk until he indicated with his hand, 'If you could lead ahead of me!'

فَتَقَدَّمْتُهُ فَأَتَيْتُ بِهِ أَمِيرَ الْمُؤْمِنِينَ ع فَقُلْتُ دُونَكَ هَا هُوَ

I^{-asws} went ahead of him. I^{-asws} came with him to Amir Al-Momineen^{-asws}. I^{-asws} said: 'Beside you^{-asws}, here he is!'

فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ شَابٌّ حَسَنُ الْوَجْهِ نَقِيُّ الثِّيَابِ فَقَالَ لَهُ مَنْ الرَّجُلُ

He^{-asws} looked at him, and behold, he was a youth of a handsome face, of clean clothes. He^{-asws} said to him: 'Who is the man?'

فَقَالَ لَهُ مِنْ بَعْضِ الْعَرَبِ

He said to him^{-asws}, 'From one of the Arabs'.

فَقَالَ لَهُ مَا حَالُكَ وَ مِمَّ بُكَأُوكَ وَ اسْتِعَانَتُكَ

He^{-asws} said to him: 'What is your situation and what are you crying out for Help from?'

فَقَالَ مَا حَالُ مَنْ أُوخِدَ بِالْعُمُوقِ فَهُوَ فِي ضَيْقِ اِرْتَمَهُ الْمُصَابُ وَ عَمَرَهُ الْإِكْتِيَابُ فَارْتَابَ فِدْعَاؤُهُ لَا يُسْتَجَابُ

He said, 'What can be the state of the one seized for the disobedience so he is in constriction, pledged to the calamities, and the depression as immersed him, so he is suspicious and his supplications are not being Answered?'

فَقَالَ لَهُ عَلَيَّ وَ لِمَ ذَلِكَ

Ali^{-asws} said to him: 'And why is that so?'

فَقَالَ لِأَنِّي كُنْتُ مُلْتَهَبًا فِي الْعَرَبِ بِاللَّعِبِ وَ الطَّرَبِ أُدِيمُ الْعُصَيَانَ فِي رَجَبٍ وَ شَعْبَانَ وَ مَا أُرَاقِبُ الرَّحْمَنَ وَ كَانَ لِي وَالِدٌ شَفِيقٌ رَفِيقٌ يُحَدِّثُنِي مَصَارِعَ الْحَدَثَانِ وَ يُخَوِّفُنِي الْعِقَابَ بِالنَّبْرَانِ وَ يَقُولُ كَمْ صَحَّ مِنْكَ النَّهَارُ وَ الظَّلَامُ وَ اللَّيَالِي وَ الْأَيَّامُ وَ الشُّهُورُ وَ الْأَعْوَامُ وَ الْمَلَائِكَةُ الْكَرَامُ

He said, 'Because I was distracted among the Arabs with the playing and the entertainment, being of constant disobedience in Rajab and Shaban, and I did not watch out for the Beneficent, and there was a father for me who was compassionate, gentle, cautioning me of being knocked down by the occurrences and scaring me of the Punishment with the fires (of Hell), and he said, 'How much noise there is from you in the day and the darkness, and the nights and the days and the months and the years, and the Angels are honourable!'

وَ كَانَ إِذَا أَحَ عَلِيٌّ بِالْوَعظِ زَجْرُهُ وَ انْتَهَرُهُ وَ وَبَّتْ عَلَيْهِ وَ ضَرَبَتْهُ فَعَمَدَتْ يَوْمًا إِلَى شَيْءٍ مِنَ الْوَرِقِ فَكَانَتْ فِي الْحِيَاءِ فَذَهَبَتْ لِأَخْدَافِهَا وَ أَصْرَفَهَا فِيمَا كُنْتُ عَلَيْهِ فَمَانَعَنِي عَنْ أَخْدِهَا فَأَوْجَعْتُهُ ضَرْبًا وَ لَوَيْتُ يَدَهُ وَ أَخَذْتُهَا وَ مَضَيْتُ فَأَوْمَأَ بِيَدِهِ إِلَى رُكْبَتَيْهِ يَوْمَ النَّهْوضِ مِنْ مَكَانِهِ ذَلِكَ فَلَمْ يُطِقْ يُحْرِكْهَا مِنْ شِدَّةِ الْوَجَعِ وَ الْأَلَمِ

And when he was insistent upon me with the preaching, I scolded him and reproached him, and leapt upon him and struck him. One day I deliberated to something from the silver (Dirhams) which were in a pouch. I went to take these to spend them in what I was upon. He prevented me from taking these. I pained him with a strike, and twisted his hand, and I took them and went away. He gestured with his hand to his knees for getting up from that place of his, but he could not endure to move it from severity of the pain and the aches.

فَأَنْشَأَ يَقُولُ

جَرَتْ رَجْمَ بَنِي وَ بَيْنَ مَنَازِلِ	سَوَاءً كَمَا يَسْتَنْزِلُ الْقَطَرُ طَالِيَهُ
وَ رَبَّيْتُ حَتَّى صَارَ جِلْدًا شَمْرَدًا	إِذَا قَامَ سَاوَى غَارِبِ الْعِجْلِ غَارِبُهُ
وَ قَدْ كُنْتُ أُوتِيهِ مِنَ الرَّادِ فِي الصَّبَا	إِذَا جَاعَ مِنْهُ صَفْوُهُ وَ أَطَايِيَهُ
فَلَمَّا اسْتَوَى فِي عُنُقُوانِ شَبَابِهِ	وَ أَصْبَحَ كَالرُّفْحِ الرُّدِّيِّ حَاطِيَهُ
هَضَمْتَنِي مَالِي كَدًّا وَ لَوَى يَدِي	لَوَى يَدَهُ اللَّهُ الَّذِي هُوَ عَالِيَهُ

He prosed (a poem) saying, 'Kinship flowed between me and Manazil (his son) evenly just as the drops descend for its seeker, and he was nourished until he became strong. When he stood tall, he equated to a stranger stallion, and I used to give him from the provisions in the childhood whenever there was hunger from him, its clean, and its delicacies. When he reached the peak of his youthfulness and he became like the double-edged spear addressing me. He digested my wealth like that and twisted my hand. May his hand be Twisted by Allah^{-azwj} Who will Overcome him!'

ثُمَّ حَلَفَ بِاللَّهِ لِيُقَدِّمَنِّي إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَمِيسْتَعْدِي اللَّهُ عَلَيَّ فَصَامَ أَسَابِيعَ وَ صَلَّى رَكَعَاتٍ وَ دَعَا وَ حَرَجَ مُتَوَجِّهًا عَلَى عَيْرَانَةٍ يَنْقَطِعُ بِالسَّيْرِ عَرْضَ الْفَلَاحِ وَ يَطْوِي الْأُودِيَةَ وَ يَعْلُو الْجِبَالَ حَتَّى قَدِمَ مَكَّةَ يَوْمَ الْحَجِّ الْأَكْبَرِ فَنَزَلَ عَنْ رَاحِلَتِهِ وَ أَقْبَلَ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَسَعَى وَ طَافَ بِهِ وَ تَعَلَّقَ بِأَسْتَارِهِ وَ ابْتَهَلَ بِدُعَائِهِ وَ أَنْشَأَ يَقُولُ

Then he swore by Allah^{-azwj} he will be proceeding to the Sacred House of Allah^{-azwj} and seek His^{-azwj} Assistance against me. He fasted for weeks and prayed Salat and supplicated, and he went out heading out upon his lean camel with the travel in the wilderness land, and crossing the valleys and ascending the mountains, until he arrived at Makkah on the day of the greatest Hajj. He descended from his ride and went to the Sacred House of Allah^{-azwj}. He performed Sa'ee and Tawaaf with it, and he hung on to its curtains and pleaded with his supplication, and he prosed (a poem) saying,

يَا مَنْ إِلَيْهِ أَتَى الْحُجَّاجُ بِالْمُجْدِ	فَوْقَ الْمِهَادِ مِنْ أَقْصَى غَايَةِ الْبُعْدِ
إِنِّي أَتَيْتُكَ يَا مَنْ لَا يَحْتَسِبُ مَنْ	يَدْعُوهُ مُبْتَهَلًا بِالْوَاحِدِ الصَّمَدِ
هَذَا مَنَازِلَ مَنْ يَزْتَاغُ مِنْ عَفْقِي	فَخُذْ بِحَفْيِي يَا جَبَّارُ مِنْ وَلَدِي
حَتَّى تُشِلَّ بِعَوْنِ مَنْكَ جَانِيَهُ	يَا مَنْ تَقَدَّسَ لَمْ يُؤَلَّدْ وَ لَمْ يُلِدْ

'O the One to Whom come the pilgrims with the efforts above the land from the far remote outskirts! I have come to You^{-azwj}, O the One Who does not disappoint the one who supplicates to Him^{-azwj}, pleading with the One, the Solid. This is the stage of the one who fears disobeying me, so Take my rights, O Subdue, from my son, until You^{-azwj} paralyse his side with Assistance from You^{-azwj}! O the One Who is Holy, Who is not begotten and does not beget!'

قَالَ قَوْ الَّذِي سَمَكَ السَّمَاءَ وَ أَنْبَعَ الْمَاءَ مَا اسْتَمَّ دُعَاءَهُ حَتَّى نَزَلَ بِي مَا تَرَى

He (Manazil) said: 'By the One Who Built the sky and Burst the water! His (my father's) supplication had not completed until it befell with me what you^{-asws} can see!'

ثُمَّ كَشَفَ عَنْ يَمِينِهِ فَإِذَا بِجَانِبِهِ قَدْ شَلَّ فَأَنَا مِنْذُ ثَلَاثِ سِنِينَ أَطْلُبُ إِلَيْهِ أَنْ يَدْعُوَ لِي فِي الْمَوْضِعِ الَّذِي دَعَا بِهِ عَلِيٌّ فَلَمْ يُجِنِّي حَتَّى إِذَا كَانَ الْعَامُ أَنْعَمَ عَلَيَّ

Then, he uncovered from his right hand, and behold, his side had been paralysed. (He said), 'Since, three years I have been seeking to him that he should supplicate for me in the very place which he had supplicated with against me, but he did not respond to me until when it was this year, he conferred (deliberate) upon me.

فَخَرَجْتُ بِهِ عَلَى نَاقَةٍ عَشْرَاءَ أُجْدُ السَّيْرِ حَتَّى إِذَا كُنَّا عَلَى الْأَرَاكِ وَ حَطْمَةَ وَادِي السَّبَاكِ نَقَرَ طَائِرٌ فِي اللَّيْلِ فَتَقَرَّتْ مِنْهُ النَّاقَةُ الَّتِي كَانَ عَلَيَّهَا فَأَلْقَتْهُ إِلَى قَرَارِ الْوَادِي فَارْقَضَ بَيْنَ الْحَجْرَيْنِ فَقَبَّرْتُهُ هُنَاكَ وَ أَعْظَمُ مِنْ ذَلِكَ أَبِي لَا أَعْرِفُ إِلَّا الْمَأْخُودَ بِدَعْوَةِ أَبِيهِ

I went out with him upon a ten-month pregnant she-camel travelling swiftly hoping for the well-being until when we were upon the heights and rugged part of the valley, a bird flew in the night. The she-camel which he was upon, was startled from it, and it threw him to the bottom of the valley. He was smashed between two stone. I dug his grave over there, and more grievous than that, I do not know, except I am the seized one, by the supplication of his father!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ أَتَاكَ الْعَوْثُ أَتَاكَ الْعَوْثُ أَلَا أَعْلَمُكَ دُعَاءَ عَلَمَنِيهِ رَسُولُ اللَّهِ صَ وَ فِيهِ اسْمُ اللَّهِ الْأَكْبَرِ الْأَعْظَمِ الْعَزِيزِ الْأَكْرَمِ الَّذِي يُجِيبُ بِهِ مَنْ دَعَاهُ وَ يُعْطِي بِهِ مَنْ سَأَلَهُ وَ يُفْرِّجُ بِهِ الْهَمَّ وَ يَكْشِفُ بِهِ الْكُرْبَ وَ يُذْهِبُ بِهِ الْعَمَّ وَ يُبْرِئُ بِهِ السُّعْمَ وَ يَجْبُرُ بِهِ الْكَسِيرَ وَ يُغْنِي بِهِ الْفَقِيرَ وَ يَقْضِي بِهِ الدَّيْنَ وَ يَرُدُّ بِهِ الْعَيْنَ وَ يَغْفِرُ بِهِ الدُّنُوبَ وَ يَسْتُرُ بِهِ الْعُيُوبَ وَ يُؤْمِنُ بِهِ كُلَّ خَائِفٍ مِنْ شَيْطَانٍ مَرِيدٍ وَ جَبَّارٍ عَنِيدٍ

Amir Al-Momineen^{-asws} said to him: 'The Help will come to you! The Help will come to you! Shall I^{-asws} teach you a supplication Rasool-Allah^{-saww} had taught me^{-asws}, and in it is the Greatest Name of Allah^{-azwj}, the Most Magnificent, the Might, the most benevolent Who Answers the one who supplicates to Him^{-azwj} with it, and Gives the one asking Him^{-azwj} with it, and Relieves the worries with it, and Removes the distress with it, and Does away the sadness with it, and Cures the sickness with it, and Mends the broken with it, and Enriches the poor with it, and Pays off the debts with it, and Repels the (evil) eye with it, and Forgives the sins with it, and Conceals the defects with it, and Secures by it every one fearful from a renegade Satan^{-la} and obstinate tyrant?

وَ لَوْ دَعَا بِهِ طَائِعٌ لِلَّهِ عَلَى جَبَلٍ لَزَالَ مِنْ مَكَانِهِ أَوْ عَلَى مَيِّتٍ لِأَحْيَاهُ اللَّهُ بَعْدَ مَوْتِهِ وَ لَوْ دَعَا بِهِ عَلَى الْمَاءِ لَمْشَى عَلَيْهِ بَعْدَ أَنْ لَا يَدْخُلُهُ الْعَجَبُ

And if it is supplicated with obediently for Allah-^{azwj} upon a mountain, it would move from its place, or upon a deceased, Allah-^{azwj} would Revive him after his death, and if supplicated with upon the water, he would walk upon it after it the self-conceit does not enter him.

فَاتَّقِ اللَّهَ أَيُّهَا الرَّجُلُ فَقَدْ أَدْرَكْتَنِي الرَّحْمَةُ لَكَ وَ لِيَعْلَمَ اللَّهُ مِنْكَ صِدْقَ النَّبِيِّ أَنَّا لَا تَدْعُو بِهِ فِي مَعْصِيَةٍ وَ لَا تُفِيدُهُ إِلَّا لثِقَةٍ فِي دِينِكَ فَإِنْ أَخْلَصْتَ فِيهِ النَّبِيَّةَ اسْتَجَابَ اللَّهُ لَكَ وَ رَأَيْتَ نَبِيَّكَ مُحَمَّدًا ص فِي مَنَامِكَ يُبَشِّرُكَ بِالْجَنَّةِ وَ الْإِجَابَةِ

So, fear Allah-^{azwj}, O you man, for the Mercy has come across to me-^{asws} for you, and let Allah-^{azwj} know from you the sincere intention that you are not supplicating with it in disobedience, nor divulge it except to one you trust in your religion. If you are sincere in it of the intention, Allah-^{azwj} will Respond to you, and Show you your Prophet Muhammad-^{saww} in your dream giving you glad tidings of the Paradise, and the Answer!

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَكَانَ سُرُورِي بِفَائِدَةِ الدُّعَاءِ أَشَدَّ مِنْ سُرُورِ الرَّجُلِ بِعَاقِبَتِهِ وَ مَا نَزَلَ بِهِ لِأَنِّي لَمْ أَكُنْ سَمِعْتُهُ مِنْهُ وَ لَا عَرَفْتُ هَذَا الدُّعَاءَ قَبْلَ ذَلِكَ

Al-Husayn-^{asws} Bin Ali-^{asws} said: 'My-^{asws} happiness with benefits of the supplication was more intense than happiness of the man with his well-being and what had befallen with him, because I-^{asws} had not heard it from him-^{asws} nor had recognises this supplication before that'.

ثُمَّ قَالَ أَنِّي بِدَوَاةٍ وَ بِيَاضٍ وَ أَكْتُبُ مَا أُمْلِيهِ عَلَيْكَ

Then he-^{asws} said: 'Bring me-^{asws} ink and white (paper), and write what I-^{asws} am dictating to you-^{asws}!'

فَقَعَلْتُ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا مَنْ لَا يَعْلَمُ مَا هُوَ وَ لَا كَيْفَ هُوَ وَ لَا أَيْنَ هُوَ وَ لَا حَيْثُ هُوَ إِلَّا هُوَ

I-^{asws} did so. He-^{asws} said: 'O Allah-^{azwj}! I ask You-^{azwj} by Your-^{azwj} Name 'In the Name of Allah-^{azwj} the Beneficent, the Merciful'! O with the Majesty and the Benevolence! O Living! O Eternal! O Living! There is no god except You-^{azwj}! O the One Who no one knows what He-^{azwj} is, nor how He-^{azwj} is, nor where He-^{azwj} is, nor where He-^{azwj} would be except He-^{azwj}!

يَا ذَا الْمُلْكِ وَ الْمَلَكُوتِ يَا ذَا الْعِزَّةِ وَ الْجَبُوتِ يَا مَلِكُ يَا قُدُّوسُ يَا سَلَامُ يَا مُؤْمِنُ يَا مُهَيِّمُ يَا عَزِيزُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا خَالِقُ يَا بَارِئُ يَا مُصَوِّرُ يَا مُفِيدُ يَا وَدُودُ يَا بَعِيدُ يَا قَرِيبُ يَا مُجِيبُ يَا رَقِيبُ يَا حَسِيبُ يَا بَدِيعُ يَا رَفِيعُ يَا مَنِيغُ يَا سَمِيعُ يَا عَلِيمُ يَا حَكِيمُ يَا كَرِيمُ يَا حَلِيمُ يَا قَدِيمُ يَا عَلِيُّ يَا عَظِيمُ

O with the Kingdom and the domains! O with the Might and the Force! O King! O Holy! O Granter of Peace! O Grater of Security! O Dominant! O Mighty! O Subduer! O Supreme! O Creator! O Maker! O Shaper! O Beneficial! O Cordial! O Far! O Near! O Responder! O Watcher! O Reckoner! O Initiator! O Lofty! O Preventer! O All-Hearing! O All-Knowing! O Wise! O Benevolent! O Forbearing! O Ancient! O Exalted! O Magnificent!

يَا حَنَّانُ يَا مَنَّانُ يَا دَيَّانُ يَا مُسْتَعَانَ يَا جَلِيلُ يَا جَمِيلُ يَا وَكِيلُ يَا كَفِيلُ يَا مُقْبِلُ يَا مُنْبِلُ يَا نَبِيلُ يَا ذَلِيلُ يَا هَادِي يَا هَادِي يَا بَادِي يَا أَوَّلُ يَا آخِرُ يَا طَاهِرُ يَا بَاطِنُ يَا حَاكِمُ يَا قَاضِي يَا عَادِلُ يَا فَاضِلُ يَا وَاصِلُ يَا طَاهِرُ يَا مُطَهِّرُ يَا قَادِرُ يَا مُفْتَدِرُ يَا كَبِيرُ يَا مُتَكَبِّرُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

O Affectionate! O Bestower! O Judge! O Assister! O Majestic! O Beautiful! O Protector! O Guarantor! O Uprooter! O Giver! O Noble! O Pointer! O Guide! O Initiator! O First! O Last! O Apparent! O Hidden! O Decider! O Decreeer! O Just! O Gracious! O Connector! O Pure! O Purifier! O Able! O Powerful! O Great! O Supreme! O the One! O the Firm! O the One Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

وَلَمْ يَكُنْ لَهُ صَاحِبَةٌ وَ لَا كَانَ مَعَهُ وَزِيرٌ وَ لَا اتَّخَذَ مَعَهُ مُشِيرٌ وَ لَا احتَاجَ إِلَى ظَهِيرٍ وَ لَا كَانَ مَعَهُ إِلَهٌ لَّا إِلَهَ إِلَّا أَنْتَ فَتَعَالَيْتَ عَمَّا يَقُولُ الجَّاحِدُونَ
الجَّاهِلُونَ عُلُوًّا كَبِيرًا

And there neither happens to be a female companion for Him^{-azwj} nor was there a minister with Him^{-azwj}, nor did He^{-azwj} Take a consultant with Him^{-azwj}, nor is He^{-azwj} needy to a backer, nor was there a god with Him^{-azwj}! There is no god except You^{-azwj}! You^{-azwj} are more Exalted than what the rejectors are saying, the ignorant ones, Lofty, Great!

يَا عَالِمٌ يَا شَامِئٌ يَا بَازِحٌ يَا فَتَّاحٌ يَا مُفَرِّجٌ يَا نَاصِرٌ يَا مُنْتَصِرٌ يَا مُهْلِكٌ يَا مُنْتَقِمٌ يَا بَاعِثٌ يَا وَارِثٌ يَا أَوَّلٌ يَا آخِرٌ يَا طَالِبٌ يَا غَالِبٌ يَا مَنْ لَا يَقْوَاهُ هَارِبٌ
يَا تَوَّابٌ يَا أَوَّابٌ يَا وَهَّابٌ يَا مُسَبِّبٌ الْأَسْبَابِ يَا مُفْتِخِ الْأَبْوَابِ يَا مَنْ حَيْثُ مَا دُعِيَ أَجَابَ يَا طَهُورٌ يَا شَكُورٌ يَا عَفُوٌّ يَا عَفُورٌ

O Knower! O Lofty! O Eminent! O Opener! O Reliever! O Helper! O Victorious! O Destroyer! O Avenger! O Resurrector! O Inheritor! O First! O Last! O Seeker! O Prevailor! O the One no fleer can escape! O Oft-Acceptor of repentance! O Oft-Turning (with Mercy)! O Bestower! O Causer of the causes! O Opener of the doors! O the One wherever called upon, Answers! O Purifier! O Appreciative! O Pardoner! O Forgiver!

يَا نُورَ النُّورِ يَا مُدَبِّرَ الْأُمُورِ يَا لَطِيفٌ يَا خَبِيرٌ يَا مُتَجَبِّرٌ يَا مُنِيرٌ يَا بَصِيرٌ يَا ظَهِيرٌ يَا كَبِيرٌ يَا وَثَرٌ يَا فَرْدٌ يَا صَمَدٌ يَا سَنَدٌ يَا كَافِيٌ يَا مُخْسِنٌ يَا مُجْمِلٌ يَا مُعَانِي
يَا مُنْعِمٌ يَا مُنْقِضِلٌ يَا مُتَقَرِّدٌ يَا مَنْ عَلَا فَفَهَرَ وَ يَا مَنْ مَلَكَ فَفَدَرَ وَ يَا مَنْ بَطَنَ فَفَخَّرَ وَ يَا مَنْ عَبَدَ فَشَكَرَ وَ يَا مَنْ عُصِيَ فَعَفَرَ وَ سَتَرَ

O Noor of the Noor! O Manager of the affairs! O Gentle! O Informed! O Forceful! O Radiant! O Insightful! O Backer! O Great! O Single! O Individual! O Steadfast! O Supporter! O Sufficient! O Favourer! O Beautifier! O Excuser! O Conferer! O Gracious! O Honourer! O Unique! O the One Who is Exalted so Subdues! O the One Who Owns so is Able, and O the One Who is Esoteric so is Informed, and O the One Who is worshipped so Appreciates, and O the One Who is disobeyed so Forgives and Covers!

يَا مَنْ لَا تَحْوِيهِ الْفِكْرُ وَ لَا يُدْرِكُهُ بَصَرٌ وَ لَا يَخْفَى عَلَيْهِ أَثَرٌ يَا زَارِقَ الْبَشَرِ وَ يَا مُقَدِّرَ كُلِّ قَدَرٍ يَا عَالِي الْمَكَانِ يَا شَدِيدَ الْأَثَرِ وَ يَا مُبَدِّلَ الزَّمَانِ يَا قَابِلَ
الْقُرْبَانِ يَا ذَا الْمَنِّ وَ الْإِحْسَانِ يَا ذَا الْعِزَّةِ وَ السُّلْطَانِ يَا رَحِيمٌ يَا رَحْمَانٌ يَا عَظِيمَ الشَّانِ يَا مَنْ هُوَ كُلُّ يَوْمٍ فِي شَأْنِ يَا مَنْ لَا يَشْعَلُهُ شَأْنٌ عَنِ شَأْنِ

O the One Whom the thoughts cannot contain, nor can the sights realise, nor is any trace hidden from Him^{-azwj}! O Sustainer of the mortals, and O Determiner of every determination! O Exalted of the Place! O Strong of the corner, and O Replacer of the times! O Acceptor of the offering! O with the Conferment and the Favours! O with the Might and the Authority! O Merciful! O Beneficent! O Might of the Glory! O the One Who is in Glory every day! O the One an occupation does not Pre-occupy Him^{-azwj} from an occupation!

يَا سَامِعَ الْأَصْوَاتِ يَا مُجِيبَ الدَّعَوَاتِ يَا مُنْجِحَ الطَّلِبَاتِ يَا فَاضِيَ الْحَاجَاتِ يَا مُنْزِلَ الْبَرَكَاتِ يَا رَاحِمَ الْعَبْرَاتِ يَا مُقِيلَ الْعَثَرَاتِ يَا كَاشِفَ الْكُرْبَاتِ يَا وَليَّ
الْحُسْنَاتِ يَا رَافِعَ الدَّرَجَاتِ يَا مُعْطِيَ السُّؤَالَاتِ يَا مُجِيبَ الْأُمُوتِ يَا مُطَّلِعَ عَلَى النِّيَّاتِ يَا رَادًّا مَا قَدْ فَاتَ

O Listener of the voices! O Responder of the supplications! O Granter of the requests! O Fulfiller of the needs! O Descender of the Blessings! O Mercier of the tears! O Uprooter of the stumbles! O Remover of the distresses! O Guardian of the good deeds! O Lofty of the Ranks! O Granter of the requests! O Reviver of the dead! O Noticer upon the intentions! O Returner of what is lost!

يَا مَنْ لَا تَشْتَبِهَ عَلَيْهِ الْأَصْوَاتُ يَا مَنْ لَا تُضْجِرُهُ الْمَسْأَلَاتُ وَلَا تُعْشَاهُ الظُّلُمَاتُ يَا نُورَ الْأَرْضِ وَالسَّمَاوَاتِ يَا سَابِعَ النَّعَمِ يَا دَافِعَ النَّعَمِ يَا بَارئَ النَّسَمِ
يَا جَامِعَ الْأُمَمِ يَا شَافِيَ السُّقَمِ يَا خَالِقَ النُّورِ وَالظُّلْمِ يَا ذَا الْجُودِ وَالْكَرَمِ يَا مَنْ لَا يَطَأُ عَرْشَهُ قَدَمٌ

O the One the voices are not confusing to Him^{-azwj}! O the One the requests do not fatigue Him^{-azwj} nor do the darkness(es) do not overwhelm Him^{-azwj}! O Noor of the earth and the skies! O Abundant of the bounties! O Repeller of the scourge! O Maker of the person! O Gatherer of the communities! O Healer of the sickness! O Creator of the light and the darkness! O with the Generosity and the Benevolence! O the One no foot has treaded on His^{-azwj} Throne!

يَا أَجُودَ الْأَجُودِينَ يَا أَكْرَمَ الْأَكْرَمِينَ يَا أَسْمَعَ السَّامِعِينَ يَا أَبْصَرَ النَّاطِرِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا أَمَانَ الْخَائِفِينَ يَا ظَهيرَ الْأَاجِينَ يَا وَليَّ الْمُؤْمِنِينَ يَا غِيَاثَ
الْمُسْتَعِينِينَ يَا غَايَةَ الطَّالِبِينَ يَا صَاحِبَ كُلِّ قَرِيبٍ يَا مُوَسِّنَ كُلِّ وَجِيدٍ يَا مَلْجَأَ كُلِّ طَرِيدٍ يَا مَأْوَى كُلِّ شَرِيدٍ يَا حَافِظَ كُلِّ ضَالَّةٍ

O most Generous of the generous ones! O most Benevolent of the benevolent ones! O most Listening of the listening ones! O most Insightful of the beholders! O Shelter of the shelter seekers! O Security of the fearful ones! O Backer of the refugees! O Guardian of the Momineen! O Helper of the ones crying for Help! O Peak of the seekers! O Companion of every near one! O Comforter of every loner! O Shelter of every expelled! O Cave of every stray one! O Protector of every lost property!

يَا رَاحِمَ الشَّبِيحِ الْكَبِيرِ يَا رَازِقَ الطِّفْلِ الصَّغِيرِ يَا جَابِرَ الْعَظْمِ الْكَسِيرِ يَا فَائِدَ كُلِّ أَسِيرٍ يَا مُعْنِيَ الْبَائِسِ الْفَقِيرِ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ يَا مَنْ لَهُ التَّدْبِيرُ
وَالْتَقْدِيرُ يَا مَنْ الْعَسِيرُ عَلَيْهِ يَسِيرُ يَا مَنْ لَا يَحْتَاجُ إِلَى تَفْسِيرٍ يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ حَبِيرٌ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ بَصِيرٌ يَا
مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Mercier of the aged old! O Sustainer of the young child! O Mender of the broken bones! O Freer of every captive! O Enricher of the destitute poor! O Fort of the fearful (and) the shelter seeker! O the One for Whom is the Management and the Destiny! O the One the difficult is easy upon Him^{-azwj}! O the One Who is not need to interpretation! O the One Who is Able upon all things! O the One Who is Informed with all things! O the One Who is Insightful with all things! O the One Who is Able upon all things!

يَا مُرْسِلَ الرِّيَّاحِ يَا فَالِقَ الإِصْبَاحِ يَا بَاعِثَ الْأَرْوَاحِ يَا ذَا الْجُودِ وَالسَّمَّاحِ يَا مَنْ يَبْدَهُ كُلُّ مِفْتَاحٍ يَا سَامِعَ كُلِّ صَوْتٍ يَا سَابِقَ كُلِّ قُوْتٍ يَا مُجِيبَ كُلِّ نَفْسٍ
بَعْدَ الْمَوْتِ يَا عُدَّتِي فِي شِدَّتِي يَا حَافِظِي فِي عُزَّتِي يَا مُوَسِّسِي فِي وَحْدَتِي يَا وَليِّي فِي نِعْمَتِي يَا كَنَفِي حِينَ تُعِينِي الْمَدَاهِبُ وَ تُسَلِّمُنِي الْأَقَارِبُ وَ يَحْدُنُنِي
كُلُّ صَاحِبٍ

O Sender of the winds! O Splitter of the dawn! O Resurrector of the souls! O with the Generosity and the Pardon! O the One in Whose Hand is every key! O Listener of every voice!

O Preceder of every loss! O Reviver of every soul after the death! O my Weapon during my adversity! O my Protector in my estrangement! O my Comfort in my loneliness! O my Guardian in my bounties! O my Protector when the paths exhaust me and the times submit me, and every companion abandons me!

يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سَدَدَ مَنْ لَا سَدَدَ لَهُ يَا دُخْرَ مَنْ لَا دُخْرَ لَهُ يَا كَهْفَ مَنْ لَا كَهْفَ لَهُ يَا رُكْنَ مَنْ لَا رُكْنَ لَهُ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ يَا جَارَ مَنْ لَا جَارَ لَهُ

O Pillar of the one having no pillar for him! O Support of the one having no support for him! O Store of the one having not store for him! O Cave of the one having no cave for him! O Strength of the one having no strength for him! O Helper of the one having no helper for him! O Shelter of the one having no shelter for him!

يَا جَارِيَ اللَّصِيقِ يَا رُكْنِي الْوَثِيقِ يَا إِلَهِي بِالتَّحْقِيقِ يَا رَبَّ الْبَيْتِ الْعَتِيقِ يَا شَفِيقُ يَا رَفِيقُ فُكْنِي مِنْ حَلْقِ الْمَضِيقِ وَ اصْرِفْ عَنِّي كُلَّ هَمٍّ وَ غَمٍّ وَ ضِيقٍ وَ اكْفِنِي شَرَّ مَا لَا أُطِيقُ

O my close Neighbour! O my trusted Strength! O my God^{-azwj} with the reality! O Lord^{-azwj} of the Ancient House! O Compassionate! O my Friend! Release me from the constricted throat, and Turn away from me every worry, and sadness, and constriction, and Suffice me of evil of what I cannot endure!

يَا رَادَّ يُوسُفَ عَلَى بَعْفُوبِ يَا كَاشِفَ ضُرِّ أَيُّوبَ يَا غَافِرَ ذَنْبِ دَاوُدَ يَا رَافِعَ عِيسَى ابْنِ مَرْيَمَ مِنْ أَيْدِي الْيَهُودِ يَا مُجِيبَ نِدَاءِ يُوسُفَ فِي الظُّلُمَاتِ يَا مُصْطَفِي مُوسَى بِالْكَلِمَاتِ يَا مَنْ غَفَرَ لِآدَمَ حَطِيئَتَهُ وَ رَفَعَ إِدْرِيسَ بِرَحْمَتِهِ يَا مَنْ نَجَّى نُوحًا مِنَ الْعَرَقِ

O Returner of Yusuf^{-as} to Yaqoub^{-as}! O Remover of the harm of Ayoub^{-as}! O Forgiver of sin (offence) of Dawood^{-as}! O Raiser of Isa^{-as} Ibn Maryam^{-as} from hands of the Jews! O Responder to the call of Yunus^{-as} in the darkness(es)! O Chooser of Musa^{-as} for the conversation! O the One Who Forgave Adam^{-as} his^{-as} mistake and Raise Idrees^{-as} by His^{-azwj} Mercy! O the One Who Rescued Noah^{-as} from the drowning!

يَا مَنْ أَهْلَكَ عَادًا الْأُولَى وَ ثَمُودَ فَمَا أَبْقَى وَ قَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَ أُطْعَى وَ الْمُؤْتَفِكَةَ أَهْوَى

O the One Who **Destroyed (people of) Aad, the former ones [53:50] And Samood, so they did not remain [53:51] And the people of Nuh before; surely, they were most unjust and most inordinate [53:52] And the overthrown cities He Overthrew [53:53]!**

يَا مَنْ دَمَّرَ عَلَى قَوْمِ لُوطٍ وَ دَمَدَمَ عَلَى قَوْمِ شُعَيْبٍ يَا مَنْ أَخَذَ إِبرَاهِيمَ خَلِيلًا يَا مَنْ أَخَذَ مُوسَى كَلِيمًا وَ أَخَذَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ خَلِيلًا وَ حَبِيبًا

O the One Who Destroyed the people of Lut^{-as} and Crushed upon the people of Shueyb^{-as}! O the One Who Took Ibrahim^{-as} as a friend! O the One Who Took Musa^{-as} for conversation, and Took Muhammad^{-sawww}, may the Salawaat of Allah^{-azwj} be upon him^{-sawww}, and upon them all, as friend and beloved!

يَا مُؤْتِي لُقْمَانَ الْحِكْمَةَ وَالْوَاهِبِ سُلَيْمَانَ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ يَا مَنْ نَصَرَ دَا الْقَرْيَنِينَ عَلَى الْمُلُوكِ الْجَبَابِرَةِ يَا مَنْ أَعْطَى الْخُضِرَ الْحَيَاةَ وَ رَدَّ
لِيُوشَعَ نُورَ الشَّمْسِ بَعْدَ غُرُوبِهَا يَا مَنْ رَبَطَ عَلَى قَلْبِ أُمِّ مُوسَى وَ أَحْصَنَ فَرْجَ مَرْيَمَ بِنْتِ عِمْرَانَ

O Giver of the Wisdom to Luqman^{-as}, and the Bestower to Suleyman^{-as} a kingdom not befitting for anyone from after him^{-as}! O the One Who Helped Zulqarnayn^{-as} against the tyrannical kings! O the One Who Gave Al-Khizr^{-as} the life, and Returned the light of sun for Yoshua^{-as} after it had set! O the One Who Tied upon the heart of mother^{-as} of Musa^{-as}, and Fortified the chastity of Maryam^{-as} Bint Imran^{-as}!

يَا مَنْ حَصَّنَ يَحْيَى بْنَ زَكَرِيَّا مِنَ الذَّنْبِ وَ سَكَتَ عَنْ مُوسَى الْعُضْبَ يَا مَنْ بَشَّرَ زَكَرِيَّا بِيَحْيَى يَا مَنْ فَدَى إِسْمَاعِيلَ مِنَ الذَّبْحِ يَا مَنْ قَبِلَ قُرْبَانَ هَابِيلَ وَ
جَعَلَ اللَّعْنَةَ عَلَى قَابِيلَ يَا هَارِمَ الْأَحْزَابِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى جَمِيعِ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ أَهْلِ طَاعَتِكَ أَجْمَعِينَ

O the One Who Protected Yahya Bin Zakariya^{-as} from the sins, and Calmed the anger from Musa^{-as}! O the One Who Gave glad tidings to Zakariya^{-as} of Yahya^{-as}! O the One Who Ransomed Ismail^{-as} from the slaughter! O the One Who Accepted the offering of Habeel^{-as} and Made the Curse upon Qabeel^{-la}! O Defeater of the confederates! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and upon entirety of the Messengers^{-as}, and the Angels of Proximity, and people obedient to You^{-azwj}, altogether!

أَسْأَلُكَ بِكُلِّ مَسْأَلَةٍ سَأَلَ بِهَا أَحَدٌ مِمَّنْ رَضِيَتْ عَنْهُ فَحَتَمْتَ لَهُ عَلَى الْإِجَابَةِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمَ يَا رَحْمَانَ يَا رَحِيمَ يَا رَحِيمَ يَا رَحِيمَ يَا دَا
الْجَلَالِ وَ الْإِكْرَامِ بِهٍ بِهٍ بِهٍ بِهٍ بِهٍ بِهٍ

I ask You^{-azwj} with every request asked by anyone from the ones You^{-azwj} are Pleased with, so You^{-azwj} Ended for him upon the Answer! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Beneficent, O Merciful! O Beneficent, O Merciful! O Beneficent, O Merciful! O with the Majestic and the Benevolence! By Him^{-azwj}! By Him^{-azwj}! By Him^{-azwj}! By Him^{-azwj}! By Him^{-azwj}! By Him^{-azwj}! By Him^{-azwj}!

أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي شَيْءٍ مِنْ كُتُبِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ وَ بِمَا لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامًا وَ الْبَحْرُ
مُدَّةٌ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا تَفِدَّتْ كَلِمَاتُ اللَّهِ

I ask You^{-azwj} with every Name You^{-azwj} have Named Yourself^{-azwj} with, or You^{-azwj} Revealed in anything from Your^{-azwj} Books, or You^{-azwj} Preferred with in Knowledge of the unseen with You^{-azwj}, and with what, if whatever trees there are in the earth were pens, and the oceans to ink these, seven oceans from after it, the Words of Allah^{-azwj} will not be depleted!

وَ أَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى الَّتِي بَيَّنَّهَا فِي كِتَابِكَ فَقُلْتُ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَ قُلْتُ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ قُلْتُ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي
فَأِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ وَ قُلْتُ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

And I ask You^{-azwj} by Your^{-azwj} excellent Names which You^{-azwj} have Manifested in Your^{-azwj} Book, so You^{-azwj} Said: **And for Allah are the most Beautiful Names, therefore supplicate by these, [7:180]**; and You^{-azwj} Said: **“Supplicate to Me, I will Answer you. [40:60]**; and You^{-azwj} Said: **And when My servants ask you about Me, I am near; I Answer the supplication of the supplicant when he supplicates to Me; [2:186]**; and You^{-azwj} Said: **Say: ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, [39:53]**!

وَأَنَا أَسْأَلُكَ يَا إِلَهِي وَ أَطْمَعُ فِي إِجَابَتِي يَا مَوْلَايَ كَمَا وَعَدْتَنِي وَ قَدْ دَعَوْتُكَ كَمَا أَمَرْتَنِي فَأَفْعَلْ بِي كَذَا وَ كَذَا وَ تَسْأَلُ اللَّهَ تَعَالَى مَا أَحْبَبْتَ وَ تُسْمِي حَاجَتَكَ وَ لَا تَدْعُ بِهِ إِلَّا وَ أَنْتَ طَاهِرٌ

And I ask You^{-azwj}, O my God^{-azwj}, and I am eager regarding my Answer, O my Master, just as You^{-azwj} have Promised me, and I am supplicating to You^{-azwj} just as You^{-azwj} have Commanded me! Do such and such with me! – and ask Allah^{-azwj} the Exalted for what you like, and specify your need, and do not supplicate with it except and you are clean’.

ثُمَّ قَالَ لِلْفَتَى إِذَا كَانَتِ اللَّيْلَةُ الْعَاشِرَةَ فَادْعُ بِهِ وَ أَنِّي مِنْ غَدٍ بِالْخَبَرِ

Then he^{-asws} said to the youth: ‘When it would be the tenth of the night (remaining), supplicate with it and come to me tomorrow morning with the news’.

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ أَخَذَ الْفَتَى الْكِتَابَ وَ مَضَى فَلَمَّا كَانَ مِنْ غَدٍ مَا أَصْبَحْنَا حِينًا حَتَّى أَتَى الْفَتَى إِلَيْنَا سَلِيمًا مُعَاوَى وَ الْكِتَابُ بِيَدِهِ وَ هُوَ يَقُولُ هَذَا وَ اللَّهُ الْإِسْمُ الْأَعْظَمُ اسْتُجِيبَ لِي وَ رَبِّ الْكَعْبَةِ

Al-Husayn^{-asws} Bin Ali^{-asws} said: ‘And the youth took the letter and went. When it was the next morning, we^{-asws} had not woken up for a while until the youth came to us^{-asws}, sound, recovered, and the letter was in his hand, and he said, ‘By Allah^{-azwj} this is the most Magnificent Name! It has been Answered for my, by Lord^{-azwj} of the Kabah!’

قَالَ لَهُ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ حَدَّثَنِي

Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Narrate to me^{-asws}!’

قَالَ لَمَّا هَدَأَتِ الْعُيُونُ بِالرُّقَادِ وَ اسْتَحْلَكَ جَلْبَابُ اللَّيْلِ رَفَعْتُ يَدِي بِالْكِتَابِ وَ دَعَوْتُ اللَّهَ بِحَقِّهِ مِرَارًا فَأَجِبْتُ فِي الثَّانِيَةِ حَسْبُكَ فَقَدْ دَعَوْتُ اللَّهَ بِاسْمِهِ الْأَعْظَمِ

He said, ‘When the eyes had calmed with the sleep and the cloak of the night had darkened, I raised my hands with the letter and supplicated to Allah^{-azwj} with its right, repeatedly. I was Answered in the second (attempt): ‘It suffices you, for you have asked Allah^{-azwj} by His^{-azwj} most Magnificent Name!’

ثُمَّ اضْطَجَعْتُ فَرَأَيْتُ رَسُولَ اللَّهِ ص فِي مَنَامِي وَ قَدْ مَسَحَ يَدُهُ الشَّرِيفَةَ عَلَيَّ وَ هُوَ يَقُولُ اخْتَفِظْ بِاللَّهِ الْعَظِيمِ فَإِنَّكَ عَلَى خَيْرٍ

Then I lied down and I saw Rasool-Allah^{-saww} in my dream, and he^{-saww} caressed his^{-saww} noble hand upon me and he^{-saww} said: ‘You have sought Protection with Allah^{-azwj} the Magnificent, so you are upon good!’

فَأَنْتَبَهْتُ مُعَاوَى كَمَا تَرَى فَجَزَاكَ اللَّهُ خَيْرًا.

I woke up having recovered just as you^{-asws} can see, so may Allah^{-azwj} Recompense you^{-asws} goodly!’⁴⁴

⁴⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 33

34- مهج، مهج الدعوات كَانَ يَدْعُو بِهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْبَاقِرُ وَ الصَّادِقُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ عُرِضَ هَذَا الدُّعَاءُ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَثْمَانَ
فَدَسَّ اللَّهُ نَفْسَهُ فَقَالَ مَنْ مِثْلُ هَذَا الدُّعَاءِ وَ قَالَ الدُّعَاءُ كَفَضْلِ الْعِبَادَةِ وَ هُوَ هَذَا

(The book) 'Mahj Al Dawaat' –

'It was supplicated with by Amir Al-Momineen^{-asws}, and Al-Baqir^{-asws}, and Al-Sadiq^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and this supplication was presented to Abu Ja'far Muhammad Bin Usman, may Allah^{-azwj} Sanctify his soul. He said, 'Who can (supplicate) like this supplication?' And he said, 'The supplication is like merit of the worship, and it is this: -

اللَّهُمَّ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ آمَنْتُ بِكَ مُخْلِصاً لَكَ عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ أَتُوبُ إِلَيْكَ مِنْ سُوءِ عَمَلِي وَ اسْتَغْفِرُكَ لِذُنُوبِي الَّتِي لَا يَعْفُرُهَا غَيْرُكَ

'O Allah^{-azwj}! You^{-azwj} are my Lord^{-azwj} and I am Your^{-azwj} servant! I believe in You^{-azwj}, being sincere to You^{-azwj} upon Your^{-azwj} Covenant and Your^{-azwj} Promise whatever I am capable of! I repent to You^{-azwj} from my evil deeds and I seek Your^{-azwj} Forgiveness for my sins which none can forgive these other than You^{-azwj}!

أَصْبَحَ ذُلِّي مُسْتَجِيراً بِعِزَّتِكَ وَ أَصْبَحَ فَقْرِي مُسْتَجِيراً بِغِنَاكَ وَ أَصْبَحَ جَهْلِي مُسْتَجِيراً بِحِلْمِكَ وَ أَصْبَحْتُ قَلَّةَ حِيلَتِي مُسْتَجِيراً بِقُدْرَتِكَ وَ أَصْبَحَ خَوْفِي
مُسْتَجِيراً بِأَمَانِكَ وَ أَصْبَحَ دَائِي مُسْتَجِيراً بِدَوَائِكَ

My humiliation has become seeking Shelter with Your^{-azwj} Might, and my poverty has become seeking Shelter with Your^{-azwj} Riches, and my ignorance has become seeking Shelter with Your^{-azwj} Forbearance, and I have become of scarce means seeking Shelter with Your^{-azwj} Power, and my fear has become seeking Shelter with Your^{-azwj} Security, and my disease has become seeking Shelter with Your^{-azwj} Medication!

وَ أَصْبَحَ سُقْمِي مُسْتَجِيراً بِشِفَائِكَ وَ أَصْبَحَ حِينِي مُسْتَجِيراً بِقَضَائِكَ وَ أَصْبَحَ ضَعْفِي مُسْتَجِيراً بِقُوَّتِكَ وَ أَصْبَحَ ذَنْبِي مُسْتَجِيراً بِمَغْفِرَتِكَ وَ أَصْبَحَ وَجْهِي
الْقَائِي الْبَائِي مُسْتَجِيراً بِوَجْهِكَ الْبَائِي الدَّائِمِ الَّذِي لَا يَبْلَى وَ لَا يَفْنَى

And my sickness has become seeking Shelter with Your^{-azwj} Healing, and my time has become seeking Shelter with Your^{-azwj} Decree, and my weakness has become seeking Shelter with Your^{-azwj} Strength, and my sin has become seeking Shelter with Your^{-azwj} Forgiveness, and my perishing and decaying face has become seeking Shelter with Your^{-azwj} remaining permanent Face which does not decay and does not perish!

يَا مَنْ لَا يُؤَارِيهِ لَيْلٌ دَاجٍ وَ لَا سَمَاءٌ ذَاتُ أَجْرَاجٍ وَ لَا حُجُبٌ ذَاتُ اِرْتِجَاجٍ وَ لَا مَاءٌ نَجَاجٍ فِي قَعْرِ بَحْرِ عَجَاجٍ يَا دَافِعَ السَّطَوَاتِ يَا كَاشِفَ الْكُرْبَاتِ يَا مُنْزِلَ
الْبَرَكَاتِ مِنْ فَوْقِ سَمَاوَاتِ

O the One Whom the dark night does not cover nor does a sky with constellations, nor veils with the quivering (shaking), nor the turbulent water in ocean's depths! O Repeller of the oppression! O Remover of the distresses! O Descender of the Blessings from above the seven skies!

أَسْأَلُكَ يَا فَتَّاحُ يَا مُنْتَاخُ يَا مُرْتَاخُ يَا مَنْ بِيَدِهِ خَزَائِنُ كُلِّ مِفْتَاحٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ الطَّيِّبِينَ وَأَنْ تُفْتِحَ لِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ
وَأَنْ تَحْجُبَ عَنِّي فِتْنَةَ الْمُؤَكَّلِ بِي وَ لَا تُسَلِّطْهُ عَلَيَّ فَيَهْلِكَنِي وَ لَا تَكْتَلِبْ لِي إِلَى أَحَدٍ طَرَفَةَ عَيْنٍ فَيَعْجِزَ عَنِّي وَ لَا تَحْرِمْنِي الْجَنَّةَ وَ ارْحَمْنِي وَ تَوَفَّنِي مُسْلِمًا وَ
الْحَقِّنِي بِالصَّالِحِينَ وَ اكْفُنِي بِالْحَلَالِ عَنِ الْحَرَامِ وَ بِالطَّيِّبِ عَنِ الْحَيْثِ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You^{-azwj}, O Opener! O Giver! O Reliever! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} Muhammad^{-saww}, the pure, the goodly, and to Open for me from goodness of the world and the Hereafter and Veil from me Fitna allocated with me, and do not Cause it to prevail over me for it would destroy me, nor Allocate me to anyone for the blink of an eye lest he be unable to help me, nor Deprive me of the Paradise, and Mercy me, and Cause me to dies a Muslim and Join me with the righteous ones, and Suffice me with the Permissibles from the Prohibition, and with the good from the wicked, O most Merciful of the merciful ones!

اللَّهُمَّ خَلَقْتَ الْقُلُوبَ عَلَى إِزَادَتِكَ وَ فَطَرْتَ الْعُقُولَ عَلَى مَعْرِفَتِكَ فَتَمَلَّمَتِ الْأَفْئِدَةُ مِنْ مَخَافَتِكَ وَ صَرَخَتِ الْقُلُوبُ بِالْوَالِهِ وَ تَقَاصَرَ وَسْعُ قَدْرِ الْعُقُولِ عَنِ
النَّاءِ عَلَيْكَ وَ انْقَطَعَتِ الْأَلْفَاظُ عَنْ مِقْدَارِ مَحَاسِنِكَ وَ كَلَّتِ الْأَلْسُنُ عَنْ إِحْصَاءِ نِعَمِكَ

O Allah^{-azwj}! You^{-azwj} Created the hearts upon Your^{-azwj} Will, and Natured the intellects upon recognising You^{-azwj}. So the hearts tremble from fearing You^{-azwj} and the minds scream with the bewilderment, and the intellects are deficient from measuring the Laudation upon You^{-azwj}, and the words are cut off from measuring Your^{-azwj} Favours, and the tongues fail from counting Your^{-azwj} bounties!

وَ إِذَا وَجَّهَتْ بِطَرِيقِ الْبَحْثِ عَنْ نِعَمَتِكَ بَهْرَهَا حَيْرَةُ الْعَجْرِ عَنْ إِدْرَاكِكَ وَ صَفِيكَ فَهِيَ تَتَرَدَّدُ فِي التَّقْصِيرِ عَنْ مُجَاوَزَةِ مَا حَدَدْتَ لَهَا إِذْ لَيْسَ لَهَا أَنْ تَتَجَاوَزَ مَا
أَمَرَهَا

And when they enter the paths of searching for Your^{-azwj} attributes, they are overwhelmed by the bewilderment of their inability to comprehend Your^{-azwj} description. Thus, they waver in their shortcomings, unable to surpass what You^{-azwj} have Set for them, for they cannot go beyond what You^{-azwj} have Commanded.

فَهِيَ بِالْإِقْبَادِ عَلَى مَا مَكَّنْتَهَا تَحْمَدَكَ بِمَا أَهْمَيْتَ إِلَيْهَا وَ الْأَلْسُنُ مُنْبَسِطَةٌ بِمَا تُمَلِّي عَلَيْهَا وَ لَكَ عَلَى كُلِّ مَنْ اسْتَعْبَدَتْ مِنْ خَلْقِكَ

Thus, with the power over what You^{-azwj} have Enabled them, they praise You^{-azwj} for what You^{-azwj} have Granted them, and the tongues are eloquent with what You^{-azwj} Inspire them. You^{-azwj} have Authority over all whom You^{-azwj} have Subjugated among Your^{-azwj} creation.

أَلَّا يَمَلُّوا مِنْ حَمْدِكَ وَ إِنْ قَصُرَتِ الْمَحَامِدُ عَنْ شُكْرِكَ عَلَى مَا أَسَدَيْتَ إِلَيْهَا مِنْ نِعَمِكَ فَحَمْدُكَ يَمْلَأُ طَاقَةَ حَمْدِهِمُ الْحَامِدُونَ وَ اعْتَصَمَ بِرِجَاءِ عَفْوِكَ
الْمُقْصِرُونَ وَ أَوْجَسَ بِالرُّبُوبِيَّةِ لَكَ الْحَائِفُونَ وَ قَصَدَ بِالرَّغْبَةِ إِلَيْكَ الطَّالِبُونَ وَ انْتَسَبَ إِلَى فَضْلِكَ الْمُحْسِنُونَ وَ كُلٌّ يَتَفَقَّأُ فِي ظِلَالِ تَأْمِيلِ عَفْوِكَ وَ يَتَضَاءَلُ
بِالذَّلِّ لِحُوفِكَ وَ يَعْتَرِفُ بِالتَّقْصِيرِ فِي شُكْرِكَ

So, they do not tire of praising You^{-azwj}, even if their praises fall short of thanking You^{-azwj} for the blessings You^{-azwj} have Bestowed upon them. Those who praise You^{-azwj} do so to the best of their ability, the deficient seek refuge in the hope of Your^{-azwj} Forgiveness, the fearful are mindful of Your^{-azwj} Lordship, the seekers turn their desires towards You^{-azwj}, the virtuous affiliate themselves with Your^{-azwj} Grace, and all find shade in the hope of Your^{-azwj} Pardon.

They humble themselves in fear of You^{-azwj} and acknowledge their shortcomings in thanking You^{-azwj}.

فَلَمْ يَمْتَعِكْ صُدُوفٌ مِنْ صَدَفٍ عَنْ طَاعَتِكَ وَ لَا عُكُوفٌ مِنْ عَكْفٍ عَلَى مَعْصِيَتِكَ أَنْ أَسْبَعْتَ عَلَيْهِمُ النَّعَمَ وَ أَجْزَلْتَ لَهُمُ الْقِسْمَ وَ صَرَفْتَ عَنْهُمْ الْيَقَمَ وَ حَوَّفْتَهُمْ عَوَاقِبَ النَّدَمِ وَ ضَاعَفْتَ لِمَنْ أَحْسَنَ وَ أَوْجَبْتَ عَلَى الْمُحْسِنِينَ شُكْرَ تَوْفِيقِكَ لِلْإِحْسَانِ وَ عَلَى الْمُسِيءِ شُكْرَ تَعَطُّفِكَ بِالْإِمْتِنَانِ وَ وَعَدْتَ مُحْسِنَهُمْ بِالزِّيَادَةِ فِي الْإِحْسَانِ مِنْكَ

So, the turning away of those who turn away from obeying You^{-azwj}, and the persistence of those who persist in disobeying You^{-azwj}, did not prevent You^{-azwj} from Bestowing bounties upon them, Granting them abundant portions, Averting calamities from them, Warning them of the consequences of regret, and doubling the reward for those who do good. You^{-azwj} Made it obligatory for the righteous to thank You^{-azwj} for enabling them to do good, and for the wrongdoers to thank You^{-azwj} for Your^{-azwj} Graciousness and Generosity. You^{-azwj} Promised the doers of good an increase in Your^{-azwj} Favours.

فَسُبْحَانَكَ تُبِيْبُ عَلَى مَا بَدَأَهُ مِنْكَ وَ ائْتَسَابُهُ إِلَيْكَ وَ الْعُوَّةُ عَلَيْهِ بِكَ وَ الْإِحْسَانُ فِيهِ مِنْكَ وَ التَّوَكُّلُ فِي التَّوْفِيقِ لَهُ عَلَيْكَ

Glory be to You^{-azwj}! You^{-azwj} Reward for what originates from You^{-azwj} (Your^{-azwj} Favours) and is attributed to You^{-azwj}, and the strength for it is from You^{-azwj}, and the goodness in it is from You^{-azwj}, and the reliance for its success is upon You^{-azwj}!

فَلَكَ الْحَمْدُ حَمْدٌ مِنْ عِلْمٍ أَنَّ الْحَمْدَ لَكَ وَ أَنَّ بَدَأَهُ مِنْكَ وَ مَعَادَهُ إِلَيْكَ حَمْدًا لَا يَقْصُرُ عَنْ بُلُوغِ الرِّضَا مِنْكَ حَمْدٌ مِنْ قِصْدِكَ بِحَمْدِهِ وَ اسْتِحْقَاقِ الْمَزِيدِ لَهُ مِنْكَ فِي نِعَمِهِ وَ لَكَ مُمُودَاتٌ مِنْ عَوْنِكَ وَ رَحْمَةٌ تُخَصُّ بِهَا مَنْ أَحْبَبْتَ مِنْ خَلْقِكَ

For You^{-azwj} is the Praise, Praise of the one who knows that the Praise is for You^{-azwj}, and its origination is from You^{-azwj}, and its return is to You^{-azwj}! Praise not deficient from reaching the Satisfaction from You^{-azwj}, Praise of the one aiming to You^{-azwj} with his praise and deserving the increase in his bounties for him from You^{-azwj}, and You^{-azwj} have Supported him from your help, and the Mercy You^{-azwj} Particularise with the one from Your^{-azwj} creatures You^{-azwj} Love!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ احْصِصْنَا مِنْ رَحْمَتِكَ وَ مُمُودَاتِ لُطْفِكَ بِأَوْجِبِهَا لِلْإِقَالَاتِ وَ اعْصِمْنَا مِنَ الْإِضَاعَاتِ وَ أَنْجِهَا مِنَ الْهَلَكَاتِ وَ أَرْشِدْنَا إِلَى الْهَدَايَاتِ وَ أَوْقَاها مِنَ الْآفَاتِ وَ اعْصِمْنَا مِنَ الْإِضَاعَاتِ وَ أَوْقِرْنَا مِنَ الْحَسَنَاتِ وَ أَنْزِلْنَا بِالْبَرَكَاتِ وَ أَرْزِقْنَا فِي الْقِسْمِ وَ اسْتَعِينَا لِلنَّعَمِ وَ اسْتَرْهَا لِلْعُيُوبِ وَ اعْفِرْنَا لِلذُّنُوبِ إِنَّكَ قَرِيبٌ مُجِيبٌ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Particularise them^{-asws} from Your^{-azwj} Mercy and Your^{-azwj} Assurances of Your^{-azwj} Kindness, the most necessary for Pardoning, the most Protected from losses, the safest from destructions, the most Guided to righteousness, the most Safeguarded from afflictions, the most abundant in good deeds, the most Endowed (Gifted) with blessings, the greatest in portion, the most Generous in bounties, the best at Covering faults, and the most Forgiving of sins. Indeed, You^{-azwj} are Near and Responsive.

فَصَلِّ عَلَى خَيْرَتِكَ مِنْ خَلْقِكَ وَ صَفْوَتِكَ مِنْ بَرِيَّتِكَ وَ أَمِينِكَ عَلَى وَحْيِكَ بِأَفْضَلِ الصَّلَوَاتِ وَ بَارِكْ عَلَيْهِمْ بِأَفْضَلِ الْبَرَكَاتِ بِمَا بَلَغَ عَنْكَ مِنَ الرِّسَالَاتِ وَ صَدَعَ بِأَمْرِكَ وَ دَعَا إِلَيْكَ وَ أَفْصَحَ بِالذَّلَائِلِ عَلَيْكَ بِالْحَقِّ الْمُبِينِ حَتَّى أَتَاهُ الْيَقِينُ

Send Salawaat upon Your^{-azwj} Choice from Your^{-azwj} creatures, and Your^{-azwj} Elevated ones from Your^{-azwj} Created beings, and Your^{-azwj} faithful one^{-saww} upon Your^{-azwj} revelation with the best Salawaat, and Bless upon them^{-asws} with most superior of the Blessings due to what he^{-saww} delivered on Your^{-azwj} behalf of the Messages, and proclaimed Your^{-azwj} Command, and called to You^{-azwj}, and clarified the evidence upon You^{-azwj} with the manifest truth until the certainty (death) came to him^{-saww}!

و صَلَّى اللهُ عَلَيْهِ فِي الْأَوَّلِينَ وَ صَلَّى اللهُ عَلَيْهِ فِي الْآخِرِينَ وَ عَلَى آلِهِ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَ اخْلُفُهُ فِيهِمْ بِأَحْسَنِ مَا خَلَفْتَ بِهِ أَحَدًا مِنَ الْمُرْسَلِينَ بِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And may Allah^{-azwj} Send Salawaat upon him^{-saww} among the former ones, and may Allah^{-azwj} Send Salawaat upon him^{-saww} among the latter ones, and upon his^{-saww} Progeny^{-asws} and People^{-asws} of his^{-saww} Household, the pure, and Leave for him^{-saww} among them^{-asws} with the most excellent of what anyone from the Messengers^{-as} had been replaced with by You^{-azwj}, O most Merciful of the merciful ones!

اللَّهُمَّ لَكَ إِرَادَاتٌ لَا تُعَارِضُ دُونَ بُلُوغِهَا الْعَايَاتِ قَدْ انْقَطَعَ مُعَارَضَتُهَا بِعَجْزِ الْإِسْطِطَاعَاتِ عَنِ الرَّذِّ لَهَا دُونَ النَّهَائِيَاتِ فَأَيُّهُ إِرَادَةٌ جَعَلْتَهَا إِزَادَةً لِعُقُوبِكَ وَ سَبَبًا لِتَبْتَلِ فَضْلِكَ وَ اسْتِنزَالًا بِخَيْرِكَ

O Allah^{-azwj}! For You^{-azwj} are the Wills that do not contradict reaching below the peaks. Its achievements have been cut off by the incapacity of the capabilities from the rebuttal to it below the ultimate conclusions. So, which Will You^{-azwj} have Made it a Will of Your^{-azwj} Pardon, and cause to attain Your^{-azwj} Grace, and the descent of Your^{-azwj} goodness!

فَصَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ وَ صَلِّهَا اللَّهُمَّ بِدَوَامٍ وَ ابْتَدَأْهَا بِتَمَامٍ إِنَّكَ وَاسِعُ الْحَبَاءِ كَرِيمُ الْعَطَاءِ مُجِيبُ الْبِدَاءِ سَمِيعُ الدُّعَاءِ.

Send Salawaat upon Muhammad^{-saww} and People^{-asws} of the Household of Muhammad^{-saww}, and Connect it, O Allah^{-azwj}, with constancy, and Begin it with completion! You^{-azwj} are Abundant of the gifts, Benevolent of the awards, Responder to the call, Listener of the supplication!⁴⁵

35- مهج، مهج الدعوات بإسنادنا إلى أبي المفضل الشيباني من الجزء الثالث من أماليه بإسناده نصه إلى مولانا الحسن بن مولانا علي بن أبي طالب ع عن أمه فاطمة بنت رسول الله ص

(The book) 'Mahj Al Dawaat' –

By our chain to Abu Al-Mufazzal Al-Shaybani, from the third volume of his 'Amaali', by his chain its text is to our Master Al-Hassan^{-asws} son^{-asws} of our Master Ali^{-asws} Bin Abu Talib^{-asws}, from his^{-asws} mother^{-asws} (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}!

وَحَدَّثَنَا بِإِسْنَادٍ صَحِيحٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِلزُّهْرَاءِ فَاطِمَةَ ع يَا بُنَيَّةُ أَلَا أَعْلَمُكَ دُعَاءً لَا يَدْعُو بِهِ أَحَدٌ إِلَّا اسْتُجِيبَ لَهُ وَ لَا يَجُوزُ عَلَيْكَ سِحْرٌ وَ لَا سَمٌّ وَ لَا يَشْتَمُ بِكَ عَدُوٌّ وَ لَا يُعْرِضُ عَنْكَ الرَّحْمَنُ وَ لَا يَزِغُ [بِزَيْغٍ] قَلْبِكَ وَ لَا تُرَدُّ لَكَ دَعْوَةٌ وَ تُفْضَى حَوَائِجُكَ كُلُّهَا

⁴⁵ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 34

We found it with a correct chain that Rasool-Allah^{-saww} said to (Syeda) Al-Zahra Fatima^{-asws}: ‘O daughter^{-asws}! Shall I^{-saww} teach you^{-asws} a supplication not one will supplicate with it except it will be Answered for him, nor will sorcery be allowed upon you^{-asws}, nor poison, nor will an enemy gloat with you^{-asws}, nor will the Beneficent Turn away from you^{-asws}, not will your^{-asws} heart deviate, nor will a supplication of yours^{-asws} be rejected, and your^{-asws} needs will be Fulfilled, all of them?’

قَالَتْ يَا أَبَتِ هَذَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا

She^{-asws} said: ‘O father^{-saww}! It would be more beloved to me^{-asws} than the world and whatever is in it!’

قَالَ تَقُولِينَ يَا أَعَزَّ مَلَكُورٍ وَأَقْدَمَهُ قَدَمًا فِي الْعِزِّ وَالْجَبْرُوتِ يَا رَحِيمَ كُلِّ مُسْتَزَجِمٍ وَمُنْفَعِ كُلِّ مَلْهُوفٍ إِلَيْهِ يَا رَاحِمَ كُلِّ حَزِينٍ يَشْكُو بِنَتِّهِ وَحُزْنِهِ إِلَيْهِ يَا خَيْرَ مَنْ سُئِلَ الْمَعْرُوفُ مِنْهُ وَأَسْرَعَهُ إِعْطَاءً يَا مَنْ يَخَافُ الْمَلَائِكَةُ الْمُتَوَقِّدَةُ بِالنُّورِ مِنْهُ

He^{-saww} said: ‘You^{-asws} should say: ‘O Mightiest of mentioned, and the most Ancient of the ancient ones in the Might and the Force! O Merciful! Be Merciful and a Shelter for every anxious one sheltering to! O Mercier of every grief-stricken complaining of his sorrow and his grief to! O Best of the one asked for the Act of Kindness from, and Quickest in Giving! O the One feared by the Angels of the Glow and the Noor from!

أَسْأَلُكَ بِالْأَسْمَاءِ الَّتِي يَدْعُوكَ بِهَا حَمَلَةُ عَرْشِكَ وَمَنْ حَوْلَ عَرْشِكَ بِنُورِكَ يُسَبِّحُونَ شَفَعَةً مِنْ خَوْفِ عِقَابِكَ وَبِالْأَسْمَاءِ الَّتِي يَدْعُوكَ بِهَا جَبْرَائِيلُ وَمِيكَائِيلُ وَإِسْرَافِيلُ إِلَّا أَجَبْتَنِي وَكَشَفْتَ يَا إِلَهِي كُرْبَتِي وَسَوَّيْتَ ذُنُوبِي

I ask You^{-azwj} by the Names which bearers of Your^{-azwj} Throne and the ones around Your^{-azwj} Throne had supplicated with, by Your^{-azwj} Noor they are glorifying dreading from fear of Your^{-azwj} Punishment, and by the Names which were supplicated with by Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}! Please Respond to me and Remove my distress and Conceal my sins, O my God^{-azwj}!

يَا مَنْ أَمَرَ بِالصَّيْحَةِ فِي خَلْقِهِ فَإِذَا هُمْ بِالسَّاهِرَةِ مَحْشُورُونَ وَبِذَلِكَ الْإِسْمِ الَّذِي أَحْيَيْتَ بِهِ الْعِظَامَ وَهِيَ رَمِيمٌ أَخِي قَلْبِي وَاشْرَحَ صَدْرِي وَأَصْلَحَ شَأْنِي

O the One^{-azwj} who Commanded soundness in His^{-azwj} creation: **So then they would be at Al-Sahira [79:14]**, gathered, and with that Name which You^{-azwj} will Revive the bones with and they would have decayed! Revive my heart and Expand my chest, and Correct my affairs!

يَا مَنْ خَصَّ نَفْسَهُ بِالْبَقَاءِ وَخَلَقَ لِرَبِّتِهِ الْمَوْتَ وَالْحَيَاةَ وَالْفَنَاءَ يَا مَنْ فَعَلَهُ قَوْلٌ وَ قَوْلُهُ أَمْرٌ وَ أَمْرُهُ ماضٍ عَلَى مَا يَشَاءُ

O the One^{-azwj} Who has Specialised Himself^{-azwj} with the remaining, and Created the death and the annihilation for His^{-azwj} created beings! O the One^{-azwj} Whose Action is His^{-azwj} Word, and His^{-azwj} is a Command, and His^{-azwj} Command is Implemented upon whatever He^{-azwj} so Desires to!

أَسْأَلُكَ بِالْإِسْمِ الَّذِي دَعَاكَ بِهِ خَلِيلُكَ حِينَ أَلْقَى فِي النَّارِ فَدَعَاكَ بِهِ فَاسْتَجَبْتَ لَهُ وَ قُلْتَ يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ

I ask You^{-azwj} by the Name which Your^{-azwj} friend had supplicated with when he^{-as} was thrown into the fire, so he^{-as} called You^{-azwj} with it and You^{-azwj} Responded to him^{-as} and Said: **“O fire! Become cool and safe upon Ibrahim!” [21:69]!**

وَ بِالْأَسْمِ الَّذِي دَعَاكَ بِهِ مُوسَى مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ فَاسْتَجَبْتَ لَهُ وَ بِالْأَسْمِ الَّذِي خَلَقْتَ بِهِ عِيسَى مِنْ رُوحِ الْقُدُسِ وَ بِالْأَسْمِ الَّذِي ثُبَّتَ بِهِ عَلَى دَاوُدَ وَ بِالْأَسْمِ الَّذِي وَهَبْتَ بِهِ لِرُكْرِيًّا يَحْيَى

And by the Name which Musa^{-as} had called You^{-azwj} with **from the right side of the (mount) Toor, [19:52]**, so You^{-azwj} Responded to him^{-as}, and by the Name by which You^{-azwj} Created Isa^{-as} from the Holy Spirit, and by the Name by which You^{-azwj} Turned (with Mercy) to Dawood^{-as}, and by the Name by which You^{-azwj} Gifted Yahya^{-as} to Zakariya^{-as}!

وَ بِالْأَسْمِ الَّذِي كَشَفْتَ بِهِ عَنْ أَيُّوبَ الضَّرَّ وَ ثُبَّتَ بِهِ عَلَى دَاوُدَ وَ سَخَّرْتَ بِهِ لِسُلَيْمَانَ الرِّيحَ تَجْرِي بِأَمْرِهِ وَ الشَّيَاطِينَ وَ عَلَّمْتَهُ مَنْطِقَ الطَّيْرِ وَ بِالْأَسْمِ الَّذِي خَلَقْتَ بِهِ الْعَرْشَ وَ بِالْأَسْمِ الَّذِي خَلَقْتَ بِهِ الْكُرْسِيِّ

And by the Name by which You^{-azwj} Removed the harm from Ayoub^{-as} and Turned (with Mercy) to Dawood^{-as} due to it, and by which You^{-azwj} Subdued **for Suleyman, the raging wind flowing by his orders [21:81]**, and the Satan(s), and Taught him^{-as} the speech of birds; and by the Name by which You^{-azwj} Created the Throne, and by the Name by which You^{-azwj} Created the Chair!

وَ بِالْأَسْمِ الَّذِي خَلَقْتَ بِهِ الرُّوحَانِيَّةَ وَ بِالْأَسْمِ الَّذِي خَلَقْتَ بِهِ الْجِنَّ وَ الْإِنْسَ وَ بِالْأَسْمِ الَّذِي خَلَقْتَ بِهِ جَمِيعَ الْخَلْقِ وَ بِالْأَسْمِ الَّذِي خَلَقْتَ بِهِ جَمِيعَ مَا أَرَدْتَ مِنْ شَيْءٍ وَ بِالْأَسْمِ الَّذِي قَدَّرْتَ بِهِ عَلَى كُلِّ شَيْءٍ

And by the Name by which You^{-azwj} Created the spiritual being, and by the Name by which You^{-azwj} Created the Jinn and the humans, and by the Name by which You^{-azwj} Gathered entirety of the creatures, and by the Name by which You^{-azwj} Created entirety of what You^{-azwj} Wanted from the things, and by the Name by which You^{-azwj} Determined upon all things!

أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ إِلَّا مَا أَعْطَيْتَنِي سُؤْلِي وَ قَضَيْتَ حَوَائِجِي يَا كَرِيمُ فَإِنَّهُ يُقَالُ لَكَ يَا فَاطِمَةُ نَعَمْ نَعَمْ.

I ask You^{-azwj} by the right of these Names, please Grant me my request and Fulfil my needs, O Benevolent! – for He^{-azwj} will Say to you^{-asws}, O (Syeda) Fatima^{-asws}: **“Yes! Yes!”⁴⁶**

36- مهج، مهج الدعوات دُعَاءٌ آخَرُ عَنْ مَوْلَاتِنَا فَاطِمَةَ الزُّهْرَاءِ صَلَوَاتُ اللَّهِ عَلَيْهَا

(The book) ‘Mahj Al Dawaat’ –

Another supplication of our Chieftess Fatima Al-Zahra^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}: -

اللَّهُمَّ قِنِّي بِمَا رَزَقْتَنِي وَ اسْتُرِّي وَ عَافِي أَبَدًا مَا أَبْقَيْتَنِي وَ اغْفِرْ لِي وَ انْحِنِي إِذَا تَوَقَّيْتَنِي

⁴⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 35

O Allah-^{azwj}! Make me to be contented with what You-^{azwj} have Graced me, and Cover me (my sins), and Grant me well-being for as long as You-^{azwj} Make me live, and Forgive (sins) for me and Mercy me when You-^{azwj} Cause me to die!

اللَّهُمَّ لَا تُعِينِي فِي طَلَبِ مَا لَمْ تُعَدِّزْ لِي وَ مَا قَدَّرْتَهُ عَلَيَّ فَاجْعَلْهُ مُيسَّرًا سَهْلًا

O Allah-^{azwj}! Do not Fatigue me in searching for what You-^{azwj} have not Determined for me and have not Pre-determined upon me, so Make it easy, facilitated!

اللَّهُمَّ كَافِ عَنِّي وَالِدَيَّْ وَ كُلِّ مَنْ لَهُ نِعْمَةٌ عَلَيَّ خَيْرَ مُكَافَاةٍ

O Allah-^{azwj}! Suffice my parents on my behalf and every one having a favour upon me with goodly reciprocation!

اللَّهُمَّ فَرِّعْنِي لِمَا خَلَقْتَنِي لَهُ وَ لَا تَشْغَلْنِي بِمَا تَكَلَّمْتَنِي بِهِ وَ لَا تُعَذِّبْنِي وَ أَنَا أَسْتَغْفِرُكَ وَ لَا تَحْرِمْنِي وَ أَنَا أَسْأَلُكَ

O Allah-^{azwj}! Free me for what You-^{azwj} have Created me for and do not Pre-occupy me with what You-^{azwj} have not Encumbered me for, and do not Punish me and I am seeking Your-^{azwj} Forgiveness, and do not Deprive me and I am asking You-^{azwj}!

اللَّهُمَّ ذَلِّلْ نَفْسِي وَ عَظِّمْ شَأْنَكَ فِي نَفْسِي وَ أَهْمِنِي طَاعَتَكَ وَ الْعَمَلِ بِمَا يُرْضِيكَ وَ التَّجَنُّبِ لِمَا يُسْخِطُكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah-^{azwj}! Humiliate my soul and Magnify Your-^{azwj} Glory in my soul, and Inspire me to obey You-^{azwj} and the working with what Satisfies You-^{azwj} and to shun what Annoys You-^{azwj}, O the most Merciful of the merciful ones!⁴⁷

37- مهج، مهج الدعوات رُوِيَ أَنَّ فَاطِمَةَ ع زَارَتْ النَّبِيَّ ص فَقَالَ لَهَا أَلَا أَرْوِدُكَ

(The book) 'Mahj Al Dawaat' –

It is reported that (Syeda) Fatima-^{asws} visited the Prophet-^{saww}. He-^{saww} said to her-^{asws}: 'Shall I-^{saww} provide (a supplication to) you-^{asws}?'

قَالَتْ نَعَمْ

She-^{asws} said: 'Yes'.

قَالَ قَوْلِي اللَّهُمَّ رَبَّنَا وَ رَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الْفُرْقَانِ فَالِقَ الْحَبِّ وَ النَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَ أَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَ أَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَ أَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

He-^{asws} said: 'Say: 'O Allah-^{azwj}, our Lord-^{azwj} and Lord-^{azwj} of all things, Revealer of the Torah and the Evangel and the Furqan (Quran), Splitter of the seed and the kernel! I seek Refuge with You-^{azwj} from evil of every animal You-^{azwj} Seize by its forelock! You-^{azwj} are the First, so there isn't anything before You-^{azwj}, and You-^{azwj} are the Last, so there isn't anything after

⁴⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 36

You^{-azwj}, and You^{-azwj} are Manifest so there isn't anything above You^{-azwj}, and You^{-azwj} are the Hidden so there isn't anything beyond You^{-azwj}!

صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ وَاقْضِ عَنِّي الدَّيْنَ وَاعْنِي مِنَ الْفَقْرِ وَبَسِّرْ لِي كُلَّ الْأَمْرِ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad^{-saww} and upon People^{-asws} of his^{-saww} Household! May the greetings be upon him^{-saww} and upon them^{-asws}, and Pay-off the debts on my behalf and Enrich me from the poverty, and Ease for me every matter, O most Merciful of the merciful ones!"⁴⁸

38- ق، الكتاب العتيق الغروي دُعَاءُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَسِّرْ لِي الْأَعْمَالَ الَّتِي تُحِبُّهَا وَتُحِبُّ الْعَامِلِينَ لَهَا وَأَعِنِّي عَلَيْهَا وَاصْرِفْ عَنِّي الْأَعْمَالَ الَّتِي تَكْرَهُهَا وَتَكْرَهُ الْعَامِلِينَ لَهَا وَأَعِنِّي عَلَى تَرْكِهَا

'Kitab Al Ateeq' of Al Garwy –

A supplication: - 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Ease for me the works which You^{-azwj} Love and (let me) Love my working for it, and Assist me upon these, and Turn away from me the works which You^{-azwj} Dislike and (let me) Dislike the working for it, and Assist me upon neglecting these!

اللَّهُمَّ أَوْصِلْنِي إِلَيْكَ مِنْ أَقْرَبِ الطُّرُقِ إِلَيْكَ وَاسْهَلْهَا عَلَيَّ

O Allah^{-azwj}! Connect me to You^{-azwj} from the closest of the paths to You^{-azwj} and its easiest upon me!

اللَّهُمَّ أَعِزَّنِي بِالْإِنْقِطَاعِ إِلَيْكَ بِلا ضُرُورَةٍ وَأَحْسِنْ لِي الْأَدَبَ بِلا عُقُوبَةٍ وَأَجْزِلْ لِي الثَّوَابَ بِلا مُصِيبَةٍ وَأَحْسِنْ لِي الْإِحْتِيَارَ بِلا كَرَاهِيَةٍ

O Allah^{-azwj}! Strengthen me with the cutting off (from others) to You^{-azwj} without necessity, and Improve the discipline for me without Punishment, and Make abundant the Rewards for me without difficulty, and Improve for me the choice without abhorrence!

اللَّهُمَّ خِرْ لِي بِمَيْسُورِ الْأُمُورِ لَا بِمَعْسُورِهَا وَاجْعَلْ لِي فِي ذَلِكَ مَا تُحِبُّ

O Allah^{-azwj}! Choose for me the easy matters not their difficult ones, and Make for me in that what You^{-azwj} Love!

اللَّهُمَّ وَجِّهْنِي لِلْخَيْرِ وَبَسِّرْنِي لَهُ وَأَعِنِّي عَلَيْهِ وَاجْعَلْنِي مِنْ أَهْلِهِ وَارْزُقْنِي حَسَنَ الْأَدَبِ فِيمَا تَوَجَّهْتُ إِلَيْكَ فِيهِ

O Allah^{-azwj}! Divert me to the good and Facilitate me for it, and Assist me upon it, and Make me from its rightful, and Grace me the excellent discipline in what I divert to You^{-azwj} in!

اللَّهُمَّ اجْعَلْنِي لَكَ شَاكِرًا وَ لَكَ ذَاكِرًا وَ لَكَ حَامِدًا وَ إِلَى طَاعَتِكَ غَامِدًا وَ بِقَضَائِكَ رَاضِيًا وَ عَنْ سَخَطِكَ نَائِيًا يَا أَرْحَمَ الرَّاحِمِينَ

⁴⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 37

O Allah^{-azwj}! Make me thankful to You^{-azwj}, and a mentioned of You^{-azwj}, and a praiser of Your^{-azwj}, and deliberating to obeying You^{-azwj}, and satisfied with Your^{-azwj} Decree, and remote from Your^{-azwj} Wrath, O the most Merciful of the merciful ones!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ لَيْلِكَ وَ إِدْبَارِ نَهَارِكَ وَ حُضُورِ صَلَاتِكَ وَ أَصْوَاتِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ احْشُرْنَا فِي شَفَاعَةِ مُحَمَّدٍ وَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيَّ وَ سَلَّمَ تَسْلِيمًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! I ask You^{-azwj} by the coming of the night You^{-azwj} (Created) and turning back of the day by You^{-azwj}, and presentation of Your^{-azwj} Salat, and voices supplicating to You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}, and Resurrect us in the intercession of Muhammad^{-saww}! And may Allah^{-azwj} Send Salawaat upon him^{-saww} and upon his^{-saww} Progeny^{-asws}, and abundant Greetings!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ عَلَى وُلْدِهِ الْحَسَنِ التَّقِيِّ وَ الْحُسَيْنِ الشَّهِيدِ وَ عَلَيَّ بِنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ وَ مُحَمَّدٍ بِنِ عَلِيٍّ بَاقِرِ عِلْمِ النَّبِيِّينَ وَ جَعْفَرِ بِنِ مُحَمَّدٍ الصَّادِقِ الْأَمِينِ وَ مُوسَى بِنِ مُوسَى الرِّضَا وَ مُحَمَّدٍ بِنِ عَلِيٍّ الرَّبِّيِّ وَ عَلِيٍّ بِنِ مُحَمَّدٍ الْعَسْكَرِيِّ وَ الْحَسَنِ بِنِ عَلِيٍّ الْعَسْكَرِيِّ وَ الْحُجَّةِ الْقَائِمِ الْخَلْفِ الْمُهَدِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws} and upon his^{-asws} children, Al-Hassan^{-asws} the pious, and Al-Husayn^{-asws} the martyr, and Ali^{-asws} Bin Al-Husayn^{-asws} adornment of the worshippers, and Muhammad^{-asws} Bin Ali^{-asws} expounder of knowledge of the Prophets^{-as}, and Ja'far^{-asws} Bin Muhammad^{-asws} the truthful, the trustworthy, and Musa^{-asws} Bin Ja'far^{-asws} the restrainer (of anger), and Ali^{-asws} Bin Musa^{-asws} the satisfactory, and Muhammad^{-asws} Bin Ali^{-asws} the pure, and Ali^{-asws} Bin Muhammad^{-asws} (with) the military camp, and Al-Hassan^{-asws} Bin Ali^{-asws} (with) the military camp, and the Divine Authority Al-Qaim^{-ajfj}, the replacement, the Guided! May the Salawaat of Allah^{-azwj} be upon them^{-asws} all!"⁴⁹

39- مهج، مهج الدعوات بإسنادنا إلى أبي المفضل الشيباني عن رجاء بن يحيى أبي الحسن العبرتاني قال: كتبت هذا الدعاء في دار سيدنا أبي محمد الحسن بن علي صاحب العسكر ع وهو دعاء الحسن بن علي ع لقا أتى معاوية

(The book) 'Mahj Al Dawaat' – By our chain to Abu Al Mufazzal Al Shaybani, from Raja'a Bin Yahya Abu Al-Hassan Al Abartaie who said,

'I wrote this supplicating in the house of our Chief Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws}, Master of the military camp (Al-Askar), and it is a supplication of Al-Hassan^{-asws} Bin Ali^{-asws} when he^{-asws} came to Muawiyah: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الْعَظِيمِ الْأَكْبَرِ اللَّهُمَّ سُبْحَانَكَ يَا قَيُّوْمُ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj} the Magnificent, the Greatest! O Allah^{-azwj}! Glory be to You^{-azwj} O Eternal, the Living Who does not die!

⁴⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 38

أَسْأَلُكَ كَمَا أَمْسَكَتَ عَن دَانِيَالَ أَفْوَاهَ الْأَسَدِ وَ هُوَ فِي الْجُبِّ فَلَا يَسْتَطِيعُونَ إِلَيْهِ سَبِيلًا إِلَّا بِإِذْنِكَ

I ask You^{-azwj} just as You^{-azwj} has Withheld mouths of the lions from Daniel^{-as} while he^{-as} was in the pit, so they were not able to (find) a way to him^{-as} except by Your^{-azwj} Permission!

أَسْأَلُكَ أَنْ تُمَسِكَ عَنِّي أَمْرَ هَذَا الرَّجُلِ وَ كُلَّ عَدُوِّ لِي فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا مِنَ الْإِنْسِ وَ الْجِنِّ حُذِّ بِأَذَانِهِمْ وَ أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ وَ قُلُوبِهِمْ وَ جَوَارِحِهِمْ وَ أَخْفِي كَيْدَهُمْ بِحَوْلِ مَنْكَ وَ قُوَّةِ

I ask You^{-azwj} to Withhold from me the matter of this man, and every enemy of mine in easts of the earth and its wests, from the humans and the Jinn! Seize their ears and their hearing, and their sights, and their hearts, and their limbs, and Suffice me of their plots by Might from You^{-azwj} and Strength!

فَكُنْ لِي جَارًا مِنْهُمْ وَ مِنْ كُلِّ جَبَّارٍ عَنِيدٍ وَ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Be for me a Shelter from them, and from every obstinate tyrant, and from every renegade Satan^{-la} not believing in the Day of Reckoning! **Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196] But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]!**⁵⁰

40- مهج، مهج الدعوات دُعَاءٌ لِمَوْلَانَا الْحَسَنِ بْنِ عَلِيٍّ ع يَا مَنْ إِلَيْهِ يَفِرُّ الْهَارِبُونَ وَ بِهِ يَسْتَأْنِسُ الْمُسْتَوْحِشُونَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ أَنْسِي بِكَ فَقَدْ ضَاقَتْ عَنِّي بِلَادُكَ وَ اجْعَلْ تَوَكُّلِي عَلَيْكَ فَقَدْ مَالَ عَلَيَّ أَعْدَاؤُكَ

(The book) 'Mahj Al Dawaat' –

A supplication of our Master Al-Hassan^{-asws} Bin Ali^{-asws}: 'O the One the fleers flee to Him^{-azwj}, and by Him^{-azwj} the seekers of comfort are comforted! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Make me feel comfortable with Your^{-azwj} (Decisions), for Your^{-azwj} country has become narrow for me, (but) I trust in You^{-azwj} (for Safety) for Your^{-azwj} enemies have turned against me!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ بِيكَ أَصُولٌ وَ بِيكَ أَحْوَالٌ وَ عَلَيْكَ أَتَوَكَّلُ وَ إِلَيْكَ أُتَيْبُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Make me to be connected with You^{-azwj}, and Strengthened by You^{-azwj}, and reliant upon You^{-azwj}, and penitent to You^{-azwj}!

اللَّهُمَّ وَ مَا وَصَفْتَنِي مِنْ صِفَةٍ أَوْ دَعَوْتِكَ مِنْ دُعَاءٍ يُوَافِقُ ذَلِكَ مَحَبَّتَكَ وَ رِضْوَانَكَ وَ مَرْضَاتَكَ فَأَخْبِنِي عَلَى ذَلِكَ وَ أَمْتِنِي عَلَيْهِ وَ مَا كَرِهْتَ مِنْ ذَلِكَ فَخُذْ بِنَاصِيَتِي إِلَى مَا تُحِبُّ وَ تَرْضَى

O Allah^{-azwj}, and whatever I have described of Your^{-azwj} description or supplicated to You^{-azwj} from a supplication that being compatible with Your^{-azwj} Love, and Your^{-azwj} Pleasure, and Your⁻

⁵⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 39

azwj Approval, Cause me to live upon that and Cause me to die upon it, and whatever You^{-azwj} Dislike from that, Seize me by my forelock to whatever You^{-azwj} Love and are Pleased with!

أَتُوبُ إِلَيْكَ رَبِّي مِنْ ذُنُوبِي وَ أَسْتَغْفِرُكَ مِنْ جُرْمِي وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَلِيمُ الْكَرِيمُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَكْفِنَا مِنْهُمْ الدُّنْيَا وَ الْآخِرَةَ يَا رَبَّ الْعَالَمِينَ.

I repent to You^{-azwj} my Lord^{-azwj}, from my sins, and I seek Your^{-azwj} Forgiveness from my crimes, and there is neither might nor strength except with Allah^{-azwj}! There is no god except He^{-azwj} the Forbearing, the Benevolent! And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Suffice us of important matters of the world and the Hereafter in well-being, O Lord^{-azwj} of the worlds!”⁵¹

41- مهج، مهج الدعوات اعلم أن هذا دعاء عظيم من أسرار الدعوات و وجدت به ست روايات مختلفات ذكرنا منها روايتين واحدة في أدعية العروب و واحدة في تعقيب الصبح من كتاب عمل اليوم و الليلة من المهمات

(The book) ‘Mahj Al Dawaat’ –

Know that this supplication is mighty from the secretive supplication, and I found six different reports with it. We are mentioning two reports from it, one is regarding supplications at sunset and one in follow-up of the morning (Salat) from the book ‘Amal Al-Yawm Wa Al-Layla Min Al-Muhimmat’.

و رواية في تعقيب العصر من يوم الجمعة في الجزء الرابع من المهمات و رواية في آخر كتاب إغاثة الداعي و إغاثة الساعي و نذكر في هذا الكتاب الخامسة و السادسة أسبظهاراً لهذا الدعاء العظيم عند العارفين به من ذوي الأبواب

And a report in follow up of Al-Asr (Salat) of the day of Friday in the fourth volume of ‘Al-Muhimmat’, and a report in the end of the book ‘Igasat Al-Daie Wa lana Al-Saie’, and we will mention in this book the fifth and the sixth as manifestation of this mighty supplication in the view of gnostic(s) from the ones with understanding.

الرواية المتقدمة من دعاء العشرات روينا بإسنادنا إلى سعد بن عبد الله قال حدثنا أحمد بن محمد عن الحسن بن علي بن فضال عن الحسن بن الجهم عن حدثه عن الحسن بن محبوب أو غيره عن معاوية بن وهب

The foremost report is from ‘Dua Al-Asharaat’ we are reporting by our chain to Sa’ad Bin Abdullah who said, ‘It is narrated to us by Ahmad bin Muhammad, from Al-Hassan Bin Ali Bin Fazzal, from Al-Hassan Bin Al-Jahm, from the one who narrated it, from Al-Hassan Bin Mahboub, or someone else, from Muawiya Bin Wahab,

عن أبي عبد الله ع قال: إن عندنا ما نكتمه و لا نعلمه غيرنا أشهد على أبي أنه حدثني عن أبيه عن جدّه قال قال علي بن أبي طالب ع يا بني إنّه لا بُدّ من أن تمضي مقادير الله و أحكامه على ما أحبّ و قضى و سينفذ الله قضاءه و قدره و حكمه فيك

‘From Abu Abdullah^{-asws} having said: ‘In our^{-asws} possession is what we^{-asws} are concealing and not teaching to others. I^{-asws} testify upon my^{-asws} father^{-asws} that he^{-asws} had narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Ali^{-asws} Bin Abu Talib^{-asws}

⁵¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 40

said: 'O my^{-asws} son^{-asws}! Surely, there is no escape from implementation of Pre-determinations of Allah^{-azwj} and His^{-azwj} Judgments upon whatever He^{-azwj} Loves and Decrees, and Allah^{-azwj} will be Implementing His^{-azwj} Decrees, and His^{-azwj} Pre-determinations, and His^{-azwj} Judgments regarding you^{-asws}!

فَعَاهِدْنِي أَنْ لَا تَلْفِظَ بِكَلَامٍ أُسِرُهُ إِلَيْكَ حَتَّى أَمُوتَ وَ بَعْدَ مَوْتِي بِأَثْنَيْ عَشَرَ شَهْرًا وَ أَخْبِرَكَ بِخَيْرِ أَصْلِهِ عَنِ اللَّهِ تَقُولُ عُذْوَةً وَ عَشِيَّةً فَتَشْغَلُ بِهِ أَلْفَ أَلْفِ
مَلِكٍ يُعْطَى كُلُّ مَلِكٍ مِنْهُمْ قُوَّةَ أَلْفِ أَلْفِ كَاتِبٍ فِي سُرْعَةِ الْكِتَابَةِ

Make a pact with me^{-asws} that you^{-azwj} will not utter the speech I^{-asws} am divulging to you^{-asws} until I^{-asws} die and after my^{-asws} death by (at least) twelve months, and I^{-asws} am informing you^{-asws} with such news, its origin is from Allah^{-azwj}! You^{-asws} should say it morning and evening, so you will be pre-occupying a million Angels! Each Angel from them having been Given the strength of a million scribes in swiftness of the writing!

وَ يُؤَكِّلُ اللَّهُ بِالْأَسْتَعْمَارِ لَكَ أَلْفَ أَلْفِ مَلِكٍ يُعْطَى كُلُّ مُسْتَعْفِرٍ قُوَّةَ أَلْفِ أَلْفِ مُتَكَلِّمٍ فِي سُرْعَةِ الْكَلَامِ وَ يُبْنَى لَكَ فِي دَارِ السَّلَامِ أَلْفُ أَلْفِ بَيْتٍ فِي مِائَةِ قَصْرِ
يَكُونُ فِيهِ مِنْ جِيرَانِ أَهْلِهِ وَ يُبْنَى لَكَ فِي الْفِرْدَوْسِ أَلْفُ أَلْفِ بَيْتٍ فِي مِائَةِ قَصْرِ يَكُونُ لَكَ جَارُ جِدِّكَ وَ يُبْنَى لَكَ فِي جَنَّاتِ عَدْنٍ أَلْفُ أَلْفِ مَدِينَةٍ

And Allah^{-azwj} will Allocate a million Angels with seeking the Forgiveness for you. Each seeker of Forgiveness been Given the strength of a million speakers in swiftness of the speech, and there shall be built for you in the House of Peace a thousand houses in one hundred castles. In it would be from the neighbours of its people, and there will be built for you in Al-Firdows, a thousand houses in a hundred castles. There would be neighbour of your grandfather, and there shall be built for you in the Gardens of Eden a million cities!

وَ يُخَشِّرُ مَعَكَ فِي قَبْرِكَ كِتَابًا يَقُولُ هَذَا لَا سَبِيلَ عَلَيْكَ لِلْفَرْعِ وَ لَا لِلْخَوْفِ وَ لَا لِلزَّلَازِلِ وَ لَا زَلَّاتِ الصِّرَاطِ وَ لَا لِعَذَابِ النَّارِ

And a book will be Resurrected with you in your grave saying calming, 'There is no way to you for the panic, nor for the fear, nor for the shaking, nor slips of the Path, nor for Punishment of the Hellfire!'

وَ لَا تَدْعُو بِدَعْوَةٍ فَتُجِبُ أَنْ يُجَابَ فِي يَوْمِكَ فَيَمْسِي عَلَيْكَ يَوْمُكَ إِلَّا أَتَتْكَ كَاتِبَةٌ مَا كَانَتْ بِالْعَمَّةِ مَا بَلَغَتْ فِي أَيِّ نَحْوٍ كَانَتْ وَ لَا تَمُوتُ إِلَّا شَهِيدًا وَ
نَحْيًا مَا حَيَّيْتَ وَ أَنْتَ سَعِيدٌ لَا يُصِيبُكَ فَقْرٌ أَبَدًا وَ لَا جُنُونٌ وَ لَا بَلْوَى

And you^{-asws} will not supplicate with a supplication so you^{-asws} love it to be Answered during your very day, so your day will come to the evening except and it will come to you^{-asws} whatever may happens, reaching whatever you reach, in whichever area you^{-asws} may be, and you^{-asws} will not die except as a martyr, and you^{-asws} will live fortunate for as long as you^{-asws} live! Neither will poverty afflict you, ever, nor insanity, nor calamity!

وَ يُكْتَبُ لَكَ فِي كُلِّ يَوْمٍ بِعَدَدِ التَّمَلُّكِ كُلِّ نَفْسٍ أَلْفُ أَلْفِ حَسَنَةٍ وَ يُحَى عَنْكَ أَلْفُ أَلْفِ سَيِّئَةٍ وَ يُرْفَعُ لَكَ أَلْفُ أَلْفِ دَرَجَةٍ وَ يَسْتَعْفِرُ لَكَ الْعَرْشُ وَ
الْكُرْسِيُّ حَتَّى تَقِفَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ

And there shall be written for you^{-asws} during every day, of the number of Al-Saqalayn (Jinn and humans), every soul, a million good deeds and a million evil deeds will be deleted from you, and a million ranks will be raised for you, and Forgiveness will be sought for you by the Throne and the Chair until you pause in front of Allah^{-azwj} Mighty and Majestic!

وَلَا تَطْلُبُ لِأَحَدٍ حَاجَةً إِلَّا فُضَّاهَا وَلَا تَطْلُبُ إِلَى اللَّهِ حَاجَةً لَكَ وَلَا لِعَيْرِكَ إِلَى آخِرِ الدَّهْرِ فِي دُنْيَاكَ وَآخِرَتِكَ إِلَّا فُضَّاهَا فَعَاهِدْنِي كَمَا أَدُّرُكَ لَكَ

And you will not seek a need for anyone except He^{-azwj} will Fulfil it, nor will you seek to Allah^{-azwj} a need of yours nor for others up to the end of times, regarding your world and your Hereafter except and He^{-azwj} will Fulfil it! So, make a pact with me^{-asws} just as I^{-asws} mentioning to you^{-asws}!

فَقَالَ لَهُ الْحُسَيْنُ صَلَّى اللَّهُ عَلَيْهِ عَاهِدْنِي يَا أَبَتَهُ عَلَى مَا أَحْبَبْتَ

Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said to him^{-asws}: ‘Make a pact with me^{-asws}, O father^{-asws}, upon what you^{-asws} like!’

قَالَ أَعَاهِدُكَ عَلَى أَنْ تُكْتُمَ عَلَيَّ إِذَا بَلَغَ مَبِيتِكَ فَلَا تُعَلِّمُهُ أَحَدًا سِوَانَا أَهْلَ الْبَيْتِ أَوْ شِيعَتِنَا وَأَوْلِيَانَنَا وَمَوْلَانَا فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ طَلَبَ النَّاسُ إِلَى رَجْمِ الخَوَاصِ فِي كُلِّ نَحْوٍ فَفُضَّاهَا

He^{-asws} said: ‘I^{-asws} make a pact with you^{-asws} upon that you^{-asws} will conceal upon me. When your^{-asws} death reaches, you^{-asws} will not teach it to anyone besides us^{-asws}, People^{-asws} of the Household, or to our^{-asws} Shias, or to our^{-asws} friends and to ones in our^{-asws} Wilayah. If you^{-asws} do that the people will seek the needs to their Lord^{-azwj} in every area, so these would be Fulfilled!

فَأَنَا أَحِبُّ أَنْ يُبَيِّنَ اللَّهُ بِكُمْ أَهْلَ الْبَيْتِ بِمَا عَلَّمَنِي بِمَا أَعَلَّمَكُمَا مَا أَنْتُمْ فِيهِ فَتُحْشَرُونَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تُحْزَنُونَ

I^{-asws} would love it if Allah^{-azwj} would Complete what you, People^{-asws} of the Household are in, with what He^{-azwj} has Taught me^{-asws} from what I^{-asws} am teaching you^{-asws}, so you^{-asws} will be Resurrected having neither fear upon you^{-asws} nor will you^{-asws} be grieving!’

فَعَاهَدَ الْحُسَيْنُ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِمَا عَلَى ذَلِكَ ثُمَّ قَالَ إِذَا أَرَدْتَ أَنْ يَشَاءَ اللَّهُ ذَلِكَ فَعَلْ

Al-Husayn^{-asws} made a pact with Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, upon that. Then he^{-asws} said: ‘Whenever you^{-asws} want, if Allah^{-azwj} so Desires that, say: -

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ سُبْحَانَ اللَّهِ فِي آتَاءِ اللَّيْلِ وَأَطْرَافِ النَّهَارِ سُبْحَانَ اللَّهِ بِالْعُدُودِ وَالْأَصَالِ سُبْحَانَ اللَّهِ بِالْعَشِيِّ وَالْإِبْكَارِ

‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj}! Glory be to Allah^{-azwj} in times of the night and ends of the day! Glory be to Allah^{-azwj}, **in the morning and evening [13:15]**! Glory be to Allah^{-azwj}, **in the evening and the morning” [3:41]**!

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17]!

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُخْرِجُ الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18] He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and like that you would be coming out [30:19].

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasool's [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَ الْعَظَمَةِ وَ الْجَبْرُوتِ سُبْحَانَ الْمَلِكِ الْحَقِّ الْقُدُّوسِ سُبْحَانَ الْمَلِكِ الْحَقِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْقَائِمِ الدَّائِمِ سُبْحَانَ الْحَيِّ الْقَيُّومِ سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَهُ وَ تَعَالَى سُبُوحِ قُدُّوسِ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ

And there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent! Glorious is the One with the Kingdom and the Domains! Glorious is the One with the Might and the Magnificent and the Force! Glorious is the King, the Truth, the Holy! Glorious is the King, the living Who does not die! Glorious is the Custodian, the Permanent! Glorious is the Living, the Eternal! Glorious is the Exalted, the most Exalted! Glorious is He^{-azwj} and Exalted! Glorious, Holy, Lord^{-azwj} of the Angels and the Spirit!

اللَّهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَ عَافِيَةٍ فَأَتِمِّمْ عَلَيَّ نِعْمَتَكَ وَ عَافِيَتَكَ لِي بِالنَّجَاةِ مِنَ النَّارِ وَ ارْزُقْنِي شُكْرَكَ وَ عَافِيَتَكَ أَبَدًا مَا أَبْقَيْتَنِي

O Allah^{-azwj}! I have come to be in bounties from You^{-azwj} and well-being, so Complete upon me with Your^{-azwj} bounties and Your^{-azwj} well-being with the salvation from the Hellfire and Grace me of thanking You^{-azwj} in Your^{-azwj} well-being, for ever, for as long as You^{-azwj} Make me remain!

اللَّهُمَّ بِنُورِكَ اهْتَدَيْتُ وَ بِنِعْمَتِكَ أَصْبَحْتُ وَ أَمْسَيْتُ أَصْبَحْتُ أَشْهَدُكَ وَ كَفَى بِكَ شَهِيدًا

O Allah^{-azwj}! By Your^{-azwj} Noor I am guided, and with Your^{-azwj} bounties I come to a morning and I come to an evening! I have come to the morning keeping You^{-azwj} as Witness and Suffice with You^{-azwj} as Witness!

وَ أَشْهَدُ مَلَائِكَتَكَ وَ حَمَلَةَ عَرْشِكَ وَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ جَمِيعَ خَلْقِكَ وَ سَمَاوَاتِكَ وَ أَرْضِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ خَدَّكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ عَبْدُكَ وَ رَسُولُكَ وَ أَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ نُحْيِي وَ نُمِيتُ وَ نُحْيِي

And I keep as witnesses Your^{-azwj} Angels and bearers of Your^{-azwj} Throne, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, and entirety of Your^{-azwj} creatures, and Your^{-azwj} skies and Your^{-azwj} earth! Surely, You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj} Alone! There is no associate for You^{-azwj}, and that Muhammad^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and You^{-azwj} are Able upon all things! You^{-azwj} Cause to live and Cause to die, and Cause to die and Cause to live!

وَ أَشْهَدُ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And I testify that the Paradise is true, and the Hellfire is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the in the graves [22:7]!**

وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحُسَيْنَ بْنَ عَلِيٍّ وَ الْإِمَامَ مِنْ وُلْدِ الْحُسَيْنِ بْنِ عَلِيٍّ الْأَيْمَةَ الْهُدَاةَ الْمَهْدِيُونَ عَيْرَ الضَّالِّينَ وَ الْمُضِلِّينَ

And I testify that Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and the Imam^{-asws} from the children of Al-Hassan^{-asws} Bin Ali^{-asws}, are the Imams^{-asws} of guidance, the Guided, neither straying nor straying others!

وَ أَتَمُّ أَوْلِيَاؤُكَ الْمُصْطَفَوْنَ وَ حِزْبِكَ الْعَالِيُونَ وَ صَفْوَتِكَ وَ حَيْرَتِكَ مِنْ خَلْقِكَ وَ نَجَاؤُكَ الَّذِينَ انْتَجَبْتَهُمْ لِوَلَايَتِكَ وَ اخْتَصَصْتَهُمْ مِنْ خَلْقِكَ وَ اصْطَفَيْتَهُمْ عَلَى عِبَادِكَ وَ جَعَلْتَهُمْ حُجَّةً عَلَى خَلْقِكَ صَلَوَاتِكَ عَلَيْهِمْ وَ السَّلَامُ

And they^{-asws} are Your^{-azwj} friends the Chosen ones, and Your^{-azwj} party the prevailing, and Your^{-azwj} elites, and Your^{-azwj} Choice from Your^{-azwj} creatures, and Your^{-azwj} captains, those You^{-azwj} have Selected for Your^{-azwj} Wilayah, and Particularised them^{-asws} from Your^{-azwj} creatures and Chosen them^{-asws} upon Your^{-azwj} servants, and Made them^{-asws} as Divine Authorities upon Your^{-azwj} creatures! May Your^{-azwj} Salawaat be upon them^{-asws}, and the Greetings!

اللَّهُمَّ اكْتُبْ لِي هَذِهِ الشَّهَادَةَ عِنْدَكَ حَتَّى تُلْقِيَنِيهَا وَ أَنْتَ عَنِّي رَاضٍ يَوْمَ الْقِيَامَةِ وَ قَدْ رَضِيتَ عَنِّي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Write for me these testimonies in Your^{-azwj} Presence until You^{-azwj} Indoctrinate these to me and You^{-azwj} are Satisfied with me on the Day of Qiyamah, and I am satisfied with You^{-azwj}! You^{-azwj} are Able upon all things!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا تَضَعُ لَكَ السَّمَاءُ أَكْنَافَهَا وَ تُسَبِّحُ لَكَ الْأَرْضُونَ وَ مَنْ عَلَيْهَا وَ لَكَ الْحَمْدُ حَمْدًا يَصْعَدُ وَ لَا يَنْقُذُ وَ حَمْدًا يَرِيدُ وَ لَا يَبِيدُ سَرْمَدًا مَدَدًا لَا انْقِطَاعَ لَهُ وَ لَا نَفَادَ أَبَدًا حَمْدًا يَصْعَدُ أَوَّلُهُ وَ لَا يَنْقُذُ آخِرُهُ

O Allah^{-azwj}! For You^{-azwj} is the Praise, a Praise the sky humbles its canopies for You^{-azwj}, and the earths and the ones upon these glorify to You^{-azwj}; and for You^{-azwj} is the Praise, ascending and not depleting, and praise increasing and not diminishing, perpetual, constant, there neither being any termination for it nor depletion, forever. A Praise its beginning ascends and its end does not deplete!

وَ لَكَ الْحَمْدُ عَلَيَّ وَ مَعِيَ وَ فِيَّ وَ قَبْلِي وَ بَعْدِي وَ أَمَامِي وَ لَدَيَّْ فَإِذَا مِتُّ وَ فَنَيْتُ وَ بَقَيْتَ

And for You^{-azwj} is the Praise upon me, and with me, and within me, and before me, and after me, and in front of my, and near me, when I die and perish, and You^{-azwj} remain!

يَا مَوْلَايَ فَلَكَ الْحَمْدُ إِذَا بُشِّرْتُ وَ بُعِثْتُ وَ لَكَ الْحَمْدُ وَ الشُّكْرُ بِجَمِيعِ مَحَامِدِكَ كُلِّهَا عَلَى جَمِيعِ نِعْمَاتِكَ كُلِّهَا وَ لَكَ الْحَمْدُ عَلَى كُلِّ عِزِّي سَاكِنٍ وَ عَلَى كُلِّ أَكْلَةٍ وَ شَرْبَةٍ وَ بَطْنَةٍ وَ حَرَكَةٍ وَ نَوْمَةٍ وَ بَقْظَةٍ وَ لِحْظَةٍ وَ طَرْفَةٍ وَ نَفْسٍ وَ عَلَى كُلِّ مَوْضِعٍ شَعْرَةٍ

O my Master! For You^{-azwj} is the Praise when I am Publicised and Resurrected; and for You^{-azwj} is the Praise and the thanks with entirety of Your^{-azwj} Praises, all of them, upon entirety of

You^{-azwj} bounties, all of them; and for You^{-azwj} is the Praise upon every still vein, and upon every food and drink, and impact, and movement, and sleep, and wakefulness, and glance, and blink, and breath, and upon every place of hair!

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الْمَلِكُ كُلُّهُ وَ بِيَدِكَ الْخَيْرُ كُلُّهُ وَ إِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ عَلَانِيَةً وَ سِرُّهُ وَ أَنْتَ مُنْتَهَى الشَّأْنِ كُلِّهِ

O Allah^{-azwj}! For You^{-azwj} is the Praise, all of it, and for You^{-azwj} is the Kingdom, all of it, and in Your^{-azwj} Hand is the good, all of it, and to You^{-azwj} return the affairs, all of it, its announced and its secretive, and You^{-azwj} are ultimate of the Glory, all of it!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى جَلْمِكَ بَعْدَ عِلْمِكَ وَ لَكَ الْحَمْدُ عَلَى عَفْوِكَ بَعْدَ قُدْرَتِكَ

O Allah^{-azwj}! For You^{-azwj} is the Praise upon Your^{-azwj} Forbearance after Your^{-azwj} Knowledge, and for You^{-azwj} is the Praise upon Your^{-azwj} Pardon after Your^{-azwj} Power!

اللَّهُمَّ لَكَ الْحَمْدُ بَاعِثَ الْحَمْدِ وَ وَارِثَ الْحَمْدِ وَ بَدِيعَ الْحَمْدِ وَ مُبْتَدِعَ الْحَمْدِ وَ وَاثِيَ الْعَهْدِ وَ صَادِقَ الْوَعْدِ عَزِيزَ الْجُنْدِ قَدِيمَ الْمَجْدِ

O Allah^{-azwj}! For You^{-azwj} is the Praise, Sender of the Praise, and Inheritor of the Praise, and Initiator of the Praise, and Beginner of the Praise, and Loyal of the Covenant, and Truthful of the Promise, Mighty of the army, Ancient of the Glory!

اللَّهُمَّ لَكَ الْحَمْدُ مُجِيبَ الدَّعَوَاتِ رَفِيعَ الدَّرَجَاتِ مُنْزِلَ الْآيَاتِ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ مُخْرِجَ النُّورِ مِنَ الظُّلُمَاتِ مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتٍ وَ جَاعِلَ الْحَسَنَاتِ دَرَجَاتٍ

O Allah^{-azwj}! For You^{-azwj} is the Praise, Responder to the supplication, Raiser of the ranks, Descender of the signs from above the seven skies, Extractor of the light from the darkness, Replacer of the evil deeds with good deeds, and Maker of the good deeds into ranks!

اللَّهُمَّ لَكَ الْحَمْدُ غَافِرَ الذَّنْبِ وَ قَابِلَ التَّوْبِ شَدِيدَ الْعِقَابِ ذِي [ذَا] الطُّوْلِ لَا إِلَهَ إِلَّا أَنْتَ إِلَيْكَ الْمَصِيرُ

O Allah^{-azwj}! For You^{-azwj} is the Praise, Forgiver of the sins, and Acceptor of the repentance, Severer of the Punishment, with the Leniency! There is no god except You^{-azwj}! To You^{-azwj} is the destination!

اللَّهُمَّ لَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا بَعَثَ وَ لَكَ الْحَمْدُ فِي النَّهَارِ إِذَا بَجَلَى وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ نَجْمٍ وَ مَلَكٍ فِي السَّمَاءِ وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ قَطْرَةٍ نَزَلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ قَطْرَةٍ فِي الْبَحَارِ وَ الْعُيُونِ وَ الْأُودِيَةِ وَ الْأَنْهَارِ

O Allah^{-azwj}! For You^{-azwj} is the Praise in the night when it covers, and for You^{-azwj} is the Praise in the day when it brightens, and for You^{-azwj} is the Praise the number of all the stars and Angels in the sky, and for You^{-azwj} is the Praise the number of every drop descending from the sky to the earth, and for You^{-azwj} is the Praise the number of every drop in the oceans, and the springs, and the valleys, and the rivers!

وَ لَكَ الْحَمْدُ عَدَدَ الشَّجَرِ وَ الْوَرَقِ وَ الْحَصَى وَ التَّرَى وَ الْحِجِّ وَ الْإِنْسِ وَ الْبَهَائِمِ وَ الطَّيْرِ وَ الْوُحُوشِ وَ الْأَنْعَامِ وَ السَّبَاعِ وَ الْهُوَامِ وَ لَكَ الْحَمْدُ عَدَدَ مَا أَحْصَى كِتَابُكَ وَ أَحَاطَ بِهِ عِلْمُكَ حَمْدًا كَثِيرًا دَائِمًا مُبَارَكًا فِيهِ أَبَدًا

And for You^{-azwj} is the Praise the number of trees, and the leaves, and the pebbles, and the soil, and the Jinn, and the humans, and the beasts, and the birds, and the wild (holding the) animals, and the livestock, and the predators, and the vermin; and for You^{-azwj} is the number of what Your^{-azwj} Book enumerates, and Your^{-azwj} Knowledge contains, abundant Praise, constant, Blessings in it, forever!

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيَاةُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ

There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and Causes to die, and He^{-azwj} Causes to die and Causes to live, and He^{-azwj} is Alive, not dying ever, the good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!' - ten times.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ عَشْرَ مَرَّاتٍ

'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj} the Living, the Eternal, and I repent to Him^{-azwj}!' – ten times.

يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ

'O Allah^{-azwj}! O Allah^{-azwj}!' – ten times.

يَا رَحْمَانُ يَا رَحْمَانُ عَشْرَ مَرَّاتٍ

'O Beneficent! O Beneficent!' – ten times.

يَا رَحِيمُ يَا رَحِيمُ عَشْرًا

'O Merciful! O Merciful!' – ten times.

يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ عَشْرًا

'O Initiator of the skies and the earth! O with the Majesty and the Benevolence!' – ten times.

يَا حَنَّانُ يَا مَنَّانُ عَشْرًا

'O Affectionate! O Bestower!' – ten times.

يَا حَيُّ يَا قَيُّومُ عَشْرًا

O Living! O Eternal!' – ten times.

يَا لَا إِلَهَ إِلَّا أَنْتَ عَشْرًا

'O there is no god except You^{-azwj}!' – ten times.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرًا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! – ten times.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَشْرًا

'In the Name of Allah^{-azwj} the Beneficent, the Merciful!' – ten times.

أَمِينَ أَمِينَ أَفْعَلْ بِي كَذَا وَكَذَا وَ تَقُولُ هَذَا بَعْدَ الصُّبْحِ مَرَّةً وَ بَعْدَ الْعَصْرِ أُخْرَى ثُمَّ تَدْعُو بِمَا شِئْتَ.

Ameen! Ameen! Do such and such with me!', and you should say this one after the morning, and another after Al-Asr, then supplicate with whatever you desire!"⁵²

وَ مِنْ ذَلِكَ الرَّوَايَةُ الْمُتَأَخِّرَةُ مِنْ دُعَاءِ الْعَشْرَاتِ وَجَدْنَا إِسْنَادَهَا بِمَا دُونَ مَا قَدَّمْنَاهُ مِنَ الْفَضْلِ وَ كَانَ الْقَصْدُ لَفْظِ الدُّعَاءِ مِنْهَا لِمَا فِيهِ مِنَ الْإِخْتِلَافِ فِي النَّقْلِ وَ هُوَ أَيْضًا مَرْوِيٌّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ عَرَفْنَا [أَنَّهُ] مِنْ جَانِبِ اللَّهِ أَنَّهُ أَرْجَحُ مِنَ الَّذِي قَبْلَهُ

And from that is the report at the end of 'Dua Al-Asharaat'. We found its chain of attribution with what is besides what we have advanced from the merits, and the purpose was wording of the supplication from it, due to what is in it of the differences in the copying, and it is also reported from Al-Husayn^{-asws} Bin Ali^{-asws}, and we knew [that] it was from Allah^{-azwj}'s Side (Revelation) that it was more powerful than the one before it.: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

سُبْحَانَ اللَّهِ بِالْعُدُوِّ وَ الْأَصَالِ سُبْحَانَ اللَّهِ فِي آنَاءِ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ

Glory be to Allah^{-azwj}, **in the morning and evening [13:15]!** Glory be to Allah^{-azwj} in times of the night and ends of the day! **Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17]!**

وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ الْخَبْأَ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ

And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18] He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and like that you would be coming out [30:19]!

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

⁵² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 41 a

Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasool's [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].

سُبْحَانَ رَبِّكَ رَبِّ الْعَرْشِ الْعَظِيمِ سُبْحَانَ ذِي الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْجَبُوتِ سُبْحَانَ الْمَلِكِ الْحَيِّ الْقُدُّوسِ سُبْحَانَ الدَّائِمِ الْقَائِمِ سُبْحَانَ الْحَيِّ الْقَيُّومِ سُبْحَانَ رَبِّيَ الْأَعْلَى سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَهُ وَتَعَالَى وَ سُبْحَانَ اللَّهِ السُّبُّوحِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

Glorious is Your^{-azwj} Lord^{-azwj}, Lord^{-azwj} of the Magnificent Throne! Glorious is Possessor of the kingdom and the Domains! Glorious is Possessor of the Mighty and the Magnificence and the Force! Glorious is the King, the Living, the Holy! Glorious is the Permanent, the Custodian! Glorious is the Living, the Eternal! Glorious is my Lord^{-azwj} the Exalted! Glorious is the most Exalted! Glorious is the Exalted, and Glorious is Allah^{-azwj}, the Glorified, the Holy, Lord^{-azwj} of the Angels and the Spirit!

اللَّهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ

O Allah^{-azwj}! I have come to be in bounties and well-being from You^{-azwj}!

فَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَمِّمْ عَلَيَّ نِعْمَتَكَ وَ عَافِيَتَكَ وَ ارزُقْنِي شُكْرَكَ

So, Send Salawaat, O Allah^{-azwj}, upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Complete upon me Your^{-azwj} bounties and Your^{-azwj} well-being, and Grace me to thank You^{-azwj}!

اللَّهُمَّ بِنُورِكَ اهْتَدَيْتُ وَ بِفَضْلِكَ اسْتَعْنَيْتُ وَ بِنِعْمَتِكَ أَصْبَحْتُ وَ أَمْسَيْتُ ذُنُوبِي بَيْنَ يَدَيْكَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ لَا مَانِعَ لِمَا أَعْطَيْتَ وَ لَا مُعْطِيَ لِمَا مَنَعْتَ أَنْتَ الْجُدُّ لَا يَنْفَعُ ذَا الْجُدِّ مِنْكَ الْجُدُّ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah^{-azwj}! With Your^{-azwj} Noor I am guided, and with Your^{-azwj} Grace I am enriched, and with Your^{-azwj} bounties I come to morning and evening! My sins are in front of You^{-azwj}! I seek Your^{-azwj} Forgiveness and I repent to You^{-azwj}! There is no preventer of what You^{-azwj} Give nor any giver of what You^{-azwj} Prevent! You^{-azwj} are the Revered. The one with the reverence does not benefit. The reverence is from You^{-azwj}! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مَلَائِكَتَكَ وَ حَمَلَةَ عَرْشِكَ وَ جَمِيعَ خَلْقِكَ فِي سَمَاوَاتِكَ وَ أَرْضِكَ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ ص

O Allah^{-azwj}! I Keep You^{-azwj} as Witness and I keep Your^{-azwj} Angels as witness, and bearers of Your^{-azwj} Throne, and entirety of Your^{-azwj} creatures in Your^{-azwj} skies and Your^{-azwj} earth! Surely, You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj} Alone! There is no associate for You^{-azwj}, and that Muhammad^{-sawww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-sawww}!

اللَّهُمَّ اكْتُبْ لِي هَذِهِ الشَّهَادَةَ عِنْدَكَ حَتَّى تُلْقِيَنِيهَا يَوْمَ الْقِيَامَةِ وَ قَدْ رَضِيتَ بِمَا عَنِّي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Write for me these testimonies in Your^{-azwj} Presence until You^{-azwj} Indoctrinate these to me on the Day of Qiyamah and You^{-azwj} are Pleased with these from me. You^{-azwj} are Able upon all things!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا تَصْعَقُ لَكَ السَّمَاوَاتُ كَنَفِيهَا وَ تُسَبِّحُ لَكَ الْأَرْضُ وَ مَنْ عَلَيْهَا

O Allah^{-azwj}! For You^{-azwj} is the Praise, a Praise the skies humble their canopies to You^{-azwj}, and the earth and the ones upon it glorify to You^{-azwj}!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا يَصْعَدُ أَوَّلُهُ وَ لَا يَنْقُذُ آخِرُهُ حَمْدًا يَزِيدُ وَ لَا يَبِيدُ سَرْمَدًا أَبَدًا لَا انْقِطَاعَ لَهُ وَ لَا نَفَادَ حَمْدًا يَصْعَدُ وَ لَا يَنْقُذُ

O Allah^{-azwj}! For You^{-azwj} is the Praise, a Praise its beginning ascends and its end does not deplete, a Praise increasing and not diminishing, perpetual, forever, there being no termination for it nor depletion, a Praise ascending and not depleting!

اللَّهُمَّ لَكَ الْحَمْدُ فِيَّ وَ عَلَيَّ وَ مَعِيَ وَ قَبْلِي وَ بَعْدِي وَ أَمَامِي وَ وَرَائِي وَ خَلْفِي وَ إِذَا مِتُّ وَ فَنَيْتُ

O Allah^{-azwj}! For You^{-azwj} is the Praise in me, and upon me, and with me, and before me, and after me, and in front of me, and beyond me, and behind me, and when I die and perish!

يَا مَوْلَايَ وَ لَكَ الْحَمْدُ بِجَمِيعِ مَحَامِدِكَ كُلِّهَا عَلَى جَمِيعِ نِعَمِكَ كُلِّهَا وَ لَكَ الْحَمْدُ فِي كُلِّ عَرِيقِ سَاكِنٍ وَ عَلَى كُلِّ عَرِيقِ ضَارِبٍ وَ لَكَ الْحَمْدُ عَلَى كُلِّ أُكْلَةٍ وَ شُرْبَةٍ وَ بَطْنِيَّةٍ وَ نَشْطَةٍ وَ عَلَى كُلِّ مَوْضِعِ شَعْرَةٍ

O my Master, and for You^{-azwj} is the Praise with entirety of Your^{-azwj} Praises, all of them, upon entirety of Your^{-azwj} bounties, all of them, and for You^{-azwj} is the Praise in every still veil, and upon every striking vein, and for You^{-azwj} is the Praise upon every food and drink, and impact, and activity, and upon every place of hair!

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الْمَنْ كُلُّهُ وَ لَكَ الْخَلْقُ كُلُّهُ وَ لَكَ الْمُلْكُ كُلُّهُ وَ لَكَ الْأَمْرُ كُلُّهُ وَ بِيَدِكَ الْخَيْرُ كُلُّهُ وَ إِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ عَلَانِيَتُهُ وَ سِرُّهُ وَ أَنْتَ مُنْتَهَى الشَّأْنِ كُلِّهِ

O Allah^{-azwj}! For You^{-azwj} is the Praise, all of it, and for You^{-azwj} is the Conferment, all of it, and for You^{-azwj} is the creation, all of it, and for You^{-azwj} is the Kingdom, all of it, and for You^{-azwj} is the Command, all of it, and in Your^{-azwj} Hand is the good, and to You^{-azwj} return the affairs, all of it, its announced and its secretive, and You^{-azwj} are ultimate of the Glory, all of it!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى جَلْمِكَ بَعْدَ عِلْمِكَ فِيَّ وَ لَكَ الْحَمْدُ عَلَى عَفْوِكَ عَنِّي بَعْدَ قُدْرَتِكَ عَلَيَّ

O Allah^{-azwj}! For You^{-azwj} is the Praise upon Your^{-azwj} Forbearance after Your^{-azwj} Knowledge regarding me, and for You^{-azwj} is the Praise upon Your^{-azwj} Pardoning me after Your^{-azwj} Power over me!

اللَّهُمَّ لَكَ الْحَمْدُ صَاحِبِ الْحَمْدِ وَ وَاثِرِ الْحَمْدِ وَ مَالِكِ الْحَمْدِ وَ وَاثِرِ الْمُلْكِ بَدِيْعِ الْحَمْدِ وَ مُبْتَدِعِ الْحَمْدِ وَ فِي الْعَهْدِ صَادِقِ الْوَعْدِ عَزِيْرِ الْجُنْدِ قَدِيمِ الْمَجْدِ

O Allah^{-azwj}! For You^{-azwj} is the Praise, Master of the Praise, and Inheritor of the Praise, and Owner of the Praise, and Inheritor of the Kingdom, Initiator of the Praise, and Beginner of the Praise, Loyal of the Covenant, Truthful of the Promise, Mighty of the army, Ancient of the Glory!

اللَّهُمَّ لَكَ الْحَمْدُ زَفِيعَ الدَّرَجَاتِ مُجِيبَ الدَّعَوَاتِ مُنْزِلَ الْآيَاتِ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ مُخْرِجَ النُّورِ مِنَ الظُّلُمَاتِ مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتٍ وَ جَاعِلَ الْحَسَنَاتِ دَرَجَاتٍ

O Allah^{-azwj}! For You^{-azwj} is the Praise, Raiser of the ranks, Responder to the supplications, Descender of the signs from above the seven skies, Extractor of the light from the darkness, Replacer of the evil deeds with good deeds, and Maker of the good deeds as ranks!

اللَّهُمَّ لَكَ الْحَمْدُ غَافِرِ الدَّنْبِ وَ قَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا أَنْتَ إِلَيْكَ الْمَصِيرُ

O Allah^{-azwj}! For You^{-azwj} is the Praise, Forgiver of the sin, and Acceptor of the Repentance, Severer of the Punishing, with the Leniency! There is no god except You^{-azwj}, to You^{-azwj} is the destination!

اللَّهُمَّ لَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشَى وَ فِي النَّهَارِ إِذَا تَجَلَّى وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ نُجُومٍ فِي السَّمَاءِ وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ قَطْرَةٍ فِي السَّمَاءِ وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ قَطْرَةٍ نَزَلَتْ مِنَ السَّمَاءِ وَ لَكَ الْحَمْدُ عَدَدَ كُلِّ قَطْرَةٍ فِي الْبِحَارِ

O Allah^{-azwj}! For You^{-azwj} is the Praise in the night when it covers, and in the day when it brightens, and for You^{-azwj} is the Praise the number of every star in the sky, and for You^{-azwj} is the Praise the number of every drop in the sky, and for You^{-azwj} is the Praise the number of every drop descending from the sky, and for You^{-azwj} is the Praise the number of every drop in the oceans!

وَ لَكَ الْحَمْدُ عَدَدَ الشَّجَرِ وَ الْوَرَقِ وَ التَّرْبِ وَ الْمَدَرِ وَ الْحَصَى وَ الْجِنَّ وَ الْإِنْسِ وَ الطَّيْرِ وَ الْبَهَائِمِ وَ السَّبَاعِ وَ الْأَنْعَامِ وَ الْهَوَامِّ وَ لَكَ الْحَمْدُ عَدَدَ مَا عَلَى وَجْهِ الْأَرْضِ وَ تَحْتَ الْأَرْضِ وَ مَا فِي الْهَوَاءِ وَ السَّمَاءِ وَ لَكَ الْحَمْدُ عَدَدَ مَا أَحْصَى كِتَابُكَ وَ أَحَاطَ بِهِ عِلْمُكَ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ أَبَدًا

And for You^{-azwj} is the Praise the number of trees, and the leaves, and the soil, and the mud, and the pebbles, and the Jinn, and the humans, and the birds, and the beasts, and the predators, and the livestock, and the vermin; and for You^{-azwj} is the Praise the number of what is upon surface of the earth, and beneath the ground, and whatever is in the air and the sky; and for You^{-azwj} is the Praise the number of what Your^{-azwj} Book has enumerated, and Your^{-azwj} Knowledge Encompasses with! Abundant Praise, goodly, Blessings in it, for ever!

تُمْ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ مُجِيبِي وَ يُبِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ

Then you should say, 'I testify that there is no god except Allah^{-azwj} Alone! There is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and He^{-azwj} Causes to die, and He^{-azwj} is Alive and does not die! The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!' – ten times.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ عَشْرَ مَرَّاتٍ

'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, and I repent to Him^{-azwj}!' – ten times.

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانَ يَا رَحْمَانَ يَا رَحْمَانَ يَا رَحْمَانَ يَا رَحِيمَ يَا رَحِيمَ يَا رَحِيمَ يَا حَنَّانَ يَا حَنَّانَ يَا حَنَّانَ يَا مَنَّانَ يَا مَنَّانَ يَا حَيُّ يَا قَيُّوْمُ كُلُّ وَاحِدٍ عَشْرَ مَرَّاتٍ

‘O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! O Affectionate! O Affectionate! O Bestower! O Bestower! O Living! O Eternal!’ – each one ten times!

يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عَشْرَ مَرَّاتٍ

‘O Initiator of the skies and the earth! O with the Majesty and the Benevolence!’ – ten times.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَشْرَ مَرَّاتٍ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful!’ – ten times.

يَا لَا إِلَهَ إِلَّا أَنْتَ عَشْرَ مَرَّاتٍ

‘O there is no god except You^{-azwj}!’ – ten times.

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ

‘Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!’ – ten times.

آمِينَ آمِينَ عَشْرَ مَرَّاتٍ

‘Ameen! Ameen!’ – ten times.

ثُمَّ تَسْأَلُ حَوَائِجَكَ كُلَّهَا بَعْدَهُ لِدُنْيَاكَ وَآخِرَتِكَ نَجَابٌ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then ask Your^{-azwj} needs, all of them after it, for your world and your Hereafter, you will be Answered if Allah^{-azwj} the Exalted so Desires!’⁵³

ق، الكتاب العتيق الغروي روى أبو الجارود عن جابر الجعفي عن محمد بن علي عن علي بن الحسين عن أبيه الحسين بن علي صلوات الله عليهم أجمعين قال قال مولانا أمير المؤمنين صلوات الله عليه يا نبي إنه لا بُدَّ أن تُضَيَّ مَقَادِيرُ اللَّهِ وَ أَحْكَامُهُ عَلَى مَنْ أَحَبَّ

(The book) ‘Al Kitab Al Ateeq’ of Al Garwy –

‘It is reported by Abu Al-Jaroud, from Jabir Al-Jufy, from Muhammad Bin Ali^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all, said: ‘Our Master Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘O my^{-asws} son^{-asws}! Surely, there is no escape from implementation of Determinations of Allah^{-azwj} and His^{-azwj} Judgments upon the one He^{-azwj} Loves!’

⁵³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 41 b

وَ سَأَقِ الْحَدِيثَ مِثْلَ مَا مَرَّ إِلَى قَوْلِهِ فَعَاهِدْنِي يَا بُنَيَّ أَنْ لَا تُعَلِّمَ هَذَا الدُّعَاءَ أَحَدًا سِوَى أَهْلِ بَيْتِكَ وَ شِيعَتِكَ وَ مَوَالِيكَ فَإِنَّكَ إِنْ لَمْ تَفْعَلْ ذَلِكَ وَ عَلَّمْتَهُ كُلَّ أَحَدٍ طَلَبُوا الْحَوَائِجَ إِلَى رَبِّهِمْ فِي كُلِّ نَحْوٍ وَ قَضَاهُ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ

And he^{-asws} continued the Hadeeth similar to what has passed up to his^{-asws} words: ‘Make a pact with me^{-asws}, O my^{-asws} son^{-asws}, that you^{-asws} will not teach this supplication to anyone besides people of your^{-asws} Household, and to your^{-asws} Shias, and to your^{-asws} friends, for if you^{-asws} don’t do that and do teach it to every one, they will seek their needs to their Lord^{-azwj} in every area, and Allah^{-azwj} Mighty and Majestic will Fulfil it for them!

فَإِنَّ أَحَبُّ أَنْ يُيَمَّ اللَّهُ مَا أَنْتُمْ عَلَيْهِ فَتُحْشَرُونَ وَ لَا خَوْفٌ عَلَيْكُمْ وَ لَا أَنْتُمْ تَحْزَنُونَ وَ لَا تَدْعُو بِهِ إِلَّا وَ أَنْتَ طَاهِرٌ وَ وَجْهَكَ مُسْتَقْبِلُ الْقِبْلَةِ ثُمَّ ذَكَرَ الدُّعَاءَ مِثْلَ الثَّانِي.

I^{-asws} would love it if Allah^{-azwj} would Complete what you all are upon, so you will be Resurrected and there will neither be fear upon you nor will you be grieving, and do not supplicate with it except and you are clean, and your face is facing the Qiblah!’ – then he^{-asws} mentioned the supplication like the second one”⁵⁴

42- ق، الكتاب العتيق الغروي دُعَاءٌ وَ اسْتِعْفَاؤُ اللَّهْمَّ إِنِّي أَرْجُو فَضْلَكَ وَ لَا أَرْجُو عَمَلِي وَ لَا أَخْشَى ظُلْمَكَ وَ أَخْشَى جَرِيرَتِي عَلَى نَفْسِي اللَّهْمَّ فَارْتَجَاءُ لِمَا قَبْلَكَ وَ الْخَشْيَةُ لِمَا قَبْلِي

(The book) ‘Al Kitab Al Ateeq’ of Al Garwy –

A supplication and seeking Forgiveness – ‘O Allah^{-azwj}! I hope for Your^{-azwj} Grace and I do not hope on my works, and I do not fear Your^{-azwj} Injustice and I fear my crimes upon myself! O Allah^{-azwj}! The hope is for what is with You^{-azwj} and the fear is for what is with me!

اللَّهُمَّ فَلَا يَغْلِبُ إِحْسَانَكَ صِعْرَ قُدْرَتِي اللَّهْمَّ إِنَّكَ تَفَضَّلْتَ عَلَيَّ بِعِلْمٍ أَوْيْتُ بِهِ كَثِيرًا مِنْ مَصَالِحِي وَ حَوَائِجِي فَكَمِّلْ بِالْعَوْنِ وَ التَّوْفِيقِ مَا قَصُرَ عَنْهُ عَمَلِي وَ طَاقَتِي

O Allah^{-azwj}! Do not let the smallness of my worth overcome Your^{-azwj} Favours! O Allah^{-azwj}! You^{-azwj} have Grace upon me with knowledge that I have been Given a lot from my betterment and my needs, so Perfect it with the Assistance and the Inclination what my works and my endurance has been deficient from!

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ بَصِيرَةٍ وَ نِقَادَ عَزِيمَةٍ وَ اسْتَوْهَبُكَ سُلْطَانًا عَلَى نَفْسِي وَ بَصِيرَةً فِي أَمْرِي وَ الشِّفَاءَ مِنْ أَمْرَاضِ جِسْمِي وَ قَلْبِي

O Allah^{-azwj}! I ask You^{-azwj} for excellent insight and strong determination, and I seek Your^{-azwj} Bestowing authority upon myself and insight into my affairs, and the healing from sicknesses of my body and my heart!

اللَّهُمَّ لَا تَتْرُكْنِي وَ نَفْسِي فَإِنِّي أضعُفُ عَنْهَا وَ أعْيِي عَلَيْهَا بِعِصْمَةٍ مِنْكَ وَ تَوْفِيقٍ اللَّهْمَّ إِنِّي أضعُفُ عَنْ مُلْكِ نَفْسِي فَكَيْفَ أصِلُّ بِعِزِّ مَعُونَتِكَ قَدْرَهُ عَلَى عِبُودِي

⁵⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 41 c

O Allah-azwj! Do not Neglect me and my soul for I am too weak from it, and Assist me upon it with Fortification from You-azwj and Inclination! O Allah-azwj! I am too weak from controlling myself, so how can I achieve control over my faults without Your-azwj Assistance?

اللَّهُمَّ فَاطْفُ لِي فِي جَمِيعِ أَمْرِي وَلَا تَكْلِبْ لِي إِلَى حَوْلِي وَأَحْسِنْ لِي فِي دُنْيَايَ وَآخِرَتِي اللَّهُمَّ إِنِّي أُرِيدُ الْخَيْرَ وَبِصْعَبِ عَلَيَّ فَعَلُهُ فَأَعِظِي عَلَيَّ وَوَقِّفِي لَهُ
وَ أَكْرَهُ النَّشْرَ وَ يَجِدُنِي هَوَايَ إِلَيْهِ فَأَعْصِمْنِي مِنْهُ

O Allah-azwj! Be Gentle to me in entirety of my affairs and do not Allocate me to my own might, and be excellent to me in my world and my Hereafter! O Allah-azwj! I want the goodness and its action is difficult upon me, so Assist me upon it and Harmonise me for it, and I dislike the evil and my whims are pulling me to it, so Fortify me from it!

اللَّهُمَّ إِنَّكَ تَفَضَّلْتَ عَلَيَّ بِمَا عَلِمْتَ بِهِ صَلَاحِي وَمَا أَسْأَلُكَ وَلَا اسْتَحَقَّقْتُهُ مِنْكَ فَلَا يَمْنَعُكَ عَنِّ إِجَابَتِي تَفْصِيرِي عَنِ اسْتِحْقَاقِ مَا أَسْأَلُكَ فِيهِ كَمَا لَمْ
يَمْنَعُكَ مِنِّ ابْتِدَائِي بِالْإِحْسَانِ أَلَيْ مُسْتَحِقُّ لَهُ

O Allah-azwj! You-azwj have Graced upon me with what You-azwj Know of my betterment, and I did not ask You-azwj nor do I deserve it from You-azwj! Do not let my deficiency of deserving it prevent You-azwj from Answering me of what I am asking regarding it just as my deserving of it did not prevent You-azwj from Initiating with the Favours!

اللَّهُمَّ إِنَّ الْمَخْلُوقَ يَأْمُلُ الْمَخْلُوقَ فَيَبْلِغُهُ أَمَلَهُ فِيمَا مَلَكَ وَ قَدْ أَمَلْتُكَ وَ أَنْتَ الْحَالِقُ فَيَبْلِغُنِي أَمَلِي فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّكَ مَالِكُهُمَا

O Allah-azwj! The created being places hope in the created being, so he reaches his hopes in what he owns, and I have hoped to You-azwj, and You-azwj are the Creator, so Make me reach my hopes in the world and the Hereafter, for You-azwj are the Owner of both!

اللَّهُمَّ إِنَّ الْمَخْلُوقَ يَسْأَلُ الْمَخْلُوقَ فَيَجُودُ عَلَيْهِ بِمَا يَنْقُصُ مِنْ قُدْرَتِهِ وَ قَدْ سَأَلْتُكَ فِيمَا لَا يَنْقُصُ مِنْ قُدْرَتِكَ فَجُدْ عَلَيَّ بِهِ

O Allah-azwj! The created being asks the created being, so he is generous upon him with what reduces him of his power, and I have asked You-azwj regarding what does not reduce from Your-azwj Power, so be Generous upon me with it!

اللَّهُمَّ إِنَّ الْمَخْلُوقَ يَغْفُو عَمَّا يَضُرُّهُ مِنَ مَخْلُوقٍ مِثْلِهِ فَاعْفُ لِي عَمَّا لَا يَضُرُّكَ مِنْ فِعْلِهِ

O Allah-azwj! The created being pardons of what has harmed him from a created being like him. Pardon me of what does not harm You-azwj from its action!

اللَّهُمَّ إِنَّ الْعَبْدَ يُعْتِقُ عِبِيدَهُ وَ أَنْتَ الْمَوْلَى وَ أَنَا عَبْدُكَ فَاعْتِقْ رَقَبَتِي مِنَ النَّارِ

O Allah-azwj! The servant liberates his slaves and You-azwj are the Master and I am Your-azwj slave, so Liberate my neck from the Hellfire!

اللَّهُمَّ إِنَّ الْكَرِيمَ يُتَوَسَّلُ إِلَيْهِ بِالْإِحْسَانِ وَ يُتَوَجَّهُ بِهِ عِنْدَهُ وَ لَا أَجْدُ أَكْرَمَ مِنْكَ وَ لَا إِحْسَانَ أَعْظَمَ مِنْ إِحْسَانِكَ وَ أَنَا أَتَوَسَّلُ إِلَيْكَ بِتَبَاتُحِ إِحْسَانِكَ وَ تَوَالِي
نِعْمِكَ عَلَيَّ

Majestic! By the Name, the most Praised, the worshipped, the deserving of these upon the prosperity and the harm!

بِسْمِ الْمَدْكُورِ فِي الشَّدَّةِ وَالرَّخَاءِ بِاسْمِ الْمُتَهَيِّمِ الْمَجْتَبَرِ بِاسْمِ الْخَنَّانِ الْمَنَّانِ بِاسْمِ الْعَزِيزِ عَنْ غَيْرِ تَعَزُّرٍ وَالْقَدِيمِ مِنْ غَيْرِ تَقَادُرٍ بِاسْمِ الَّذِي لَمْ يَزَلْ وَلَا يَزَالُ بِاسْمِ مَنْ يَزِيلُ وَلَا يَزُولُ

By the Name mentioned during the adversity and the prosperity! By the Name, the Dominant, the Subduer! By the Name, the Affectionate, the Bestower! By the Name, the Mighty from without having been strengthened, and the Ancient from without having been pre-determined! By the Name Which did not cease nor will cease to be! By the Name of One Who Causes the declines and He^{-azwj} does not decline!

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا إِلَهَ إِلَّا اللَّهُ إلهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْمُشْرِكُونَ

In the Name of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal! There is no god except Allah^{-azwj}, One God^{-azwj} and we are submitting to Him^{-azwj}! There is no god except Allah^{-azwj}, and we do not worship except Him^{-azwj}, being sincere to Him^{-azwj} in the religion, and even if the Polytheists dislike it!

لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَرَبُّ آبَائِنَا الْأَوْلِيَاءِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no god except Allah^{-azwj}, our Lord^{-azwj} and Lord^{-azwj} of our forefathers^{-asws}, the former ones! There is no god except Allah^{-azwj} Alone, Alone! He^{-azwj} Fulfilled His^{-azwj} Promise and Helped His^{-azwj} servant and Defeated the confederates Alone!

فَلَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَزِيزُ الْحَكِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْغَفُورُ الرَّحِيمُ لَا إِلَهَ إِلَّا اللَّهُ مَلِكُ يَوْمِ الدِّينِ

For Him^{-azwj} is the Kingdom, and He^{-azwj} is Able upon all things! There is no god except Allah^{-azwj}, Lord^{-azwj} of the worlds! There is no god except Allah^{-azwj} the Exalted, the Magnificent! There is no god except Allah^{-azwj} the Mighty, the Wise! There is no god except Allah^{-azwj} the Forgiver, the Merciful! There is no god except Allah^{-azwj} King of the Day of Religion (Reckoning)!

لَا إِلَهَ إِلَّا اللَّهُ لَمْ يَزَلْ وَلَا يَزَالُ لَا إِلَهَ إِلَّا اللَّهُ الْخَالِقُ لِلْخَيْرِ وَالشَّرِّ لَا إِلَهَ إِلَّا اللَّهُ خَالِقُ الْجَنَّةِ وَالنَّارِ لَا إِلَهَ إِلَّا اللَّهُ الْأَخَذُ الصَّمَدُ الْفَرْدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

There is no god except Allah^{-azwj}, He^{-azwj} did not cease not will cease to be! There is no god except Allah^{-azwj} the Creator of the good and the evil! There is no god except Allah^{-azwj} Creator of the Paradise and the Hellfire! There is no god except Allah^{-azwj} the First, the Solid, the Individual Who, **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

لَا إِلَهَ إِلَّا اللَّهُ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُتَكَبِّرُ الْمُبْتَكِرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

There is no god except Allah^{-azwj}, **Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22] He is Allah. There is no god except He; the King, the Holy, the Giver of**

peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23]!

لَا إِلَهَ إِلَّا اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ لَا إِلَهَ إِلَّا اللَّهُ وَالْكَبِيرَاءُ رِدَاؤُهُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ

There is no god except Allah^{-azwj}, **He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24]!** There is no god except Allah^{-azwj}, and the Greatness is His^{-azwj} Robe! There is no god except Allah^{-azwj} the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Magnificent!

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْقَائِمُ لَا إِلَهَ إِلَّا اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِينَ لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْأَحَدُ لَا إِلَهَ إِلَّا اللَّهُ الْفَرْدُ الْوَحِيدُ لَا إِلَهَ إِلَّا اللَّهُ الْمُتَوَحِّدُ بِالصَّمَدِيَّةِ لَا إِلَهَ إِلَّا اللَّهُ الْمُتَفَرِّدُ بِالْوَحْدَانِيَّةِ

There is no god except Allah^{-azwj}, the King, the Truth, the Manifest! There is no god except Allah^{-azwj} Noor of the skies and the earths! There is no god except Allah^{-azwj} the One, the First! There is no god except Allah^{-azwj} the Individual, the Single! There is no god except Allah^{-azwj} the Unique with the Uniqueness! There is no god except Allah^{-azwj} the Individualised with the Oneness!

لَا إِلَهَ إِلَّا اللَّهُ الْأَوَّلُ لَا بَأُولِيَّةَ لَا إِلَهَ إِلَّا اللَّهُ الْآخِرُ بِلَا نَهَائَةٍ لَا إِلَهَ إِلَّا اللَّهُ الْقَدِيمُ بِلَا غَايَةٍ لَا إِلَهَ إِلَّا اللَّهُ لَا صِدْقَ لَهُ وَلَا نِدَّ وَلَا مِثْلَ لَا إِلَهَ إِلَّا اللَّهُ لَا كُفُوَ لَهُ وَلَا شَبِيهَ وَلَا شَرِيكَ

There is no god except Allah^{-azwj} the First, not by firstness! There is no god except Allah^{-azwj} the Last without end point! There is no god except Allah^{-azwj} the Ancient without a peak! There is no god except Allah^{-azwj}, there is no opponent to Him^{-azwj} nor any equal, nor likeness! There is no god except Allah^{-azwj}, there is neither a match for Him^{-azwj}, nor resemblance, nor associate!

لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ لَا إِلَهَ إِلَّا اللَّهُ كَمَا هَلَّلَ شَيْءٌ وَكَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَكَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَعِزِّ جَلَالِهِ

There is no god except Allah^{-azwj}, there isn't anything like Him^{-azwj} and He^{-azwj} is the Hearing, the Seeing! There is no god except Allah^{-azwj} just as anything extols His^{-azwj} Oneness, and just as Allah^{-azwj} Loves His^{-azwj} Oneness to be extolled, and just as is befitting for the Honour of His^{-azwj} Face and Might of His^{-azwj} Majesty!

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and Causes to die, and He^{-azwj} is Alive, not dying! The goodness is in His^{-azwj} Hand and He^{-azwj} is Able upon all things!

سُبْحَانَ مَنْ لِيهِ الْأَمْرُ مِنْ قَبْلُ وَ مَنْ يَعْدُ سُبْحَانَ مَنْ لَا تُحْصَى نِعْمُهُ وَ لَا تُعَدُّ أَيَادِيهِ سُبْحَانَ مَنْ فِي مَنِّهِ أَنْتَقَلَبُ وَ يَعْمُوهُ أَثِقُ وَ إِلَى حُكْمِهِ أَسْكُنُ سُبْحَانَ الْجَمِيلِ الْعَادَةِ وَ الْبَلَاءِ مُسْتَحَقِّ الشُّكْرِ وَ النَّاءِ

Glorious is the One, for Allah^{-azwj} is the Command from before, and from after! Glorious is the One Whose bounties cannot be counted nor can His^{-azwj} Favours be enumerated! Glorious is the One I turn in His^{-azwj} Conferment, and I trust in His^{-azwj} Pardon, and I am reassured to His^{-azwj} Judgment! Glorious is the Beautiful of the norm, and the affliction, deserving to be thanked and to be lauded!

سُبْحَانَ مَنْ إِلَيْهِ الرَّغْبَةُ وَ مِنْهُ الْحَوْفُ وَ الرَّهْبَةُ سُبْحَانَ الرَّافِعِ الْوَاضِعِ سُبْحَانَ الْمُعْطِي الْمَانِعِ سُبْحَانَ مَنْ لَا تُدْرِكُهُ الصِّقَاتُ وَ لَا تَبْلُغُهُ الْأَوْقَاتُ سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَ الْعَظَمَةِ وَ الْجَبْرُوتِ

Glorious is the One to Him^{-azwj} is the desire, and from Him^{-azwj} is the fear and the awe! Glorious is the Raiser, the Dropper! Glorious is the Giver, the Preventer! Glorious is the One the descriptions cannot realise nor do the timings reach! Glorious is the One with the Kingdom and the Domains! Glorious is the One with the Might and the Magnificence and the Force!

سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَ تَعَالَى سُبْحَانَ الْوَاحِدِ الَّذِي لَا إِلَهَ غَيْرُهُ سُبْحَانَ الْقَدِيمِ الَّذِي لَا بَدَأَ لَهُ سُبْحَانَ الْعَالِمِ بَعْدَ تَعْلِيمِ سُبْحَانَ مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا سُبْحَانَ الْوَاحِدِ الْأَحَدِ سُبْحَانَ الْبَاعِثِ الْوَارِثِ

Glorious is the King, the Living Who does not die! Glorious is the most Exalted, Glorious and Exalted! Glorious is the One Who there is no god other than Him^{-azwj}! Glorious is the Ancient Who there is no beginning for Him^{-azwj}! Glorious is the Knower without learning! Glorious is the One Encompassing all things in Knowledge! Glorious is the One, the First! Glorious is the Resurrector, the Inheritor!

سُبْحَانَ الْحَقِّ الْمُبِينِ سُبْحَانَ الَّذِي يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ سُبْحَانَ ذِي الْجَلَالِ وَ الْإِكْرَامِ سُبْحَانَ ذِي الْفَوَاضِلِ وَ النَّعَمِ الْجِسَامِ الْعِظَامِ سُبْحَانَ الَّذِي لَا يَبْلُغُ الْأَعْمَالُ شُكْرَهُ وَ لَا تَصِفُ الْأَلْسُنُ قُدْرَهُ وَ لَا تُحِيطُ بِكُنْهِ صِفَتِهِ وَ لَا تَهْتَدِي الْقُلُوبُ بِجَمِيعِ نَعْتِهِ

Glorious is the Truth, the Manifest! Glorious is the One Who Revives the bones and these have decayed! Glorious is the One with the Majesty and the Benevolence, with the Graciousness and the immense bounties, the might! Glorious is the One Who the deeds cannot reach thanking Him^{-azwj}, nor can the tongues describe His^{-azwj} Power, nor can the essence of His^{-azwj} description can be encompassed, nor can the hearts be guided with entirety of His^{-azwj} bounties!

سُبْحَانَ الْمَلِكِ ذِي الْعِزَّةِ الشَّامِخِ وَ السُّلْطَانِ الْبَاذِخِ وَ الْمَجْدِ الْكَامِلِ وَ الْعَطَاءِ الْفَاضِلِ وَ الْفَضْلِ السَّابِغِ سُبْحَانَ الْمُجْمَلِ الْمُحْسِنِ سُبْحَانَ الْمُنْعَمِ الْمُفْضِلِ سُبْحَانَ ذِي الْجَلَالِ وَ الْإِكْرَامِ

Glorious is the King with the Lofty Might, and the Supreme Authority, and the Perfect Glory, and the Gracious awards, and the abundant Grace! Glorious is the Beautifier, the Favourer! Glorious is the Bestower, the Gracious! Glorious is the Possessor of the Majestic and the Benevolence!

سُبْحَانَ اللَّهِ أَنَاءَ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ سُبْحَانَ اللَّهِ بِالْعُدْوِ وَ الْأَصَالِ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُخْرِجُ الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ

Glory be to Allah^{-azwj} in times of the night and ends of the day! Glory be to Allah^{-azwj}, ***in the morning and evening [13:15] Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18] He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and like that you would be coming out [30:19].***

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasool's [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].

سُبْحَانَ اللَّهِ كَمَا يَنْبَغِي لَهُ مِنَ التَّسْبِيحِ وَكَمَا هُوَ أَهْلُهُ وَمُسْتَحِقُّهُ عَلَى مَا أَحَبَّ وَرَضِيَ وَبِكُلِّ مَا أَبْلَى وَأَعْطَى

Glorious is Allah^{-azwj} just as is befitting for Him^{-azwj} from the glorifications, and just as He^{-azwj} is rightful of, and deserving it upon what He^{-azwj} Loves and is Satisfied, and with all what He^{-azwj} has Bestowed and Granted!

سُبْحَانَ اللَّهِ الَّذِي عَلَا فَدَنَا وَسَمِعَ وَرَأَى وَعَلِمَ وَأَخْصَى وَقَدَّرَ وَقَضَى وَأَنْفَقَ مَا شَاءَ وَأَعْتَى وَأَقْفَى وَأَمَاتَ وَأَحْيَا وَهُوَ بِالْمُنْظَرِ الْأَعْلَى رَبِّ الْأَخِرَةِ وَالْأُولَى

Glorious is Allah^{-azwj} Who is Exalted and is approachable, and Hears, and Sees, and Knows, and Counts, and Determines, and Decrees, and Implements whatever He^{-azwj} Deserves, and Enriches, and Saves, and Causes to die, and Causes to live, and He^{-azwj} is with the Exalted Scenario, Lord^{-azwj} of the Hereafter and the former (world)!

سُبْحَانَ الَّذِي لَا عِدْلَ لَهُ وَلَا نِدَّ وَلَا ضِدَّ وَلَا وِلْدَ وَلَا كُفُوَ وَلَا صَاحِبَةَ وَلَا شِبْهَ وَلَا نَظِيرَ وَلَا شَرِيكَ وَلَا إِلَهَ غَيْرُهُ تَعَالَى وَجَلَّ عَمَّا يُشْبَهُهُ الظَّالِمُونَ غُلُوًّا كَبِيرًا

Glorious is the One Who there is neither any equal for Him^{-azwj}, nor rival nor opponent, nor son, nor match, nor female companion, nor likeness, nor peer, nor associate, nor god apart from Him^{-azwj}! Exalted and Majestic is He^{-azwj} from what the unjust ones are saying, Exalted, Great!

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَهْلَ الْجَبُرُوتِ وَالْعِزَّةِ اللَّهُ أَكْبَرُ وَلِيُّ الْغَيْثِ وَالرَّحْمَةِ اللَّهُ أَكْبَرُ مَلِكُ الدُّنْيَا وَالْآخِرَةِ اللَّهُ أَكْبَرُ عَظِيمُ الْمَلَكُوتِ اللَّهُ أَكْبَرُ شَدِيدُ الْجَبُرُوتِ اللَّهُ أَكْبَرُ عَزِيزُ الْقُدْرَةِ لَطِيفٌ لِمَا يَشَاءُ

Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, rightful of the Force and the Might! Allah^{-azwj} is Greatest, Guardian of the Rain and the Mercy! Allah^{-azwj} is Greatest, King of the world and the Hereafter! Allah^{-azwj} is Greatest, Magnificent of the Domains! Allah^{-azwj} is Greatest, Intense of the Force! Allah^{-azwj} is Greatest, Mighty of the Power, Gentle to whatever He^{-azwj} Desires!

اللَّهُ أَكْبَرُ مُدَبِّرُ الْأُمُورِ اللَّهُ أَكْبَرُ يُجِيبُ الْعِظَامَ وَهِيَ رَمِيمٌ اللَّهُ أَكْبَرُ مُبْدِئُ الْحَقِيقَاتِ اللَّهُ أَكْبَرُ مُعْلِنُ السَّرَائِرِ اللَّهُ أَكْبَرُ أَوَّلُ كُلِّ شَيْءٍ وَآخِرُهُ اللَّهُ أَكْبَرُ بَدِيعُ كُلِّ شَيْءٍ وَمُنْتَهَاهُ اللَّهُ أَكْبَرُ مُدْرِكُ كُلِّ شَيْءٍ وَمَصِيرُهُ إِلَيْهِ

Allah^{-azwj} is Greatest, Manager of the affairs! Allah^{-azwj} is Greatest, Reviver of the bones and these have crumbled! Allah^{-azwj} is Greatest Manifester of the hidden matters! Allah^{-azwj} is Greatest, Revealer of the secrets! Allah^{-azwj} is Greatest, First of every thing and its last! Allah^{-azwj} is Greatest, Initiator of all things and its ultimate! Allah^{-azwj} is Greatest, Realiser of all things and their destination is to Him^{-azwj}!

اللَّهُ أَكْبَرُ خَالِقُ كُلِّ شَيْءٍ وَ مَوْلَاهُ اللَّهُ أَكْبَرُ أَمَامَ كُلِّ شَيْءٍ وَ خَلَفَ كُلِّ شَيْءٍ اللَّهُ أَكْبَرُ مُبْتَدِئُ كُلِّ شَيْءٍ وَ وَارِثُهُ اللَّهُ أَكْبَرُ بَدءُ كُلِّ شَيْءٍ وَ مُعِيدُهُ اللَّهُ أَكْبَرُ زَارِقُ كُلِّ شَيْءٍ وَ مُعِينُهُ اللَّهُ أَكْبَرُ رَبُّ كُلِّ شَيْءٍ وَ مُخْصِيهِ

Allah^{-azwj} is Greatest, Creator of all things and its Master! Allah^{-azwj} is Greatest, in front of all things and behind all things! Allah^{-azwj} is Greatest, Beginner of all things and its Inheritor! Allah^{-azwj} is Greatest, Initiator of all things and its repeater! Allah^{-azwj} is Greatest, Sustainer of all things and its Helper! Allah^{-azwj} is Greatest, Lord^{-azwj} of all things and its Counter!

اللَّهُ أَكْبَرُ رَبُّ كُلِّ شَيْءٍ وَ مُنْجِيهِ اللَّهُ أَكْبَرُ لَمْ يَكُ قَبْلَهُ شَيْءٌ اللَّهُ أَكْبَرُ كُلُّ شَيْءٍ بِيَدِهِ اللَّهُ أَكْبَرُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ اللَّهُ أَكْبَرُ لَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ اللَّهُ أَكْبَرُ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدَّلِّ وَ كَبْرُهُ تَكْبِيرًا

Allah^{-azwj} is Greatest, Lord^{-azwj} of all things and its success! Allah^{-azwj} is Greatest, there was nothing before Him^{-azwj}! Allah^{-azwj} is Greatest, all things are in His^{-azwj} Hand! Allah^{-azwj} is Greatest, all things will be destroyed except His^{-azwj} Face! Allah^{-azwj} is Greatest, He^{-azwj} does not do what other's desire! Allah^{-azwj} is Greatest, He^{-azwj} neither took a female companion nor a son, **and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111]!**

اللَّهُ أَكْبَرُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ اللَّهُ أَكْبَرُ مُكَبَّرًا مُعْظَمًا مُقَدَّسًا كَبِيرًا اللَّهُ أَكْبَرُ وَ لَا شَرِيكَ لَهُ فِي تَكْبِيرِي إِيَّاهُ بَلْ أَقُولُ مُخْلِصًا وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ حَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

Allah^{-azwj} is Greatest! He^{-azwj} **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!** Allah^{-azwj} is Greatest, greatly exclaimed, greatly revered, greatly sanctified, Great! Allah^{-azwj} is Greatest, and there is no associate for Him in my extolling His^{-azwj} Greatness, but I am saying sincerely, **I turn my face towards the One Who Originated the skies and the earth, being upright,- submitting - and I am not from the associaters' [6:79]!**

اللَّهُ أَكْبَرُ لَا يَدُّ لَهُ وَ لَا ضِدُّ وَ لَا شَبِيهَةٌ وَ لَا شَرِيكٌ ذُو الْجَلَالِ وَ الْإِكْرَامِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قُوَّةُ كُلِّ ضَعِيفٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عَزَّ كُلِّ دَلِيلٍ

Allah^{-azwj} is Greatest! There is neither rival for Him^{-azwj}, nor opponent, nor resemblance, nor associate! Possessor of the Majesty and the Benevolent! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent! There is neither might nor strength except with Allah^{-azwj}, Strength of every weak one! There is neither might nor strength except with Allah^{-azwj}, Might of every humble!

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ غَنَى كُلِّ فَقِيرٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَرَجَ كُلِّ مَكْرُوبٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلِيَ كُلِّ نِعْمَةٍ وَصَاحِبِ كُلِّ حَسَنَةٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ كَاشِفِ كُلِّ كُزْبَةٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْمُطَّلِعِ عَلَى كُلِّ خَفِيَّةٍ

There is neither might nor strength except with Allah^{-azwj}, Enricher of every poor! There is neither might nor strength except with Allah^{-azwj}, Reliever of every distressed! There is neither might nor strength except with Allah^{-azwj} Guardian of every bounty and Master of every good deed! There is neither might nor strength except with Allah^{-azwj}, Remover of every distress! There is neither might nor strength except with Allah^{-azwj}, the Noticer upon every hidden matter!

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْمُحِيطِ بِكُلِّ سَرِيَّةٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الشَّاهِدِ لِكُلِّ نَجْوَى لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّطِيفِ بِعِبَادِهِ عَلَى فَرْهِمِهِ وَ غِنَاةِ عَنْهُمْ وَ مَلَكِيَةِ إِيَّاهُمْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَفْوِيضاً إِلَى اللَّهِ وَ لَجْأً إِلَيْهِ

There is neither might nor strength except with Allah^{-azwj}, the Encompasser of every secret! There is neither might nor strength except with Allah^{-azwj}, the Witness of every whisper! There is neither might nor strength except with Allah^{-azwj}, the Gentle with His^{-azwj} servants upon their poverty and their Enricher, and Controller of theirs! There is neither might nor strength except with Allah^{-azwj}, delegating to Allah^{-azwj} and sheltering to Him^{-azwj}!

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اعْتِزَّازاً وَ تَوَكُّلاً عَلَيْهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اسْتِغَاثَةً بِاللَّهِ وَ غِنَاءً عَنِ كُلِّ أَحَدٍ سِوَاهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَمَسُّكاً بِاللَّهِ وَ اعْتِصَاماً بِحَبْلِهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ الْحَلِيمِ الْكَرِيمِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

There is neither might nor strength except with Allah^{-azwj}, being strengthened and relying upon Him^{-azwj}! There is neither might nor strength except with Allah^{-azwj}, crying out for help with Allah^{-azwj}, and needless from every one besides Him^{-azwj}! There is neither might nor strength except with Allah^{-azwj}, adhering with Allah^{-azwj} and holding on to His^{-azwj} rope! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, the Forbearing, the Benevolent, the Beneficent, the Merciful Who, there isn't anything like Him^{-azwj}, and He^{-azwj} is the Hearing, the Seeing!

مَا شَاءَ اللَّهُ تَضَرُّعاً إِلَى اللَّهِ وَ إِخْلَاصاً لَهُ مَا شَاءَ اللَّهُ اسْتِجَابَةً إِلَى اللَّهِ وَ عِبَادَةً لَهُ مَا شَاءَ اللَّهُ تَوَجُّهاً إِلَى اللَّهِ وَ إِقْرَاراً بِهِ مَا شَاءَ اللَّهُ إِحْسَاحاً عَلَى اللَّهِ وَ فَاقَةً إِلَيْهِ مَا شَاءَ اللَّهُ اسْتِغَاثَةً إِلَى اللَّهِ وَ حُسْنَ ظَنٍّ بِهِ مَا شَاءَ اللَّهُ حُضُوعاً لَهُ وَ ذُلًّا مَا شَاءَ اللَّهُ حُضُوعاً وَ تَلَطُّفاً وَ اعْتِمَاداً عَلَيْهِ

Whatever Allah^{-azwj} Desires, beseeching to Allah^{-azwj} and being sincere to Him^{-azwj}! Whatever Allah^{-azwj} Desires, compliant to Him^{-azwj} and worshipping to Him^{-azwj}! Whatever Allah^{-azwj} Desires, diverting to Allah^{-azwj} and accepting Him^{-azwj}! Whatever Allah^{-azwj} Desires, insisting upon Allah^{-azwj} and being destitute to Him^{-azwj}! Whatever Allah^{-azwj} Desires, crying out for Help to Allah^{-azwj} and keeping goodly thoughts with Him^{-azwj}! Whatever Allah^{-azwj} Desires, humbling to Him^{-azwj} and humiliating! Whatever Allah^{-azwj} Desires, humbling and lowering, and relying upon Him^{-azwj}!

وَ أَشْهَدُ وَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً وَ أَحْصَى كُلَّ شَيْءٍ عَدْدًا

And I testify and know that Allah^{-azwj} is Able upon all things, and Allah^{-azwj} Encompasses all things in Knowledge, and Count all things in number!

اللَّهُمَّ إِنِّي أَتَيْتُكَ بِأَحْسَنِ مَا أَقْدِرُ عَلَيْهِ وَ أَشْكُرُكَ بِمَا مَنَنْتَ بِهِ عَلَيَّ أَشْكُرُكَ وَ أَعْتَرِفُ لَكَ بِدُنُوبِي وَ أَذْكُرُ حَاجَتِي وَ أَشْكُو إِلَيْكَ مَسْكَنتِي وَ فَاقَتِي
فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُونَ

O Allah^{-azwj}! I laud upon You^{-azwj} with the most excellent of what I am able upon, and I thank You^{-azwj} with what You^{-azwj} have Conferred with upon me! I thank You^{-azwj} and acknowledge to You^{-azwj} of my sins, and I mention me needs, and I complain to You^{-azwj} of my neediness and my destitution, for You^{-azwj} have Said, and Your^{-azwj} Worth is the Truth: **and they are not being humble to their Lord and are not beseeking [23:76]!**

وَ هَا أَنَا ذَا يَا إِلَهِي قَدْ اسْتَجَرْتُ بِكَ وَ مَثَلْتُ بَيْنَ يَدَيْكَ وَ هَرَبْتُ إِلَيْكَ وَ لَجَأْتُ إِلَيْكَ مُسْتَكِيناً لَكَ مُتَضَرِّعاً إِلَيْكَ رَاجِئاً لِمَا لَدَيْكَ

And here I am my God^{-azwj} having sought shelter with You^{-azwj} and standing in front of You^{-azwj}, and I have fled to You^{-azwj} and seek shelter to You^{-azwj}, yielding to You^{-azwj}, beseeking to You^{-azwj}, hoping of what is with You^{-azwj}!

تَرَانِي وَ تَعْلَمُ مَا فِي نَفْسِي وَ تَسْمَعُ كَلَامِي وَ تَعْرِفُ حَاجَتِي وَ مَسْكَنتِي وَ حَالِي وَ مُنْقَلَبِي وَ مُتَوَايَ وَ مَا أُرِيدُ أَنْ أُبْدِيَ بِهِ مِنْ مَنْطِقِي وَ الَّذِي أَرْجُو مِنْكَ فِي عَاقِبَةِ أُمُورِي وَ أَنْتَ مُخْصٍ لِمَا أُرِيدُ التَّفَوُّهُ بِهِ مِنْ مَقَالِي

You^{-azwj} See me and Know what is within my soul, and You^{-azwj} Hear my speech and You^{-azwj} Know my needs and my neediness and my state, and my transfer, and my abode, and what I want to begin with from my speaking, and that which I am hoping from You^{-azwj} in the end-result of my affairs, and You^{-azwj} Purify what I want to utter with from my words!

جَرْتُ مَقَادِيرَكَ يَا سَيِّدِي فِيَّ وَ بِمَا يَكُونُ مِنِّي فِي أَيَّامِي مِنْ سِرِّي وَ عَلَانِيَتِي وَ بِيَدِكَ لَا يَبْدُ عَيْرِكَ زِيَادَتِي وَ نُقْصَانِي

O my Master! Your^{-azwj} Pre-determinations flow in me and with what would be happening from me during my days, from my secrets and my announcements! In Your^{-azwj} Hand, not in hands of others is my increase and my decrease!

فَأَحَقُّ مَا أَقْدِمُ إِلَيْكَ يَا سَيِّدِي قَبْلَ ذِكْرِ حَاجَتِي وَ التَّفَوُّهُ بِطَلْبَتِي وَ بُعْيِي الشَّهَادَةَ بِوَحْدَانِيَّتِكَ وَ الإِقْرَارُ مِنِّي بِرُبُوبِيَّتِكَ الَّتِي صَلَّتْ عَنْهَا الآرَاءُ وَ تَاهَتْ فِيهَا الْعُقُولُ وَ قَصُرَتْ عَنْهَا الْأَوْهَامُ

O my Master! The most appropriate thing for me to present to You^{-azwj}, before mentioning my need and voicing my request and desire, is the testimony of Your^{-azwj} Oneness and my acknowledgment of Your^{-azwj} Lordship, which has been missed by opinions, confused by intellects, fallen short of understanding, perplexed by comprehension, and beyond the grasp of imaginations.

وَ حَارَتْ عِنْدَهَا الْأَفْهَامُ وَ عَجَزَتْ لَهَا الْأَخْلَامُ وَ انْقَطَعَ مَنْطِقُ الْخَلَائِقِ دُونَ كُنْهِ نَعْتِهَا وَ كَلَّتِ الْأَلْسُنُ عِنْدَ غَايَةِ وَصْفِهَا فَلَيْسَ أَحَدٌ يَقْدِرُ أَنْ يَبْلُغَ شَيْئاً مِنْ وَصْفِكَ وَ لَا يَعْرِفُ شَيْئاً مِنْ نَعْتِكَ إِلَّا مَا حَدَدْتَهُ لَهُ وَ وَفَّقْتَهُ إِلَيْهِ وَ بَلَّغْتَهُ إِلَيْهِ

The reasoning of creatures is bewildered, failing to encompass the essence of its description, and tongues fall short of reaching its ultimate description. No one can attain anything of Your^{-azwj} description, nor know anything of Your^{-azwj} Attributes, except what You^{-azwj} have Defined for them, Guided them to, and Enabled them to reach.

وَأَنَا مُقِرٌّ يَا سَيِّدِي إِنِّي لَا أَبْلُغُ مَا أَنْتَ أَهْلُهُ مِنْ تَعْظِيمِ جَلَالِكَ وَ تَقْدِيسِ مَجْدِكَ وَ تَمَجُّدِ كَلَامِكَ وَ الثَّنَاءِ عَلَيْكَ وَ الْمَدْحِ لَكَ وَ الذِّكْرِ لَكَ لِأَنَّكَ أَنْتَ
اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ

And I acknowledge, O my Master, I cannot reach the reverence of Your^{-azwj} Majesty what You^{-azwj} are rightful of, and Sanctification of Your^{-azwj} Glory and Glorification of Your^{-azwj} Speech, and the Laudation upon You^{-azwj}, and the Praise for You^{-azwj}, and the Zikr of Yours^{-azwj}, because You^{-asws} are Allah^{-azwj}! There is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}!

وَ الذِّكْرِ لِأَلْوَانِكَ وَ الْحَمْدُ عَلَى تَعَاهُدِكَ بِنِعْمَاتِكَ وَ الشُّكْرُ عَلَى بِلَايَتِكَ لِأَنَّ الْأَلْسُنَ تَكِلُ عَنْ وَصْفِكَ وَ تَعْجِزُ الْأَبْدَانُ عَنْ آدَاءِ شُكْرِكَ وَ لِعَظِيمِ جُرْمِي
وَ كَبِيرِ حَطَايَايَ وَ مَا اخْتَطَبْتُ عَلَى نَفْسِي مِنْ مُوبِقَاتِ ذُنُوبِي الَّتِي أَوْبَقْتَنِي وَ أَخْلَقْتَ عِنْدَكَ وَجْهِي

And the mention of Your^{-azwj} Favours, and the Praise is upon Your^{-azwj} Care with Your^{-azwj} bounties, and the thanking upon Your^{-azwj} Trials, because the tongues fail from describing You^{-azwj} and the bodies are incapable of fulfilling Your^{-azwj} thanks, and due to my mighty crimes and my great sins and what surround upon my soul of my destructive sins which has destroyed me, and I have disgraced my face in Your^{-azwj} Presence!

هَرَبْتُ إِلَيْكَ رَبِّ وَ مَثَلْتُ بَيْنَ يَدَيْكَ وَ تَضَرَّعْتُ إِلَيْكَ سَيِّدِي لِأَقْرَبَ لَكَ بِوَحْدَانِيَّتِكَ وَ مُؤَبِّيَّتِكَ وَ أَثْنِي عَلَيْكَ بِمَا أَنْتَبْتَ بِهِ عَلَى نَفْسِكَ وَ أَصْفُكَ بِمَا تَلِيقُ
بِكَ مِنْ صِفَاتِكَ وَ أَدُكُّرُ لَكَ مَا أَنْعَمْتَ بِهِ عَلَيَّ مِنْ مَعْرِفَتِكَ

I have fled to You^{-azwj}, Lord^{-azwj}, and stand in front of You^{-azwj}, and beseech to You^{-azwj}, my Master, to acknowledged to You^{-azwj} of Your^{-azwj} Oneness and Your^{-azwj} Lordship, and Laud upon You^{-azwj} with what You^{-azwj} have Lauded with upon Yourself^{-azwj}, and I describe You^{-azwj} with what is related with You^{-azwj} from Your^{-azwj} Own Description, and I mention to You^{-azwj} what You^{-azwj} have Favoured with upon me of Your^{-azwj} recognition!

فَأَشْهَدُ يَا رَبِّ أَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الْوَتَرُ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

I testify, O Lord^{-azwj}, You^{-azwj} are the One, the First, the Solid, the Single Who did not Take a female companion, nor a son, **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

وَ أَنَّكَ الَّذِي لَمْ تَزَلْ وَ لَا تَزَالُ وَ لَا يُغَيِّرُكَ الدُّهُورُ وَ لَا تُغَيِّرُكَ الْأَزْمَانُ وَ لَا تُثْبِتُكَ الْأَعْصَارُ وَ لَا تُدَاوِلُكَ الْأَيَّامُ وَ لَا تَحْتَلِفُ عَلَيْكَ اللَّيَالِي وَ لَا تُحَارِبُكَ
الْأَقْدَارُ وَ لَا تُبْلِغُكَ الْأَجَالَ وَ لَا يَحُلُّو مِنْكَ مَكَانٌ وَ لَا فَنَاءٌ لِمُلْكِكَ وَ لَا زَوَالٌ لِسُلْطَانِكَ وَ لَا انْقِطَاعٌ لِدِكْرِكَ وَ لَا تَبْدِيلٌ لِكَلِمَاتِكَ وَ لَا تَحْوِيلٌ لِسُنَّتِكَ
وَ لَا حُلْفَ لِوَعْدِكَ وَ لَا تَأْخُذُكَ سِنَةٌ وَ لَا نَوْمٌ

And You^{-azwj} are Who did not cease nor will cease to be, nor do the ages change You^{-azwj}, nor do the eras annihilate You^{-azwj}, nor do the times decay You^{-azwj}, not do the days rotate You^{-azwj}, nor do the nights alternate You^{-azwj}, nor does the death reach You^{-azwj}, nor is any place vacant from You^{-azwj}, nor is there annihilation for Your^{-azwj} Kingdom, nor any decline to Your^{-azwj} Authority, nor any termination of Your^{-azwj} Zikr, nor replacement for Your^{-azwj} Words, nor transformation of Your^{-azwj} Conducts, nor breaking of Your^{-azwj} Promise, nor does slumber seize You^{-azwj} nor sleep!

أَشْهَدُ أَنَّكَ رَبُّنَا الَّذِي إِيَّاهُ نَعْبُدُ كُنْتَ قَبْلَ الْأَيَّامِ وَاللَّيَالِيِ وَقَبْلَ الْأَزْمَانِ وَالذُّهُورِ وَقَبْلَ كُلِّ شَيْءٍ وَكَوْنَتْ كُلُّ شَيْءٍ فَأَحْسَنْتَ كَوْنَهُ

I testify that You^{-azwj} are our Lord^{-azwj} Who, we worship Him^{-azwj}! You^{-azwj} were before the days and the nights, and before the eras and the ages, and before all things, and You^{-azwj} Brought into being all things, so You^{-azwj} were excellent in its creation!

فَأَنْتَ حَيٌّ قَيُّومٌ مَلِكٌ قُدُّوسٌ دَائِمٌ مُتَعَالٍ يَلَا فَنَاءً وَ لَا زَوَالٍ وَ لَا غَايَةَ وَ لَا مُنْتَهَى وَ لَا إِلَهَ فِي السَّمَاءِ وَ لَا فِي الْأَرْضِ إِلَّا أَنْتَ الْمَعْبُودُ الْمَحْمُودُ الْعَلِيُّ الْمُتَعَالِ عَزِيزٌ مُؤَصِّفٌ وَ لَا مَحْدُودٌ تَعْظُمْتَ حَمِيداً وَ تَجَيَّرْتَ خَلِيماً وَ تَكَبَّرْتَ رَحِيماً وَ تَعَالَيْتَ عَزِيزاً وَ تَعَزَّزْتَ كَرِيماً وَ تَقَدَّسْتَ حَمِيداً وَ تَمَجَّدْتَ مَلِيكاً وَ تَبَارَكْتَ قَدِيراً وَ تَوَخَّدْتَ رَبّاً إِلْهاً

You^{-azwj} are Living, Eternal, King, Holy, Permanent, Exalted, without annihilation nor decline nor peak nor end point, and there is neither god in the sky nor in the sky except You^{-azwj} the Deity, the Praised, the Exalted, the Lofty without description, nor limited! You^{-azwj} Exalted as Praise-worthy, and Forceful yet Lenient, and Great yet Merciful, and Exalted as Mighty, and Honoured as Benevolent, and Sanctified as Glorious, and Glorified as King, and Blessed as All-Powerful, and Declared Your^{-azwj} Oneness as Lord^{-azwj}, God^{-azwj}!

حَيّاً قَيُّوماً عَظِيماً جَلِيلاً حَمِيداً عَلِيّاً كَبِيراً وَ تَفَرَّدْتَ بِخَلْقِ الْخَلْقِ كُلِّهِمْ فَمَا مِنْ بَارِيٍّ مُصَوِّرٍ صَانِعٍ مُنْتَقِنٍ غَيْرِكَ وَ تَفَضَّلْتَ قَوِيّاً قَادِراً مَحْمُوداً غَالِباً قَاهِراً مُخْسِئاً مَعْبُوداً مَذْكُوراً مُبَدِّئاً مُعِيداً مُخَيِّئاً مُمِيتاً بَاعِثاً وَارِثاً

Living, Eternal, Majestic, Praise, Exalted, Great, and You^{-azwj} Individualised by Creating the creatures, all of them, so there is no maker, fashioner, Crafter, Precise apart from You^{-azwj}, and You^{-azwj} are Merited, Strong, Able, Praise, Prevailer, Subduer, Favourer, Deity, Mentioned, Initiator, Repeater, Causer of life, Causer of death, Inheritor!

وَ تَطَوَّلْتَ عَفْواً عَفْوراً وَهَاباً تَوَّاباً بَرّاً رَحِيماً رُءُوفاً وَدُوداً قَرِيماً مُجِيباً سَمِيحاً بَصِيراً خَلِيماً حَكِيماً حَنَّاناً مَنَّاناً وَ أَشْهَدُ أَنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِكَ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ لَا أَصْغَرَ مِنْ ذَلِكَ وَ لَا أَكْبَرَ وَ مَا لَكَ فِيهِمَا شَرِيكَ وَ مَا لَكَ فِيهِمَا نَظِيرٌ وَ مَا لَكَ مِنْهُمْ مِنْ ظَهِيرٍ كَفَى بِكَ لِجَلْفِكَ وَاحِداً ظَهيراً

You^{-azwj} Favoured by being a Pardoner, Forgiver, Bestower, Turner, Merciful, Kind, Cordial, Near, Responder, Hearing, Seeing, Forbearing, Wise, Affectionate, Bestower, and I testify that those who are supplicating to the ones other than You^{-azwj} can neither control the weight of a particle in the skies nor on the earth, nor smaller than that nor larger, there is no associate for You^{-azwj} in these, and there is no peer for You^{-azwj} in these, and there is no backer for You^{-azwj} from them. It suffices for Your^{-azwj} creatures of You^{-azwj} being One Backer!

وَ أَشْهَدُ أَنَّ لَكَ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَ الثَّرَى وَ بِيَدِكَ مَلَكُوتُ كُلِّ شَيْءٍ وَ خَزَائِنُهُ نُعْطِي مِنْ سَعَةٍ وَ نَمْنَعُ مِنْ قُدْرَةٍ وَ مَا مِنْ مَدْعُودٍ غَيْرِكَ وَ لَا مُجِيبٍ إِلَّا أَنْتَ

And I testify that for You^{-azwj} are the skies and the earths and whatever is within these, and whatever is between these, and whatever is beneath the soil, and in Your^{-azwj} Hand (control) are all things, its treasures You^{-azwj} Give from vastness and Prevent from Power, and there is no one to call nor any Responder apart from You^{-azwj}!

وَأَشْهَدُ أَنَّ الَّذِينَ اتَّخَذُوا مِنْ دُونِكَ آلِهَةً أَنَّ أَهْتَهُمْ لَا يُخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعاً وَلَا يَمْلِكُونَ مَوْتاً وَلَا حَيَاةً وَلَا نُشُوراً وَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْهُمْ وَلَا تَحْوِيلاً

And I testify that those who are taking gods from besides You^{-azwj}, their gods **are not creating anything while they are Created, nor are they controlling for themselves a harm nor a benefit, and are neither controlling death nor life nor Resurrection [25:3]**, nor are they controlling the removal of harm from them nor alteration!

وَأَشْهَدُ أَنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِكَ لَا يَنْزِلُونَ قَطْرَةً مِنَ السَّمَاءِ وَلَا يُنْبِتُونَ حَبًّا وَلَا شَجَرَةً مِنَ الْأَرْضِ وَلَا حُضْرَةً وَلَا يَخْلُقُونَ ذُبَاباً وَلَا لَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْأَلُهُمُ الذُّبَابُ شَيْئاً لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ

And I testify that those who are supplicating to the ones besides You^{-azwj} are not descending even a drop from the sky nor growing a seed nor a tree from the earth, nor greenery, nor are they creating a fly, **and even if they were to gather for it; and if the fly were to snatch something, they will not (be able to) retrieve it from it. Weak is the seeker and the sought [22:73]!**

تَبَارَكْتَ يَا سَيِّدِي وَبَجَبَّتْ وَتَقَدَّسَتْ وَتَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ غُلُوباً كَبِيراً

O my Master! Blessed are You^{-azwj}, and Forceful, and Sanctified, and more Exalted than what the unjust ones are saying, Lofty, Great!

وَ أَمْحَدُكَ اللَّهُمَّ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ وَ أَشْكُرُكَ وَ أَنْتَ لِلشُّكْرِ أَهْلٌ عَنْ حُسْنِ صَنِيعِكَ إِلَيَّ وَ سَوَابِغِ نِعْمِكَ عَلَيَّ وَ حَزَبِ عَطَائِكَ لَدَيَّ وَ عَلَى كُلِّ مَا فَضَّلْتَنِي بِهِ مِنْ رَحْمَتِكَ وَ أَسْبَعْتَ عَلَيَّ مِنْ نِعْمَتِكَ

O Allah^{-azwj}, and I praise You^{-azwj} and Your^{-azwj} are rightful of the Praise, and I thank You^{-azwj} and Your^{-azwj} are rightful to be thanked due to Your^{-azwj} excellent Dealings, and Your^{-azwj} abundant bounties upon me, and Your^{-azwj} plentiful awards to me, and upon all what You^{-azwj} have Grace me with from Your^{-azwj} Mercy and have been plentiful with upon me of Your^{-azwj} bounties!

فَإِنَّكَ قَدْ اصْطَنَعْتَ عِنْدِي مَا يَحِقُّ لَكَ بِهِ شُكْرِي وَ ذِكْرِي مِنْ حُسْنِ وَلَا تَبِكَ إِلَيَّ وَ لَطْفِكَ بِالصَّلَاحِ لِي وَ مَا لَا غِنَى بِي عَنْهُ وَ لَا يُؤَافِقُنِي غَيْرُهُ وَ لَا بُدَّ لِي مِنْهُ وَ لَا أَصْلَحُ إِلَّا عَلَيْهِ

Surely, You^{-azwj} have Dealt with me what deserves my thanking You^{-azwj} for it, and my Zikr due to excellence of Your^{-azwj} Governance of me, and Your^{-azwj} Gentleness with the betterment for me and what there is no needlessness with me from, nor are others compatible for me, nor is there any escape for me from it, nor can I be correct except upon it!

وَ لَوْ لَا حُسْنُ صَنِيعِكَ إِلَيَّ وَ نِعْمَتُكَ عَلَيَّ مَا بَلَغْتُ إِحْرَازَ حَظِّي وَ لَا صَلَاحَ نَفْسِي وَ لَكِنَّكَ ابْتَدَأْتَنِي مِنْكَ بِالْإِحْسَانِ وَ وَلَّيْتَنِي فِي أُمُورِي كُلِّهَا بِالْكَفَايَةِ وَ صَرَفْتَ عَنِّي جَهْدَ الْبَلَاءِ وَ مَنَعْتَ عَنِّي الْمَحْذُورَ مِنَ الْقَضَاءِ

And had it not been for excellence of Your^{-azwj} Dealings with me and Your^{-azwj} Compassion upon me, I would not have reached protection of my share, nor betterment for me, but You^{-azwj} Initiated me from You^{-azwj} with the Favour and Took charge of me in my affairs, all of

them, with the sufficiency, and You^{-azwj} Turned away from me the struggles of the afflictions, and Prevented from me the hazards from the Decrees!

اللَّهُمَّ كَمْ مِنْ بَلَاءٍ جَاهِدٍ صَرَفْتَهُ عَنِّي وَ أَنْبَلَيْتَ بِهِ عَيْنِي وَ كَمْ مِنْ نِعْمَةٍ أَفْرَزْتَ بِهَا عَيْنِي وَ كَمْ مِنْ صَنِيعَةٍ لَكَ عِنْدِي

O Allah^{-azwj}! How many a struggling affliction You^{-azwj} have Turned away from me and Tried others with it, and how many bounties You^{-azwj} have Delighted my eyes with, and how many goodly Dealings there are from You^{-azwj} to me!

إِلَهِي أَنْتَ الَّذِي أَجَبْتَ فِي الْإِضْطِرَارِ دَعْوَتِي وَ أَقَلْتَ عِنْدَ الْعَارِ زَلَّتِي وَ أَخَذْتَ مِنَ الْأَعْدَاءِ ظَلَامَتِي فَمَا وَجَدْتُكَ بَحِيلاً حِينَ دَعَوْتُكَ وَ لَا مُتَقَبِّضاً حِينَ أَرَدْتُكَ وَ لَكَيْتِي وَجَدْتُكَ لِدَعَائِي سَامِعاً وَ عُدْتَ عَلَيَّ بِالْبَعْمِ مُسْبِعاً فِي كُلِّ شَأْنٍ مِنْ شَأْنِي وَ كُلِّ زَمَانٍ مِنْ زَمَانِي وَ أَنْتَ عِنْدِي مُخْمُودٌ وَ صَنِيعُكَ عِنْدِي مَوْجُودٌ يَحْمَدُكَ

My God^{-azwj}! You^{-azwj} are the One^{-azwj} Who Answered my supplication during the desperation, and Uprooted my slips during the stumbles, and You^{-azwj} Took my grievances from the enemies! I have not found You^{-azwj} as ungenerous whenever I had supplicated to You^{-azwj}, nor Withholding whenever I wanted You^{-azwj}, but I found You^{-azwj} a Listener to my supplication, and You^{-azwj} Repeated upon me with the abundant bounties in every affair from my affairs, and every time from my times, and in my presence You^{-azwj} are Praise-worthy, and Your^{-azwj} goodly Dealings are existent, praising You^{-azwj}!

سَيِّدِي نَفْسِي وَ عَقْلِي وَ لِسَانِي وَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي وَ نُحْيِي وَ نُحْيِي وَ عَصَبِي وَ عِظَامِي وَ مَا أَقَلَّتِ الْأَرْضُ مِنِّي حَمْداً يَكُونُ مُبْلِعاً رِضَاكَ مُنْجِياً مِنْ سَخَطِكَ

My Master! My soul, and my intellect, and my tongue, and my hair, and my skin, and my flesh, and my blood, and my brain, and my nerves, and my bones, and whatever the earth carries from me are praising to be reaching Your^{-azwj} Satisfaction, rescuing from Your^{-azwj} Wrath!

الْحَمْدُ لِلَّهِ الَّذِي اسْتَوْجَبَ عَلَيَّ أَنْ أحمدهُ بِمَا عَرَفْتَنِي مِنْ نَفْسِهِ بِفَضْلِهِ عَلَيَّ وَ إِحْسَانِهِ إِلَيَّ وَ لَمْ أَكُ شَيْئاً الْحَمْدُ لِلَّهِ الَّذِي عَدَّانِي بِنِعْمَتِهِ وَ أَسْبَغَ عَلَيَّ فَضْلَهُ وَ ابْتَدَأَنِي بِرِزْقِهِ الطَّيِّبِ مِنْ غَيْرِ أَنْ أَسْأَلَهُ وَ لَا يَعْمَلُ صَالِحٍ اسْتَوْجِبْتُ مَا ابْتَدَأَنِي بِهِ

The Praise is for Allah^{-azwj} Who Obligated upon me that I should praise Him^{-azwj} due to what He^{-azwj} has Introduced of Himself^{-azwj} with His^{-azwj} Grace upon me, and His^{-azwj} Favours to me and I was not anything! The Praise is for Allah^{-azwj} Who Provided me with His^{-azwj} bounties and His^{-azwj} Grace is abundant upon me, and He^{-azwj} Initiated me with His^{-azwj} goodly sustenance from without my having asked Him^{-azwj}, and it was not due to righteous deeds that I was obligated what He^{-azwj} has Initiated me with!

إِلَهِي وَ أَوْجَبَ عَلَيَّ مِنْ شُكْرِهِ كَمَا لَا اسْتَحِقُّ بِهِ الْمَزِيدَ مِنْ لَدُنْهِ مَعَ مَا عَرَفْتَنِي مِنْ دِينِهِ وَ دَلَّنِي عَلَى نَفْسِهِ وَ أَكْرَمَنِي بِرَسُولِهِ وَ وُلَاةِ أَمْرِهِ وَ أَلْفَى فِي قَلْبِي مَحَبَّتَهُ وَ شَاطَ لَحْمِي وَ دَمِي بِحُبِّهِ وَ لِسَانِي بِذِكْرِهِ

My God^{-azwj}, and He^{-azwj} has Obligated upon me of thanking Him^{-azwj} even though I do not deserve the increase with it from Him^{-azwj}, along with what He^{-azwj} has Introduced to me of His^{-azwj} religion and Pointed me to Himself^{-azwj}, and Honoured me with His^{-azwj} Rasool^{-saww}, and

Guardians of His^{-azwj} Command, and Cast His^{-azwj} Love into my heart, and Intertwined my flesh and my blood with His^{-azwj} Love, and my tongue with His^{-azwj} Zikr!

وَأَمْرِي بِمَسْأَلَتِهِ وَ دَعَائِي إِلَى عِبَادَتِهِ وَ رَغْبَتِي فِيْمَا عِنْدَهُ وَ حَتِّي عَلَى طَاعَتِهِ وَ زَهْدِي فِي مَعْصِيَتِهِ وَ شَوْفِي إِلَى جَنَّتِهِ وَ حَذْرِي عِقَابَهُ رَحْمَةً مِنْهُ لِي وَ مِنْتِي وَاجِبٌ شُكْرُهَا عَلَيَّ

And He^{-azwj} Commanded me with asking Him^{-azwj}, and Called me to worship Him^{-azwj}, and Encouraged me regarding what is in His^{-azwj} Presence, and Urged me upon obeying Him^{-azwj}, and Abstained me is disobeying Him^{-azwj}, and Made me yearn for His^{-azwj} Paradise, and Cautioned me of His^{-azwj} Punishment out of Mercy from Him^{-azwj} for me, and as Conferment obligating upon me of thanking for it!

لَوْ أَنَّ الدُّنْيَا وَ مَا فِيهَا أَصْبَحَ وَ أَمْسَى فِي مَلِكْتِي وَ أَنَا مُنْسَلِخٌ مِنَ الدِّينِ الَّذِي أَنَا بِهِ مُتَمَسِكٌ مَا كَانَ ذَلِكَ عِوَضاً مِنْ بَعْضِهِ فَلَرَبِّي الْحَمْدُ عَلَى نِعْمِهِ الَّتِي لَا تُحْصَى بِعَدَدٍ وَ لَا تُجَازَى بِعَمَلٍ

Even if the world and whatever is in it were to be in my control morning and evening, and I was stripped off from the religion which I am adhering with, that would not be a compensation of part of it, so Necessitate me the praising upon His^{-azwj} bounties which cannot be counted in number nor can it be recompensed with deeds!

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ السَّمَاوَاتِ وَ الْأَرْضِينَ الْعَالِمِ بِمَا كَانَ وَ يَكُونُ الْأَوَّلِ بِلاِ اِبْتِدَاءٍ وَ الْآخِرِ بِلاِ اِنْتِهَاءٍ أَوَّلُ كُلِّ شَيْءٍ وَ مُبْدِي كُلِّ شَيْءٍ وَ مُعِيدِهِ

The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, Lord^{-azwj} of the skies and the earths, the Knower of what has happened and will be happening! The First without a beginning, and Last without an end-point! First of every thing and its destiny, and Initiator of every thing and its Repeater!

خَضَعَتْ لَهُ الرِّقَابُ وَ حَشَعَتْ لَهُ الْأَصْوَاتُ وَ ضَلَّتْ فِيهِ الْأَحْلَامُ وَ كَلَّتْ دُونَهُ الْأَبْصَارُ لَا يَقْضِي فِي الْأُمُورِ غَيْرَهُ وَ لَا يُدَبِّرُ مَقَادِيرَهَا سِوَاهُ وَ لَا يَصِيرُ مُنْتَهَى شَيْءٍ مِنْهَا إِلَى غَيْرِهِ وَ لَا يَبْتِمُّ شَيْءٌ مِنْهَا دُونَهُ

The necks are humbled to Him^{-azwj}, and the voices are fearful to Him^{-azwj}, and the intellects are lost in Him^{-azwj}, and the sights fail below Him^{-azwj}! Neither do others decree regarding the matters, nor are the determinations managed by other than Him^{-azwj}, not is the destiny of a thing from it is to someone else! Nothing from it is completed by other than Him^{-azwj}!

لَهُ الْحَمْدُ وَ الْعِظَمَةُ وَ لَهُ الْمُلْكُ وَ الْقُدْرَةُ وَ لَهُ الْأَيْدُ وَ الْحِجَةُ وَ لَهُ الْحَوْلُ وَ الْقُوَّةُ وَ لَهُ الدُّنْيَا وَ الْآخِرَةُ

For Him^{-azwj} is the Praise and the Magnificence, and for Him^{-azwj} is the Kingdom and the Power, and for Him^{-azwj} is the Favour and the Argument, and for Him^{-azwj} is the Might and the Strength, and for Him^{-azwj} is the world and the Hereafter!

أَمْرُهُ قَضَاءٌ وَ رِضَاؤُهُ رَحْمَةٌ وَ سَخَطُهُ عَذَابٌ وَ كَلَامُهُ نُورٌ يَقْضِي بِعِلْمِهِ وَ يَعْمُو بِحِلْمِهِ وَاسِعِ الْمَغْفِرَةِ شَدِيدِ النَّقِمَةِ قَرِيبِ الرَّحْمَةِ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمُهُ وَ وَسِعَ بِكُلِّ شَيْءٍ حِفْظُهُ

His^{-azwj} Command is Decree, and His^{-azwj} Satisfaction is Mercy, and His^{-azwj} Wrath is Punishment, and His^{-azwj} Speech is Noor! He^{-azwj} Decrees with Knowledge and Pardons with Forbearance! He^{-azwj} of vast Forgiveness, Severe of the Vengeance, Near of the Mercy Encompassing with all things in His^{-azwj} Knowledge, and Capacious of all things in His^{-azwj} Protection!

كَانَ عِلْمُهُ قَبْلَ كُلِّ شَيْءٍ وَ يَكُونُ بَعْدَ هَلَاكِ كُلِّ شَيْءٍ لَا يُعْجِزُهُ شَيْءٌ وَلَا يَتَوَازَى عَنْهُ شَيْءٌ وَلَا يَتَدَبَّرُ أَحَدٌ قُدْرَةَ وَ لَا يَشْكُرُهُ أَحَدٌ حَقَّ شُكْرِهِ وَ لَا تَهْتَدِي الْقُلُوبُ لِصِفَتِهِ وَ لَا تَبْلُغُ الْعُقُولُ نَعْتَهُ

His^{-azwj} Knowledge existed before all things and it would be (existing) after destruction of all things! Nothing frustrates Him^{-azwj} nor is anything concealed from Him^{-azwj}, nor is anyone able of His^{-azwj} Ability, nor can anyone thank as is His^{-azwj} right to be thanked, nor can the hearts be guided to describe Him^{-azwj}, nor can the intellects reach His^{-azwj} Attributes!

حَارَتِ الْأَبْصَارُ دُونَهُ وَ كَلَّتِ الْأَلْسُنُ عَنْهُ لَمْ تَرَهُ عَيْنٌ وَ لَمْ يَنْتَهِ إِلَيْهِ نَظْرٌ وَ لَا يَدْرِكُهُ بَصَرٌ حَيٌّ قَبِيحٌ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ وَسِعَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا وَ مَا لَأَكُلَ شَيْءٌ عَظْمَةً وَ عَدْلًا وَ أَخَذَ كُلَّ شَيْءٍ بِسُلْطَانٍ وَ قُدْرَةٍ

The sights are bewildered below Him^{-azwj}, and the tongues fail from (describing) Him^{-azwj}! No eye has seen Him^{-azwj}, and no look (glance) has ended to Him^{-azwj}, nor can a sight realise Him^{-azwj}! He^{-azwj} is Living, Eternal! Neither does slumber seize Him^{-azwj} nor Sleep! He^{-azwj} is Capacious of all things in Mercy and Knowledge, and He^{-azwj} Fills all things in Magnificence and Justice, and He^{-azwj} Seizes all things with Authority and Power!

لَا يُعْجِزُهُ مَا طَلَبَ وَ لَا يُرَدُّ مَا أَمَرَ وَ لَا يَنْقُصُ سُلْطَانَهُ مِنْ عَصَاةٍ وَ لَا يَسْتَعْيِي عَنْهُ مَنْ تَوَلَّى عَثْرَهُ كُلِّ سِرٍّ عِنْدَهُ عِلَانِيَةً وَ كُلِّ غَيْبٍ عِنْدَهُ شَهَادَةً فَلَيْسَ يُسْتَرُّ عَنْهُ شَيْءٌ وَ لَا يَسْغَلُهُ شَيْءٌ عَنْ شَيْءٍ

It is not beyond Him^{-azwj} whatever He^{-azwj} Seeks, nor is there a rebuttal to what He^{-azwj} Commands, nor is His^{-azwj} Authority reduced by the one disobeying Him^{-azwj}, nor is he needless of Him^{-azwj} the one who turns to others! Every secret is an announcement with Him^{-azwj}, and every hidden matter is witnessed with Him^{-azwj}! Nothing is concealed from Him^{-azwj}, nor does a thing pre-occupy Him^{-azwj} from a thing!

قُلُوبُ الْعِبَادِ بِيَدِهِ وَ آجَاهُكُمْ بِعِلْمِهِ وَ مَصِيرُهُمْ إِلَيْهِ لَا يَخْفَى عَلَيْهِ شَيْءٌ مِمَّا هُمْ فِيهِ أَحْصَى عَدَدَهُمْ مِنْ قَبْلِ خَلْقِهِمْ وَ عَلِمَ أَعْمَالَهُمْ مِنْ قَبْلِ عَمَلِهِمْ وَ كَتَبَ آثَارَهُمْ وَ سَمَّى آجَاهُكُمْ وَ عَلَا كُلَّ شَيْءٍ قُدْرَتُهُ

Hearts of the servant are in His^{-azwj} Hand (control), and their terms (of lifespan) are with His^{-azwj} Knowledge, and their destination is to Him^{-azwj}! Nothing is hidden unto Him^{-azwj} from what they are in! He^{-azwj} Counted their numbers from before He^{-azwj} had Created them, and Knew of their deeds from before they had worked them, and He^{-azwj} Wrote their impacts and Specified their terms, and His^{-azwj} Power is higher than all things!

لَا يَقَعُ وَهُمْ كَيْفَ هُوَ حَيٌّ لَا يَمُوتُ صَمَدٌ لَا يَطْعَمُ قَبِيحٌ لَا يَنَامُ مَلَكٌ لَا يُرَامُ عَزِيزٌ لَا يُضَامُ جَبَّارٌ لَا يُرَى سَمِيعٌ لَا يَشْكُ بِصِيرٌ لَا يَرْتَابُ عَظِيمٌ الشَّانِ شَدِيدُ السُّلْطَانِ حَبِيبٌ بِكُلِّ مَكَانٍ يَعْلَمُ وَهُمْ الْأَنْفُسِ وَ هَمْسِ الْأَلْسِنِ وَ رَجْعِ الشِّفَاهِ وَ حَائِنَةِ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

Imaginations cannot occur on how He^{-azwj} is! He^{-azwj} is Alive, not dying, Solid not eating, Eternal not sleeping, a King not to be breached, Mighty not to be violated, a Hearing not being seen. There is neither doubt nor suspicion He^{-azwj} is Seeing, being of Magnificent Glory, Strong of the Authority, Informed with every place! He^{-azwj} Knows imaginations of the souls, and whispering of the tongues, and movement of the lips, and treachery of the eyes and whatever the chests are hiding!

لَا تَفْنَىٰ عَجَائِبُهُ وَلَا يَنْقُصِي مَدْحُهُ وَلَا تَنْفَدُ خَزَائِنُهُ وَلَا تُحْصَىٰ نِعْمُهُ وَلَا كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَتَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَا نُحْمِنَا بِمِثْلِهِ مِدَادًا وَلَا أَنْ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ مِدَادٌ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

His^{-azwj} Wonder never perish nor is His^{-azwj} Glorification reduced, nor do His^{-azwj} treasures deplete, nor can His^{-azwj} bounties be counted! **Say: 'If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink' [18:109] and even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]!**

وَلَكَ الْحَمْدُ يَا سَيِّدِي وَ مَوْلَايَ عَلَىٰ نِعْمَاتِكَ وَ آلائِكَ كَثِيرًا وَ حُسْنِ بَلَائِكَ مَا عَرَفْتُ مِنْهُ وَ مَا لَمْ أَعْرِفْ وَ مَا دَكَّرْتُ مِنْهُ وَ مَا لَمْ أَذْكُرْ وَ عَلَىٰ مَا أَوْلَيْتَنِي وَ أَوْلَيْتَنِي وَ أَعْطَيْتَنِي وَ شَرَّفْتَنِي وَ فَضَّلْتَنِي وَ كَرَّمْتَنِي وَ هَدَيْتَنِي لَدَيْكَ وَ سَلَّكْتَ بِي مَسْجِدَ الْحَقِّ وَ سَبِيلَ الصِّدْقِ وَ طَرِيقَكَ الْوَاضِحَ الْمَحْجَّةَ وَ سَوَاءَ الصِّرَاطِ

And for You^{-azwj} is the Praise, my Chief and my Master, upon Your^{-azwj} bounties, and Your^{-azwj} many Favours, and Your^{-azwj} excellent Trials, what I know of and what I don't know, and what I have mentioned from it and what I have not mentioned, and upon what You^{-azwj} have Bestowed me, and Tried me, and Granted me, and Ennobled me, and Graced me, and Honoured me, and Guided me to Your^{-azwj} religion, and You^{-azwj} Travelled with me on the manifesto of truth, and the truthful way, and Your^{-azwj} clear path, the proven and the even Path!

وَ عَرَفْتَنِي مِنْ إِحْسَانِكَ إِلَيَّ وَ إِنْعَامِكَ عَلَيَّ وَ حَفِظْتَ لِي فِي جَمِيعِ مَا حَوَّلْتَنِي وَ ابْتَدَأْتَكَ إِيَّايَ بِمَا بِهِ ابْتَدَأْتَنِي بِمَا يَعْجِزُ عَنْهُ صِفَتِي وَ تَكَلُّهُ عَنْهُ لِسَانِي وَ يَغَيِّبُ عَنْهُ فَهْمِي وَ يَقْصُرُ دُونَهُ فَهْمِي وَ عِلْمِي وَ يَنْقَطِعُ قَبْلَ كُنْهِهِ عَدَدِي وَ لَا يُحِيطُ بِهِ إِحْصَايَ

And You^{-azwj} Introduced me of Your^{-azwj} Favours to me, and of Your^{-azwj} bounties upon me, and Your^{-azwj} Protection for me in entirety of what You^{-azwj} had Empowered me, and Your^{-azwj} Initiating me with what You^{-azwj} Initiated me with, from what my description is incapable of, and my tongues fails from, and my understanding is fatigued from, and my understanding and my knowledge falls short below it, and my numbering terminates before His^{-azwj} Essence, and my counting cannot encompass with it!

وَلَكَ الْحَمْدُ عَلَىٰ مَا سَوَّيْتُ مِنْ خَلْقِي وَ أَلَزَمْتُ مِنَ الْعَيْ نَفْسِي وَ أَدْخَلْتُ مِنَ الْيَقِينِ قَلْبِي وَ أَمَلْتُ إِلَىٰ طَاعَتِكَ هَوَايَ وَ لَمْ تَحُلْ بَيْنِي وَ بَيْنَ شَهْوَاتِي وَ لَمْ تَنْجِ هَوَايَ بِغَيْرِ هُدَىٰ مِنْكَ

And for You^{-azwj} is the Praise upon what You^{-azwj} have Made of my creation, and Necessitated enrichment of my soul, and Inserted the certainty in my heart, and I have inclined my desires

to obey You^{-azwj}, and You^{-azwj} did not come between me and my lustful desires, and I did not pursue my whims without Guidance from You^{-azwj}!

وَ لَكَ الْحَمْدُ عَلَى مَا بَصَّرْتَنِي بِمَا أَعْمَيْتَ مِنْهُ غَيْرِي وَ أَسْمَعْتَنِي بِمَا أَصَمَّمْتَ مِنْهُ غَيْرِي وَ أَفَهَمْتَنِي بِمَا أَذْهَلْتَ عَنْهُ غَيْرِي وَ أَطَلَعْتَنِي عَلَى مَا حَجَبْتَهُ عَنِّي
غَيْرِي وَ أَذْبَنْتَنِي فَأَحْسَنْتَ أَدْبِي وَ عَلَّمْتَنِي فَلَطَقْتَ لِتُعَلِّمَنِي

And for You^{-azwj} is the Praise upon what You^{-azwj} Caused me to see from what others had been blinded from, and Caused me to listen from what others were deafened from, and Caused me to understand from what others were stupefied from, and Notified me upon what others had been veiled from, and Disciplined me, and excellent was my disciplining, and You^{-azwj} Taught me and were Gentle in Teaching me!

فَأَيُّ النِّعَمِ يَا سَيِّدِي لَمْ تُنْعَمْ بِهَا عَلَيَّ وَ أَيُّ الْأَيَادِي يَا إِلَهِي لَمْ تَسْتَوْجِبْهَا عَلَيَّ وَ لَكَ الْحَمْدُ عَلَى مَا عَصَمْتَنِي مِنْ مَهَاوِي الْهَلَكَةِ وَ التَّمَسُّكِ بِحَبْلِ الظَّلْمَةِ
وَ الْجُحُودِ لِطَاعَتِكَ وَ التَّوَجُّهِ إِلَى غَيْرِكَ وَ الرُّهْدِ فِيمَا عِنْدَكَ وَ الرَّغْبَةِ فِيمَا عِنْدَ سِوَاكَ مَتَّأ مَنَّكَ وَ فَضْلاً مَنَنْتَ بِهِ عَلَيَّ وَ رَحْمَةً

So, which bounty, O my Master, You^{-azwj} did not Confer with upon me, and which Favour, O my God^{-azwj} You^{-azwj} did not Obligate it upon me? And for You^{-azwj} is the Praise upon what You^{-azwj} have Fortified me from the perils of destruction, and holding on to the rope of darkness, and rejecting obedience to You^{-azwj} and diverting to others, and the abstention regarding what is in Your^{-azwj} Presence, and the desire regarding with is with others, as a Conferment from You^{-azwj} and Grace You^{-azwj} have Conferred with upon me and Mercy!

رَحْمَتِي بِمَا مِنْ غَيْرِ عَمَلٍ سَالِفٍ مِنِّي وَ لَا اسْتِخْفَافِي لِمَا صَنَعْتَ بِي ثُمَّ اسْتَوْجِبْتَ عَلَيَّ الْحَمْدَ بِاتِّبَاعِ أَهْلِ الْفَضْلِ وَ الْمَعْرِفَةِ لِلْحَقِّ وَ الْبَصْرِ بِأَبْوَابِ الْهُدَى
وَ لَوْ لَا أَنْتَ رَبِّي مَا اهْتَدَيْنَا إِلَى طَاعَتِكَ وَ لَا عَرَفْنَا أَمْرَكَ وَ لَا سَلَكْنَا سَبِيلَكَ

You^{-azwj} Mercied me with it from without there being a prior deed from me nor deserving of what You^{-azwj} have Dealt with me. Then You^{-azwj} Obligated upon me the praising by following the people of merit, and recognition of the truth, and seeing the doors of guidance, and if You^{-azwj} had not been my Lord^{-azwj}, You^{-azwj} would not have Guided us to obey You^{-azwj} nor Made us recognise Your^{-azwj} Command, nor Travelled us Your^{-azwj} way!

وَ لَكَ الْحَمْدُ يَا سَيِّدِي عَلَى آلائِكَ الَّتِي اسْتَوْجِبْتَ بِهَا أَنْ تُعْبَدَ وَ عَلَى حُسْنِ بِلَائِكَ الَّتِي اسْتَحَقَّقْتَ بِهِ أَنْ تُحْمَدَ وَ عَلَى نِعَمِكَ الْقَدِيمَةِ وَ أَيَادِيكَ
الْكَثِيرَةِ الَّتِي لَا تُحْصَى بِعَدَدٍ وَ لَا تُكَاثَى بِعَمَلٍ إِلَّا فِي سَعَةِ رَحْمَتِكَ وَ تَتَابِعِ نِعَمِكَ وَ عَظِيمِ شَأْنِكَ وَ كَرِيمِ صَنَائِعِكَ وَ حُسْنِ أَيَادِيكَ

And for You^{-azwj} is the Praise, O my Master, upon Your^{-azwj} Favours by which it obligates You^{-azwj} to be worshipped, and upon excellence of Your^{-azwj} Trials by which it obligates You^{-azwj} to be praised, and upon Your^{-azwj} ancient bounties and Your^{-azwj} many Favours which cannot be counted by number, nor reciprocated by a deed except in vastness of Your^{-azwj} Mercy, and Magnificence of Your^{-azwj} Glory, and Benevolence of Your^{-azwj} Dealings, and excellence of Your^{-azwj} Favours!

وَ لَكَ الْحَمْدُ يَا سَيِّدِي عَلَى نِعَمِكَ السَّابِقَةِ وَ حُجْجِكَ الْبَالِغَةِ وَ مَنِّبِكَ الْمُتَوَاتِرَةِ الَّتِي بِهَا دَافَعْتَ عَنِّي مَكَارِهِ الْأُمُورِ وَ آتَيْتَنِي بِهَا مَوَاجِبَ السُّرُورِ مَعَ تَمَادِي
فِي الْعُقَلَةِ وَ تَنَاهَيْتَنِي فِي الْمَسْئُورَةِ

And for You^{-azwj} is the Praise, O my Master, upon Your^{-azwj} abundant bounties, and Your^{-azwj} conclusive Arguments, and Your^{-azwj} consecutive Conferment(s) by which abhorrent matters are repelled from me, and by which gifts of happiness are Given to me despite my deliberating in the heedlessness and my indulgence in cruelty!

فَلَمْ يَمْتَعِكَ ذَلِكَ مِنْ فِعْلِي إِنْ عَمَوْتُ عَنِّي وَ سَتَّرْتَ عَلَيَّ قَبِيحَ عَمَلِي وَ سَوَّعْتَنِي مَا فِي يَدِي مِنْ نِعْمَتِكَ عَلَيَّ وَ إِحْسَانِكَ إِلَيَّ وَ صَفَحْتَ لِي عَنْ قَبِيحِ مَا أَفْضَيْتُ بِهِ إِلَيْكَ وَ أَنْتَهَكْتَهُ مِنْ مَعَاصِيكَ

But that from my deeds did not prevent You^{-azwj} from Pardoning me, and You^{-azwj} Covered from me my ugly deeds, and You^{-azwj} Made plentiful Your^{-azwj} bounties upon me what are in my hands, and Your^{-azwj} Favours to me, and You^{-azwj} Forgave for me the ugliness of what I have perpetrated with to You^{-azwj}, and I violated from acts of disobedience to You^{-azwj}!

وَ لَكَ الْحَمْدُ يَا سَيِّدِي عَلَى التَّعَمُّ الْكَثِيرَةِ الَّتِي أَصْبَحْتُ وَ أَمْسَيْتُ أَنْتَعُفُهَا مِنْكَ وَ أَعْلَمُ أَنَّكَ وَ لِيُفَهَا وَ مُجْرِبَهَا بِعَيْرِ حَوْلٍ مِنِّي وَ لَا قُوَّةَ يَا أَرْحَمَ الرَّاحِمِينَ

And for You^{-azwj} is the Praise, O my Master, upon the many bounties which I am in the morning and evening! I recognise these are from You^{-azwj} and know that You^{-azwj} are in charge of these, and flowing it without any might from me nor strength, O most Merciful of the merciful!

فَيَا رَبَّ لَكَ الْحَمْدُ عَلَى عَافِيَتِكَ إِيَّايَ مِنْ أَلْوَانِ الْبَلَايَا الَّتِي أَصْبَحُ وَ أَمْسَى فِيهَا كَثِيرٌ مِنْ عِبَادِكَ فَكَمْ مِنْ عَبْدٍ يَا إِلَهِي أَمْسَى وَ أَصْبَحَ سَقِيمًا مُوجِعًا مُذْنِفًا فِي أُنِينٍ وَ عَوِيلٍ يَنْقَلِبُ فِي غَمِّهِ لَا يَجِدُ مَخِيصًا وَ لَا يُسْبِغُ طَعَامًا وَ لَا شَرَابًا وَ أَنَا فِي صِحَّةٍ مِنَ الْبَدَنِ وَ سَلَامَةٍ مِنَ الْعَيْشِ كُلِّ ذَلِكَ مِنْكَ يَا رَبَّ

O Lord^{-azwj}! For You^{-azwj} is the Praise upon Your^{-azwj} Granting well-being to me from the variety of the afflictions which I come to a morning and evening. In these are many of Your^{-azwj} servants, O my God^{-azwj}, they come to evening and morning as sick, in pain, suffering, groaning, and wailing, turning in its sadness! They can neither find escape nor can they swallow food nor drink, while I am in good health of the body and safety of the livelihood. All that is from You^{-azwj}, O Lord^{-azwj}!

فَلَكَ الْحَمْدُ وَ كَمْ مِنْ عَبْدٍ أَصْبَحَ وَ أَمْسَى فِي كَرْبِ الْمَوْتِ وَ غُصَّةٍ وَ حَشْرَجَةٍ وَ نَظَرٍ إِلَى مَا تَشْعُرُ مِنْهُ الْجُلُودُ وَ تَفْرَعُ لَهُ وَ أَنَا فِي عَافِيَةٍ مِنْ ذَلِكَ يَا رَبَّ

For You^{-azwj} is the Praise, and how many a servant is coming to morning and evening in the stress of death, and its choking, and its agony, and looking at what makes the skin crawl and panics to, while I am in well-being from that, O Lord^{-azwj}!

فَلَكَ الْحَمْدُ وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ خَائِفًا مَرْعُوبًا مُشْفِقًا وَجَلًّا هَارِبًا طَرِيدًا مُنْحَرِبًا فِي مَضْبِقِ الْمَخَابِي قَدْ ضَاقَتْ عَلَيْهِ الْأَرْضُ بِرُحْبِهَا لَا يَجِدُ حِيلَةً وَ لَا مَلْجَأً وَ لَا مَأْوَى وَ أَنَا فِي أَمْنٍ وَ طُمَأْنِينَةٍ وَ عَافِيَةٍ مِنْ ذَلِكَ يَا رَبَّ

For You^{-azwj} is the Praise, and how many a servant is coming to evening and morning fearful, in awe, dreading, in trepidation, fleeing, expelled, confused, in the constriction of the hiding! The earth is narrowed upon him with its welcome. He cannot find any means, nor shelter, nor refuge, while I am in security, and reassurance, in well-being from that, O Lord^{-azwj}!

فَلَكَ الْحَمْدُ وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ فِي ضَنْكٍ مِنَ الْعَيْشِ وَ ضَيْقٍ الْمَكَانِ قَدْ أَثْقَلَ حَدِيدًا مِنْ قَيْدٍ أَوْ غُلٍّ أَوْ مَرْقٍ جِلْدُهُ وَ بُضِعَ لَحْمُهُ أَوْ لَوَّنَ عَلَيْهِ الْعَذَابُ أَوْ يَتَوَقَّعُ الْقَتْلَ صَبَاحًا وَ مَسَاءً وَ أَنَا فِي رَاحَةٍ وَ رُحْبٍ وَ سَعَةٍ وَ عَافِيَةٍ مِنْ ذَلِكَ يَا رَبَّ

For You^{-azwj} is the Praise, and how many a servant is coming to a morning and even in constriction from the livelihood and the narrow space! The iron of the shackles is heavy, or handcuffs, or his skin is torn and his flesh is cut, or upon him are a variety of torments, or he is anticipating being killed morning and evening, while I am in comfort, and profits, and vastness, and the well-being from that, O Lord^{-azwj}!

فَلَكَ الْحَمْدُ وَكَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ أَسِيرًا مَغْلُولًا مُكْبَلًا بِالْحَدِيدِ بِأَيْدِي الْعُدَاةِ الَّذِينَ لَا يَرْحَمُونَهُ مُفْرَدًا عَنْ أَهْلِهِ وَ وَلَدِهِ مُنْقَطِعًا عَنْ بِلَادِهِ وَ إِخْوَانِهِ
يَتَوَقَّعُ فِي كُلِّ سَاعَةٍ بِأَيَّةِ قِتْلَةٍ يُقْتَلُ وَ أَيَّةِ مِثْلَةٍ يُمْتَلُ وَ أَنَا فِي عَافِيَةٍ وَ سَلَامَةٍ مِنْ ذَلِكَ

For You^{-azwj} is the Praise, and how many a servant is coming to evening and morning as captive, shackled, chained with the iron in the hands of the enemies, those who are not showing him mercy. He is away from his wife and his children, cut off from his city and his brothers, anticipating all the time by which killing he would be killed, and by which torture he would be tortured, while I am in well-being and safety from that!

فَلَكَ الْحَمْدُ وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ يُبَاشِرُ الْقِتَالَ وَ يُقَاسِي الْحُرُوبَ قَدْ غَشِيَتْهُ الْأَعْدَاءُ بِالسُّيُوفِ وَ الرِّمَاحِ وَ النَّبْلِ وَ آلَةَ الْحَرْبِ مُتَقَنَّعٌ بِالْحَدِيدِ قَدْ
بَلَغَ مَجْهُودَهُ لَا يَعْرِفُ حِيلَةً وَ لَا يَجِدُ مَهْرَبًا قَدْ أُذِنَتْ بِالْمَجْرَاحَاتِ أَوْ مُتَشَخَّطٌ بِدَمِهِ تَحْتَ السَّنَابِكِ وَ الْأَرْجُلِ يَتَمَتَّى شَرْبَةَ مَاءٍ يَشْرَبُهَا أَوْ نَظْرَةً إِلَى أَهْلِ وَ
وَلَدٍ وَ أَنَا فِي عَافِيَةٍ مِنْ ذَلِكَ يَا رَبِّ

For You^{-azwj} is the Praise, and who many a servant is coming to evening and morning embracing the battle, and the cruelty of wars. The enemies have overwhelmed him with the swords, and the spears, and the arrows, and the weapons of war. He is clad in iron (and) his struggles do not know any means nor can he find (a place) to flee to. He is covered with the injuries or wallowing in his blood beneath the hooves and the legs. He wishes for a drink of water he can drink, or looking at wife and children, while I am in well-being from that, O Lord^{-azwj}!

فَلَكَ الْحَمْدُ وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ غَرِيبًا مُسَافِرًا شَاخِصًا عَنْ أَهْلِهِ وَ وَلَدِهِ مُتَخَيِّرًا فِي الْمَقَاوِرِ تَائِهًا مَعَ الْوُحُوشِ وَ الْبَهَائِمِ وَ الْهَوَاطِمِ جَائِعًا
ظَمْآنًا وَحِيدًا فَرِيدًا لَا يَعْرِفُ حِيلَةً وَ لَا يَهْتَدِي سَبِيلًا أَوْ فِي جَزَعٍ أَوْ جُوعٍ أَوْ غُرْيٍ أَوْ غَيْرِهِ مِنَ الشَّدَائِدِ وَ أَنَا بِمَا هُوَ فِيهِ جَلُؤٌ فِي عَافِيَةٍ مِنْ ذَلِكَ يَا رَبِّ

For You^{-azwj} is the Praise, and how many a servant is coming to evening and morning, estranged, travelling, away from his wife and his children, confused in the wilderness, wandering in it with the wild animals, and the beasts, and the vermin, hungry, thirsty, alone, not knowing any means, nor guided to the way, or in panic, or hunger, or bare, or something else from the adversities, while I, from what he is in, am vacated, in well-being from that, O Lord^{-azwj}!

فَلَكَ الْحَمْدُ وَ كَمْ مِنْ عَبْدٍ أَمْسَى وَ أَصْبَحَ فِي ظُلُمَاتِ الْبَحَارِ وَ عَوَاصِفِ الرِّيَاحِ وَ أَهْوَالِ الْأَمْوَاجِ يَتَوَقَّعُ الْعَرَقَ وَ الْهَلَكَ لَا يَقْدِرُ عَلَى حِيلَةٍ أَوْ مُبْتَلَى
بِصَاعِقَةٍ أَوْ هَدْمٍ أَوْ حَرِّقٍ أَوْ شَرِّقٍ أَوْ عَرَقٍ أَوْ حَسْفٍ أَوْ مَسْحٍ أَوْ قَذْفٍ وَ أَنَا مِنْ ذَلِكَ فِي عَافِيَةٍ يَا رَبِّ

For You^{-azwj} is the Praise, and how many a servant is coming to an evening and morning in darkness of the sea, and the stormy winds, and horrors of the waves anticipating the drowning and the destruction, not able upon any means, or afflicted by thunderbolt, or being crushed, or burning, nor choking, or drowning, or submergence, or morphing, or upheaval, while I am in well-being from that, O Lord^{-azwj}!

فَلَكَ الْحَمْدُ وَ كَمْ مِنْ عَبْدٍ أُمْسَى وَ أَصْبَحَ فَقِيرًا عَائِلًا مَحْزُونًا عَارِيًا جَائِعًا طَمَآنًا يَنْتَظِرُ مَنْ يَعُودُ عَلَيْهِ بِفَضْلِ أَوْ عَبْدٍ لَكَ هُوَ أَوْجَهُ مِنِّي عِنْدَكَ وَ أَشَدُّ عِبَادَةً مَمْلُوكٍ مَمْهُورٍ قَدْ حُمِلَ ثِقْلًا مِنْ تَعَبِ الْعَنَاءِ وَ شِدَّةِ الْعُبُودِيَّةِ وَ ثِقَلِ الضَّرِيْبَةِ أَوْ مُبْتَلَى بِبَلَاءٍ شَدِيدٍ وَ أَنَا الْمَخْدُومُ الْمُنْعَمُ عَلَيْهِ فِي عَائِيَةِ مِمَّا هُوَ فِيهِ يَا رَبِّ

For You^{-azwj} is the Praise, and how many a servant is coming to an evening and morning, poor, destitute, grieving, bare, hungry, thirsty, awaiting someone who might bestow grace upon him, or a servant of Yours^{-azwj} more honourable in Your^{-azwj} Presence than I am, and or more intense worship, yet he is a slave, coerced, carrying heavy load, and exhausted from the efforts, and severity of the servitude, and heavily struck, or afflicted with severe affliction, while I am the served, the Favoured upon in well-being from what he is in, O Lord^{-azwj}!

فَلَكَ الْحَمْدُ إِلَهِي وَ كَمْ مِنْ عَدُوٍّ انْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ وَ شَحَدَ لِي طَبَاةَ مُدْيَتِهِ وَ أَزْهَفَ لِي شِبَاةَ حَدِيهِ وَ دَافَ لِي قَوَاتِلَ سُومِهِ وَ سَدَّدَ إِلَيَّ صَوَائِبَ سِهَامِهِ وَ لَمْ تَنْمَ عَيِّي عَيْنُ حِرَاسَتِهِ وَ أَضْمَرَ عَلَيَّ أَنْ يَسُومَنِي الْمَكْرُوهَ وَ يُجِرِعَنِي دُعَافَ مَرَارَتِهِ

For You^{-azwj} is the Praise, and how many an enemy has drawn the sword of his enmity upon me, and sharpened for me the edges of his blade, and prepared the points of his weapons for me, and mixed for me his fatal poisons, and aimed to me his accurate arrows, and the eyes of his watchfulness does not sleep from me, and he harbours against me that he will afflict me with abhorrence, and make me gulp the bitterness of his malice!

فَنَظَرْتُ إِلَى ضَعْفِي عَنِ اخْتِمَالِ الْقَوَادِحِ وَ عَجْزِي عَنِ الْإِنْتِصَارِ مِمَّنْ قَصَدَ لِي بِمُخَارَبَتِهِ وَ وَحْدَتِي فِي كَثِيرٍ مِمَّنْ نَآوَانِي وَ إِزْصَادِهِ لِي فِيمَا لَمْ أُعْمَلْ فِكْرِي فِي الْإِزْصَادِ لَهُ بِمِثْلِهِ

You^{-azwj} Looked at my weakness from bearing the calamities and my incapability from being victorious over the one aiming to me with his attack, and my being alone among large numbers of the ones opposing me, and his waiting in ambush for me in what my thoughts have not worked in waiting in ambush for him with the likes of it!

فَأَيْدَتْنِي بِقُوَّتِكَ وَ شَدَّدْتَ أَزْرِي بِنَصْرِكَ وَ صَيَّرْتَهُ بَعْدَ جَمْعِ عَدِيدٍ وَحْدَةً وَ أَعْلَيْتَ كَعْبِي عَلَيْهِ وَ وَجَّهْتَ مَا سَدَّدَ إِلَيَّ مِنْ مَكَائِدِهِ إِلَيْهِ فَرَدَّدْتَهُ وَ لَمْ يَشْفِ غَلِيلَهُ وَ لَمْ يَبْرُدْ حَرَارَاتُ غَيْبُظِهِ قَدْ غَضَّ عَلَى شَوَاهِ وَ أَذْبَرَ مُؤَلِّيًّا قَدْ أَحْلَفْتُ سَرَائِي

So, You^{-azwj} Supported me with Your^{-azwj} Strength, and You^{-azwj} Strengthened my back with Your^{-azwj} Help, and Turned him after gathering of large numbers, into one, and You^{-azwj} Exalted my position over him, and You^{-azwj} Diverted what plots he had guided to me and Returned it, and his rage did not heal and the heat of his fury did not cool. He has bit upon his own flesh and turned back retreating, his battalion having been broken!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ وَ كَمْ مِنْ بَاغٍ بَغَانِي بِمَكَائِدِهِ وَ نَصَبَ لِي أَشْرَاكَ مَصَائِدِهِ وَ أَضْبَأَ إِضْبَاءَ السَّبْعِ لِطَرِيدَتِهِ انْتِظَارًا لِانْتِهَازِ فُرْصَتِهِ وَ هُوَ يُظَاهِرُ بِشَاشَةِ الْمَلِكِ وَ يَكْثُرُ لِي سِنَهُ وَ يَنْسَطُ لِي وَجْهَهُ مِنْ غَيْرِ طَلْقِي

For You^{-azwj} is the Praise, O Lord^{-azwj}, from All-Powerful not overcome, and with the Forbearance not being hasty! How many a rebel has rebelled against me with his plots, and set up for me the snares of his traps, and waited the waiting of the predator waiting for his prey, awaiting to seize his opportunity, while he manifests the façade of friendliness, and uncovers for me teeth (smile), and extends to me his face without being genuine!

فَلَمَّا رَأَيْتَ دَعَلَ سَرِيرَتِهِ وَ فُتِحَ مَا انطَوَى عَلَيْهِ بِشْرِكِهِ أُبْطَلَتْ مَا أَصْبَحَ مُجْلِباً بِهِ لِي فِي بُعْيَتِهِ وَ أُرْكَسَتْهُ لِأَمِّ رَأْسِهِ فِي زُبَيْتِهِ وَ رَدَّيْتَهُ فِي مَهْوَى خُفْرَتِهِ وَ رَمَيْتَهُ بِحَجْرِهِ وَ رَمَيْتَهُ بِمَسَاقِصِهِ وَ كَبَيْتَهُ لِمَنْخَرِهِ وَ خَفَيْتَهُ بِوَتْرِهِ وَ رَفَعْتَهُ بِنَدَامَتِهِ وَ رَدَدْتَ كَيْدَهُ فِي نَحْرِهِ

When You^{-azwj} Saw his buried secrets what he had harboured upon his schemes, You^{-azwj} Invalidated what he had prepared to pull me with into his pursuit, and You^{-azwj} Overturned the top of his head into his own pitfall, and Returned him to collapse into his own pit, and Pelted him with his own stone, and Shot him with his own arrow, and Flung him on his nostrils, Strangled him with his own string, and Joined him with his own remorse, and Returned his plots into his own throat!

فَأَسْتَحْلَى وَ تَضَاءَلَ بَعْدَ نُحُوتِهِ وَ انْقَمَعَ بَعْدَ اسْتِطَالَتِهِ ذَلِيلًا مَأْسُورًا فِي رِيقِ حَبَالَتِهِ الَّتِي كَانَ يُؤَمِّلُ أَنْ يَرَانِي فِيهَا فِي يَوْمِ سَطْوَتِهِ وَ قَدْ كِدْتُ يَا رَبِّ لَوْ لَا رَحْمَتُكَ أَنْ يَحُلَّ بِي مَا حَلَّ بِسَاحَتِهِ

He sweetened and diminished after his pride, and was Suppressed after his arrogance, humbled, captive in the net of his own ropes which he had hoped to see me being in it during the day of his power, and I almost did, O Lord^{-azwj}, had it not been for Your^{-azwj} Mercy, it would have been released with me what had been released in his courtyard!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ وَ كَمِّ مِنْ حَاسِدٍ أَشْرَقَ بِحَسَدِهِ وَ شَجِيٍّ مَيِّ يَعْظُمُهُ وَ سَلْفِيٍّ بِحَدِّ لِسَانِهِ وَ وَخَزِيٍّ وَ جَعَلَ عِرْضِي عَرْضًا لِمَرَامِيهِ وَ قَلَدَنِي خِلَالًا لَمْ تَنْزَلْ فِيهِ

For You^{-azwj} is the Praise, O Lord^{-azwj}, of being Powerful not overcome, and with the Patience not being hasty, and how many an envier shone with his envy and darkened from me with his rage, and he stung me with the sharpness of his tongue, and disgraced me, and made my honour a target for his shootings, and collared me with traits I have not ceased to be in!

فَأَتَيْتُكَ يَا رَبِّ مُسْتَجِيرًا بِكَ وَائْتِقًا بِسُرْعَةِ إِجَابَتِكَ مُتَوَكِّلًا عَلَى مَا لَمْ أَزَلْ أُنْعَرِفُهُ مِنْ حُسْنِ دِفَاعِكَ عَالِمًا أَنَّهُ لَمْ يُضْطَهَدْ مِنْ أَوْى إِلَى ظِلِّ كِفَايَتِكَ وَ لَمْ تَفْرَعْ الْفَوَارِغُ مِنْ لِحَا إِلَى مَغْوِلِ الْإِنْتِصَارِ بِكَ فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِفُدْرَتِكَ

I have come to You^{-azwj} O Lord^{-azwj}, seeking Shelter with You^{-azwj}, trusting with the swiftness of Your^{-azwj} Response, relying upon what I have not ceased to recognise of excellence of Your^{-azwj} Defence, knowing that the one who shelters to the shade of Your^{-azwj} Sufficing is not persecuted, and he is not knocked down by a calamity the one who shelters to the stronghold of the Help with You^{-azwj}, so Fortify me from his troubles by Your^{-azwj} Power!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أَنَاةٍ لَا يَعْجَلُ وَ كَمِّ مِنْ سَحَابٍ مَكْرُورٍ أَجْلَبَتْهَا وَ سَمَاءٍ نِعْمَةٍ أَمْطَرَهَا وَ جَدَاوِلِ كِرَامَةٍ أُخْرِجَتْهَا وَ أَعْيُنِ أَجْدَاثٍ طَمَسَتْهَا وَ نَاشِقَةٍ رَحْمَةٍ نَشَرَهَا وَ جُنَّةٍ عَافِيَةٍ أَلْبَسَتْهَا وَ غَوَاشِي كُرْبَاتٍ كَشَفَتْهَا وَ أُمُورٍ حَادِثَةٍ قَدَرَهَا لَمْ تُعْجَزْكَ إِذْ طَلَبْتَهَا وَ لَمْ تَمْنَعْ مِنْكَ إِذْ أَرَدْتَهَا

For You^{-azwj} is the Praise, O Lord^{-azwj}, of being Powerful not overcome, and with the Patience not being hasty, and how may a cloud of abhorrence You^{-azwj} have Cleared and sky of bounties You^{-azwj} have Rained, and streams of honour You^{-azwj} have Flowed, and eyes of the graves You^{-azwj} have closed, and the emerging Mercies You^{-azwj} have Spread, and shields of well-being You^{-azwj} have Clothed, and covering of distresses You^{-azwj} have Removed, and newly occurring matters You^{-azwj} determined did not incapacitate You^{-azwj}, and cannot be prevented from You^{-azwj} when You^{-azwj} Want these!

فَلَكَ الْحَمْدُ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أُنَاةٍ لَا يَعْجَلُ وَ كَمْ مِنْ ظَنٍّ حَسَنٍ حَقَّقْتَ وَ مِنْ عُدْمِ إِمْلَاقِي جَبَرْتَ وَ مِنْ صِرَاعَةٍ نَعَشْتِ وَ مِنْ مَسْكَنَةٍ حَوَّلْتَ
لَا تُسْأَلُ عَمَّا يَفْعَلُ [تَفْعَلُ] وَ لَا يَنْفُصُكَ مَا أَنْفَقْتَ

For You^{-azwj} is the Praise, O Lord^{-azwj}, of being Powerful not overcome, and with the Patience not being hasty, and how many goodly thoughts You^{-azwj} have Made a reality, and how many a constant poverty You^{-azwj} have Broken, and how many a fallen one You^{-azwj} have Raised, and how many a neediness You^{-azwj} have Transformed! You^{-azwj} cannot be asked about what You^{-azwj} Do nor does it reduce You^{-azwj} what You^{-azwj} Spend!

وَ لَقَدْ سُئِلْتَ فَأَعْطَيْتَ وَ لَمْ تُسْأَلْ فَابْتَدَيْتَ وَ اسْتُمِيعَ فَضْلُكَ فَمَا أَكْذَبْتَ أَبَيْتَ إِلَّا إِنْعَاماً وَ امْتِناعاً وَ تَطَوُّلاً وَ أَبَيْتَ إِلَّا تَفَحُّمَ حُرْمَاتِكَ وَ انْتِهَافَكَ
مَعَاصِيكَ وَ تَعَدِّيَ حُدُودِكَ وَ غَفْلَةً عَنِ وَعْدِكَ وَ وَعِيدِكَ وَ طَاعَةً لِعَدُوِّي وَ عَدُوِّكَ وَ لَمْ يَمْتَنِعَكَ إِلَّا لِي بِالشُّكْرِ مِنْ إِتْمَامِ إِحْسَانِكَ وَ لَا حَجْرِي ذَلِكَ عَنِ
ازْتِكَابِ مَسَاحِطِكَ

And You^{-azwj} are asked so You^{-azwj} Give, and You^{-azwj} are not asked so You^{-azwj} Initiate, and Your^{-azwj} Grace is sought, so You^{-azwj} never denied except Gifting, and Preventing, and Leniency, while I refused except to storm into You^{-azwj} Prohibitions and violation of acts of disobedience to You^{-azwj}, and exceeding Your^{-azwj} Limits, and heedlessness from Your^{-azwj} Promises and Your^{-azwj} Threats, and obedience to Your^{-azwj} enemies, and my failure to thank You^{-azwj} did not prevent You^{-azwj} from Completing Your^{-azwj} Favours, nor did that dissuade me from indulging in what Annoys You^{-azwj}!

فَلَكَ الْحَمْدُ يَا رَبِّ مِنْ مُقْتَدِرٍ لَا يُغْلَبُ وَ ذِي أُنَاةٍ لَا يَعْجَلُ وَ سُبحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ تَبَارَكْتَ وَ تَجَبَّرْتَ وَ تَعَالَيْتَ وَ تَقَدَّسْتَ وَ تَكَبَّرْتَ وَ تَعَظَّمْتَ
عَمَّا يَقُولُ الظَّالِمُونَ غُلُوًّا كَبِيرًا

For You^{-azwj} is the Praise, O Lord^{-azwj}, of being Powerful not overcome, and with the Patience not being hasty, and Glory be to You^{-azwj} O Allah^{-azwj}, and with Your^{-azwj} Praise! You^{-azwj} are more Blessed, and Forceful, and Exalted, and Holier, and Greater, and more Magnificent than what the unjust ones are saying, Exalted, Great!

اللَّهُمَّ وَ أَنَا الدَّاعِي الَّذِي أَجَبْتَ فَلَكَ الْحَمْدُ وَ أَنَا السَّائِلُ الَّذِي أَعْطَيْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الضَّالُّ الَّذِي هَدَيْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الضَّعِيفُ الَّذِي قَوَّيْتَهُ
فَلَكَ الْحَمْدُ وَ أَنَا الْفَقِيرُ الَّذِي أَغْنَيْتَهُ

O Allah^{-azwj}, and I am the supplicator whom You^{-azwj} Answered! For You^{-azwj} is the Praise and I am the beggar whom You^{-azwj} have Given! For You^{-azwj} is the Praise, and I was the lost, whom You^{-azwj} have Guided! For you^{-azwj} is the Praise and I am the weak whom You^{-azwj} have Strengthened! For You^{-azwj} is the Praise and I am the poor whom You^{-azwj} have Enriched!

فَلَكَ الْحَمْدُ وَ أَنَا الْغَارِي الَّذِي كَسَوْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا السَّقِيمُ الَّذِي شَفَيْتَهُ فَلَكَ الْحَمْدُ أَجَلُ وَ عَزَّتِكَ لَقَدْ فَعَلْتَ فَلَكَ الْحَمْدُ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى
آلِهِ وَ اجْعَلْنِي لَكَ مِنَ الشَّاكِرِينَ

For You^{-azwj} is the Praise, and I am the bare whom You^{-azwj} have Clothed! For You^{-azwj} is the Praise, and I am the sick whom You^{-azwj} have Healed! For You^{-azwj} is the Praise, indeed and by Your^{-azwj} Might You^{-azwj} have Done it! For You^{-azwj} is the Praise, Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Make me to be from the ones thanking You^{-azwj}!

اللَّهُمَّ وَ أَنَا الطَّرِيدُ الَّذِي رَدَدْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْمُسَافِرُ الَّذِي صَحَبْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْمُسِيءُ الَّذِي أَحْسَنْتَ إِلَيْهِ فَلَكَ الْحَمْدُ وَ أَنَا الْمَهْمُومُ الَّذِي فَرَّجْتَ هَمَّهُ فَلَكَ الْحَمْدُ وَ أَنَا الْمَكْرُوبُ الَّذِي نَفَسْتَ كَرْبَهُ فَلَكَ الْحَمْدُ أَجَلَ وَ عَزَّيْتَ لَقَدْ فَعَلْتَ فَلَكَ الْحَمْدُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي لَكَ مِنَ الشَّاكِرِينَ

O Allah^{-azwj}, and I am the exiled whom You^{-azwj} have Returned! For You^{-azwj} is the Praise, and I am the traveller whom You^{-azwj} have Accompanied! For You^{-azwj} is the Praise, and I am the evil doer whom You^{-azwj} have been Good to! For You^{-azwj} is the Praise, and I am the worried whom You^{-azwj} have Relieved from! For You^{-azwj} is the Praise, and I am the distressed whose distress You^{-azwj} Relieved! For You^{-azwj} is the Praise, indeed and by Your^{-azwj} Might You^{-azwj} have Done it! For You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Make me to be from the ones thanking You^{-azwj}!

اللَّهُمَّ وَ أَنَا الدَّلِيلُ الَّذِي أَعَزَّنْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْمُخْذُولُ الَّذِي كَفَيْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْمُبْعِيُّ عَلَيْهِ الَّذِي نَصَرْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْوَضِيعُ الَّذِي رَفَعْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْهَالِكُ الَّذِي حَلَّصْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْغَرِيبُ الَّذِي نَجَّيْتَهُ

O Allah^{-azwj}, and I am the humiliated whom You^{-azwj} have Made honourable. For You^{-azwj} is the Praise, and I am the abandoned whom You^{-azwj} have Sufficed! For You^{-azwj} is the Praise, and I am the rebelled against whom You^{-azwj} have Helped! For You^{-azwj} is the Praise, and I am the lowly whom You^{-azwj} have Raised! For You^{-azwj} is the Praise, and I am the destroyed whom You^{-azwj} Rescued! For You^{-azwj} is the Praise, and I am the drown whom You^{-azwj} Rescued!

فَلَكَ الْحَمْدُ وَ أَنَا الْمُهَانُ الَّذِي أَكْرَمْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الرَّاجِلُ الَّذِي حَمَلْتَهُ فَلَكَ الْحَمْدُ أَجَلَ وَ عَزَّيْتَ لَقَدْ فَعَلْتَ فَلَكَ الْحَمْدُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي لَكَ مِنَ الشَّاكِرِينَ

For You^{-azwj} is the Praise, and I am the insulted whom You^{-azwj} Honoured! For You^{-azwj} is the Praise, and I am walker whom You^{-azwj} Carried! For You^{-azwj} is the Praise, and indeed and by Your^{-azwj} Might You^{-azwj} have Done it! For You^{-azwj} is the Praise! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny, and Make me to be from the thankful ones!

اللَّهُمَّ وَ أَنَا الْمَرِيضُ الَّذِي نَعَشْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْمُبْتَلَى الَّذِي عَافَيْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْمَسْجُونُ الَّذِي أَخْرَجْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْأَسِيرُ الَّذِي فَكَّرْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الْأَعْرَبُ الَّذِي رَوَّجْتَهُ فَلَكَ الْحَمْدُ وَ أَنَا الَّذِي لَمْ أَكُ شَيْئاً حَتَّى جَعَلْتَهُ

O Allah^{-azwj}, and I am the sick whom You^{-azwj} Activated! For You^{-azwj} is Praise, and I am the afflicted whom You^{-azwj} Granted well-being! For You^{-azwj} is the Praise! And I am the imprisoned whom You^{-azwj} have Extracted! For You^{-azwj} is the Praise, and I am the captive whom You^{-azwj} Freed! For You^{-azwj} is the Praise, and I am the celibate whom You^{-azwj} got married! For You^{-azwj} is the Praise! For You^{-azwj} is the Praise and I am the one who was nothing until You^{-azwj} Made him (respectable)!

فَلَكَ الْحَمْدُ أَجَلَ وَ عَزَّيْتَ لَقَدْ فَعَلْتَ فَلَكَ الْحَمْدُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي لَكَ مِنَ الشَّاكِرِينَ

For You^{-azwj} is the Praise, indeed and by Your^{-azwj} Might You^{-azwj} have Done it! For You^{-azwj} is the Praise! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Make me to be from the ones thankful to You^{-azwj}!

رَبِّ تَبَارَكْتَ وَ تَعَالَيْتَ لَكَ الْحَمْدُ عَلَى مَا أَسَدَيْتَ وَ أَوْلَيْتَ وَ لَكَ الْحَمْدُ عَلَى مَا أَعْطَيْتَ وَ أَبْلَيْتَ وَ لَكَ الْحَمْدُ عَلَى مِثْيَبَتِكَ فِينَا مَا أَمَرَ مِنْهَا وَ مَا خَلَا وَ لَكَ الْحَمْدُ عَلَى الْإِمْهَالِ وَ الْإِتْبَاءِ وَ لَكَ الْحَمْدُ عَلَى مَا أَطَلَّتْ مِنْ عُمْرِي

Lord^{-azwj}, Blessed and Exalted! For You^{-azwj} is the Praise upon what You^{-azwj} have Bestowed and Granted; and for You^{-azwj} is the Praise upon what You^{-azwj} have Given and Tried; and for You^{-azwj} is the Praise upon Your^{-azwj} Desire regarding us, whatever is bitter from it and whatever is sweet; and for You^{-azwj} is the Praise upon the Respite and the Afflictions; and for You^{-azwj} is the Praise upon what You^{-azwj} have Prolonged of my age!

وَ لَكَ الْحَمْدُ عَلَى مَا أَنْسَأْتَهُ مِنْ أَجْلِي وَ لَكَ الْحَمْدُ عَلَى حُسْنِ قَسْمِكَ لِي مَا لَمْ أَهْتَدِ إِلَى مَسْأَلَتِكَ إِيَّاهُ وَ لَكَ الْحَمْدُ عَلَى مَا لَمْ أُحِطْ بِمَعْرِفَتِهِ نِيَّ وَ لَكَ الْحَمْدُ عَلَى إِسْبَالِ سُرَّتِكَ عَلَيَّ وَ لَمْ أَكُ أَهْلَهُ مِنْكَ وَ عَلَى آثَارِ نِعْمِكَ عَلَيَّ وَ لَمْ أَنْبُغْ شُكْرَهَا إِلَّا بِكَ

And for You^{-azwj} is the Praise upon what You^{-azwj} have Postponed of my death; and for You^{-azwj} is the Praise upon the excellence of Your^{-azwj} apportionment for me what I had not been guided to ask You^{-azwj} for it; and for You^{-azwj} is the Praise upon what I could not recognise regarding myself; and for You^{-azwj} is the Praise upon Drawing Your^{-azwj} veils upon me although I was not rightful for it from You^{-azwj}, and upon impacts of Your^{-azwj} bounties upon me, and I did not reach thanking for these except by You^{-azwj}!

وَ لَكَ الْحَمْدُ عَلَى تَجْدِيدِهَا عَلَيَّ وَ لَكَ الْحَمْدُ عَلَى تَطْوِيلِكَ بِهَا عَلَيَّ الْحَالَتَيْنِ وَ لَكَ الْحَمْدُ عَلَى نِعْمَةِ الْإِسْلَامِ الَّذِي رَضِيْتَهُ لَنَا دِينًا وَ النَّبِيِّ الْأُمِّيِّ الَّذِي ارْتَضَيْتَهُ لَنَا أَمِينًا وَ لَكَ الْحَمْدُ عَلَى مَا نَدَبْتَنَا إِلَيْهِ وَ أَنْقَذْتَنَا مِنْهُ بِهِ وَ جَعَلْتَهُ خَيْرَ نَبِيٍّ ابْتَعْتُ وَ جَعَلْتَنَا خَيْرَ أُمَّةٍ أُخْرِجَتْ

And for You^{-azwj} is the Praise upon its renewal upon me; and for You^{-azwj} is the Praise upon You^{-azwj} Prolonging with it upon the two states; and for You^{-azwj} is the Praise upon bounty of Al-Islam which You^{-azwj} were Satisfied with for us as religion, and the Prophet^{-saww}, the Ummi whom You^{-azwj} had Selected as trustworthy; and for You^{-azwj} is the Praise upon what You^{-azwj} had Called us to and Saved us from through him^{-saww}, and Made him^{-saww} the best Prophet^{-saww} You^{-azwj} had Sent, and Made us best of the communities brought forth!

وَ لَكَ الْحَمْدُ عَلَى لُطْفِكَ بِنَا فِي تَمْيِيزِكَ إِيَّانَا مِنْ أَصْلَابِ الْمُشْرِكِينَ وَ أَرْحَامِ الْمُشْرِكَاتِ سُلَالَةً مِنْ سُلَالَةٍ حَتَّى الْخُفْتَنَا بِعَضْرِهِ وَ أَنْقَذْتَنَا مِنَ الْهَلَكَةِ بِهِ فَلَكَ الْحَمْدُ عَدَدَ الْحَصَى وَ النَّرَى وَ لَكَ الْحَمْدُ مِلْءَ الْأَخِرَةِ وَ الدُّنْيَا وَ لَكَ الْحَمْدُ حَسَبَ مَا تَسْتَحِقُّ وَ تَرْضَى

And from You^{-azwj} is the Praise upon Your^{-azwj} Gentleness with us distinguishing us from loins of the Polytheist men and wombs of the Polytheist women, generation from generation until You^{-azwj} Joined us with his^{-saww} era, and Saved us from the destruction through him^{-saww}! For You^{-azwj} is the Praise of the number of pebbles, and the sand; and for You^{-azwj} is the Praise fill the Hereafter and the world; and for You^{-azwj} is the Praise in accordance to what You^{-azwj} deserve and are Satisfied with!

اللَّهُمَّ يَا سَيِّدِي أَنْتَ الَّذِي مَنَنْتَ عَلَيَّ بِتَحْمِيدِكَ وَ تَمْجِيدِكَ وَ الثَّنَاءِ عَلَيْكَ وَ الشُّكْرِ لَكَ وَ كُلُّ هَذَا يَا مُؤَلَّيٍّ مَعَ سَائِرِ إِنْعَامِكَ وَ مَنِّكَ وَ أَيَّادِكَ الَّتِي لَا أَحْصِيهَا وَ لَا أَطِيقُ تَعْدَادَهَا أَوَّلُ ذَلِكَ

O Allah^{-azwj}, O Our^{-azwj} Master! You^{-azwj} are the One Who Conferred upon me with praising You^{-azwj}, and glorifying You^{-azwj}, and the laudation upon You^{-azwj}, and the thanking to You^{-azwj}, and all this, O my Master, is with rest of Your^{-azwj} Benefits, and Your^{-azwj} Conferment, and

Your^{-azwj} Favours which cannot be counted, nor can I endure numbering these, the first of that!

يَا سَيِّدِي وَ أَسْرَفُهُ وَ أَفْضَلُهُ وَ أَعْظَمُهُ وَ أَكْثَرُهُ وَ أَجْلُهُ الْإِمْتِنَانُ عَلَيَّ بِمَعْرِفَةِ رُؤُوبَيْتِكَ وَ قُدْرَتِكَ وَ عَظَمَتِكَ وَ مَعْرِفَةِ رَسُولِكَ وَ الْإِقْرَارِ بِهِ ص وَ مَعْرِفَةِ
أَوْلِيَانِكَ وَ حُجَجِكَ وَ أَصْفِيَانِكَ وَ الْإِيْتِمَامِ بِهِمْ وَ التَّصْدِيقِ لَهُمْ وَ التَّسْلِيمِ لِقَوْلِهِمْ وَ الْإِيمَانِ بِكُنُوبِكَ وَ رُسُلِكَ ثُمَّ عَافِيَتِكَ وَ سَعَةِ رِزْقِكَ وَ فَضْلِكَ وَ جَمِيعِ
صَنِيْعِكَ الْحَسَنِ الْجَمِيلِ

O my Master, and its noblest, and its most superior, and its most magnificent, and its most abundant, and its most majestic is the Bestowing upon me with recognition of Your^{-azwj} Lordship^{-azwj}, and Your^{-azwj} Power, and Your^{-azwj} Magnificent, and recognition of Your^{-azwj} Rasool^{-saww}, and the acceptance of him^{-saww}, and recognition of Your^{-azwj} guardians, and Your^{-azwj} Divine Authorities, and Your^{-azwj} elites, and with being led by them^{-asws}, and the ratification for them^{-asws}, and the submission to their^{-asws} words, and the Eman with Your^{-azwj} Books and Your^{-azwj} Rasool(s)^{-as}, then Your^{-azwj} Grant of well-being, and vastness of Your^{-azwj} sustenance, and Your^{-azwj} Grace, and entirety of Your^{-azwj} Dealings, the excellent, the beautiful!

فَلَاكَ الْحَمْدُ يَا إِلَهِي وَ مَوْلَايَ وَ لَكَ الشُّبْحُ وَ التَّقْدِيسُ وَ التَّهْلِيلُ وَ الشُّكْرُ وَ الْمِنَّةُ كَمَا يَنْبَغِي لِكْرَمِ وَجْهِكَ وَ عِزِّ جَلَالِكَ وَ عَظَمَتِكَ وَ كَمَا أَنْتَ أَهْلُهُ

For You^{-azwj} is the Praise, O my God^{-azwj} and my Master, and for You^{-azwj} is the glorification, and the extollations of Holiness, and the extollations of Oneness, and the thanking, and the wishing just as is befitting for the Honour of Your^{-azwj} Face and Might of Your^{-azwj} Majesty and Your^{-azwj} Magnificence, and just as You^{-azwj} are rightful of!

يَا حَيُّ يَا قَيُّوْمُ وَ لَكَ الْحَمْدُ بِكُلِّ نِعْمَةٍ أَنْعَمْتَهَا عَلَيَّ وَ عَلَى أَحَدٍ مِنْ خَلْقِكَ كَانَ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ لَا إِلَهَ
إِلَّا اللَّهُ عَدَدَ مَا خَلَقْتَ وَ سَمَّيْتَ وَ قَدَّرْتَ وَ كَتَبْتَ أَوْ أَنْتَ فَاعِلُهُ فِي الدُّنْيَا وَ الْآخِرَةِ

O Living, O Eternal, and for You^{-azwj} is the Praise for every bounty You^{-azwj} have Favoured with upon me, and upon anyone of Your^{-azwj} creatures, having existed or will be existing up to the Day of Qiyamah! Allah^{-azwj} is Greatest, and the Praise is for Allah^{-azwj}, and Glory be to Allah^{-azwj}, and there is no god except Allah^{-azwj}, the number of what You^{-azwj} Creates, and Specified, and Determined, and Wrote, or You^{-azwj} have Done it in the world and the Hereafter!

يَا سَامِعَ كُلِّ صَوْتٍ وَ يَا جَامِعَ كُلِّ قُوْتٍ يَا بَارِيَّ النَّفُوسِ بَعْدَ الْمَوْتِ يَا مَنْ لَا يَسْغُلُهُ شَأْنٌ عَنْ شَأْنٍ وَ يَا مَنْ لَا تَشَابُهُ عَلَيْهِ الْأَصْوَاتُ وَ لَا تَعْشَاهُ
الظُّلُمَاتُ يَا مَنْ لَا يَنْسَى شَيْئاً لَشَيْءٍ يَا مَنْ لَا يُدْعَى مِنْ لَدُنْ عَرْشِهِ إِلَى قَرَارِ سَمَاوَاتِهِ وَ أَرْضِهِ إِلَهَ عَزَّ وَ جَلَّ

O Listener of every voice, and O Gatherer of every loss! O Maker of the souls after death! O the One^{-azwj} a concern does not pre-occupy Him^{-azwj} from a concern, and O the One^{-azwj} the voices are not confusing upon Him, and the darkness do not cover Him^{-azwj}! O the One^{-azwj} Who does not forget a thing for a thing! O the One^{-azwj} Who, from His^{-azwj} Throne up to bottom of His^{-azwj} skies and His^{-azwj} earth, no god is claimed apart from Him^{-azwj}!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ عَبْدِكَ وَ رَسُولِكَ وَ حَبِيبِكَ وَ خَلِيلِكَ وَ نَبِيِّكَ وَ نَجِيِّكَ وَ أَمِينِكَ وَ صِفْوَتِكَ وَ خَاصِيَتِكَ [خَاصِيَتِكَ] وَ خَالِصَتِكَ وَ خَيْرَتِكَ مِنْ
خَلْقِكَ الَّذِي هَدَيْتَنَا بِهِ مِنَ الضَّلَالَةِ وَ الْعَمَى

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} beloved, and Your^{-azwj} friend, and Your^{-azwj} Prophet^{-as}, and Your^{-azwj} captain, and Your^{-azwj} trustees, and Your^{-azwj} elite, and Your^{-azwj} special, and Your^{-azwj} pure, and Your^{-azwj} Choice from Your^{-azwj} creatures whom You^{-azwj} have Guided us through him^{-saww} from the straying and the blindness!

وَصَرَّتْنَا بِهِ مِنَ الْعَشِيِّ وَعَلَّمْتَنَا بِهِ مِنَ الْجَهَالَةِ وَأَقَمْتَنَا بِهِ عَلَى الْمَحَجَّةِ الْعُظْمَى وَسَبَّغَ التَّقْوَى وَأَخْرَجْتَنَا بِهِ مِنَ الْعَمْرَاتِ وَأَنْقَذْتَنَا بِهِ مِنْ شَقَا جُرُفِ
الْهَلَكَاتِ

And Caused us to see from the covering through him^{-saww} and Taught us from the ignorance through him^{-asws}, and Made us stand upon the mighty manifesto through him^{-saww}, and the way of piety, and Extracted us from the immersions through him^{-saww}, and Saved us through him^{-saww} from the precipice of destruction!

أَمِينِكَ عَلَى وَحْيِكَ وَمَوْضِعِ سِرِّكَ وَرَسُولِكَ إِلَى خَلْقِكَ وَحُجَّتِكَ عَلَى عِبَادِكَ وَمُبَلِّغِ أَمْرِكَ وَمُؤَدِّي عَهْدِكَ

Your^{-azwj} trustee upon Your^{-azwj} Revelation, and place of Your^{-azwj} secrets, and Your^{-azwj} Messenger^{-saww} to Your^{-azwj} creatures, and Your^{-azwj} Divine Authority upon Your^{-azwj} servants, and Deliverer of Your^{-azwj} Commands, and fulfiller of Your^{-azwj} Covenant!

جَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ وَ نُورًا يَسْتَضِيءُ بِهِ الْمُؤْمِنُونَ بِنَبِيِّرٍ بِالْجَزِيلِ مِنْ نُوَابِكِ وَ يُنذِرُ بِالْأَلِيمِ مِنْ عِقَابِكَ أَنْتَجَبْتَهُ لِرِسَالَتِكَ وَ اسْتَخْلَصْتَهُ لِدِينِكَ وَ اسْتَرْعَيْتَهُ
عِبَادَكَ وَ اتَّمَمْتَهُ عَلَى وَحْيِكَ وَ جَعَلْتَهُ الشَّاهِدَ لَكَ وَ الدَّلِيلَ عَلَيْكَ وَ الدَّاعِيَ إِلَيْكَ

You^{-azwj} Made him^{-saww} as mercy to the worlds, and light the believers can be illuminated with, giver of glad tidings of Your^{-azwj} plentiful Rewards, and warner of Your^{-azwj} painful Punishment! You^{-azwj} Selected him^{-saww} for Your^{-azwj} Messages, and You^{-azwj} Specialised for Your^{-azwj} religion, and Entrusted him^{-saww} care of Your^{-azwj} servants, and Entrusted him^{-saww} upon Your^{-azwj} servants, and Made him^{-saww} as a witness of Yours^{-azwj}, and the pointer upon You^{-azwj}, and the caller to You^{-azwj}!

وَ الْحُجَّةَ عَلَى بَرِيَّتِكَ وَ السَّبَبَ فِيمَا بَيْنَكَ وَ بَيْنَ عِبَادِكَ وَ الشَّاهِدَ لَهُمْ وَ الْمُهَيِّمَ عَلَيْهِمْ وَ عَلَى أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَتْ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً

And the Divine Authority upon Your^{-azwj} Created beings, and the means in what is between You^{-azwj} and Your^{-azwj} servants, and the witness for them, and the dominant upon them and upon People^{-asws} of his^{-saww} Household, those You^{-azwj} Kept the uncleanness away from them and Purified them^{-asws} a Purification!

أُولَئِكَ الطَّيِّبُونَ الْمُبَارَكُونَ الطَّاهِرُونَ الْمُطَهَّرُونَ الْهُدَاةُ الْمُهْتَدُونَ غَيْرِ الضَّالِّينَ وَ لَا الْمُضِلِّينَ أَمَّاؤُكَ فِي أَرْضِكَ وَ عُمُدُكَ فِي خَلْقِكَ الَّذِينَ اسْتَنْقَذْتَ بِهِمْ
مِنَ الْهَلَكَةِ وَ نَوَّزْتَ بِهِمْ مِنَ الظُّلْمَةِ

They are the goodly, the Blessed, the Pure, the Purified, the guides, the guiding ones without straying nor straying others! Your^{-azwj} trustees in Your^{-azwj} earth and Your^{-azwj} pillars among Your^{-azwj} creatures, those by whom You^{-azwj} Save from the destruction, and by them^{-asws} You^{-azwj} Irradiated from the darkness!

شَجَرَةُ النَّبُوَّةِ وَ مَوْضِعُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ مَعْدِنُ الْعِلْمِ ارْتَضَيْتَهُمْ أَنْصَاراً لِدِينِكَ وَ شُهَدَاءَ عَلَى خَلْقِكَ وَ قَوَامِينَ بِأَمْرِكَ وَ أَمْنَاءَ حَفَظَةَ لِسْرَتِكَ وَ مَوْضِعَ رَحْمَتِكَ وَ مُسْتَوْدَعَ حِكْمَتِكَ وَ تَرَاجِمَةَ وَحْيِكَ وَ أَعْلَاماً لِعِبَادِكَ وَ مَنَاراً فِي بِلَادِكَ

The tree of Prophet-hood, and place of the Message, and interchange of the Angels, and the mine of knowledge! You^{-azwj} Selected them as helpers of Your^{-azwj} religion, and as witnesses upon Your^{-azwj} creatures, and the ones standing with Your^{-azwj} Command, and trustees, guardians of Your^{-azwj} secrets, and place of Your^{-azwj} Mercy, and depository of Your^{-azwj} Wisdom, and interpreters of Your^{-azwj} revelation, and flags for Your^{-azwj} servants, and minarets in Your^{-azwj} land!

صَلِّ عَلَيْهِمُ اللَّهُمَّ أَشْرَفَ وَ أَفْضَلَ وَ أَكْثَرَ وَ أَعْظَمَ وَ أَحْسَنَ وَ أَجْمَلَ وَ أَنْفَعَ وَ أَكْمَلَ وَ أَرْكَى وَ أَطَهَرَ وَ أَجْمَى وَ أَطْيَبَ وَ أَرْضَى مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَصْفِيَائِكَ وَ أَوْلِيَائِكَ وَ أَهْلِ الْمَنْزِلَةِ لَدَيْكَ وَ الْكِرَامَةِ عَلَيْكَ

Send Salawaat upon them^{-asws}, O Allah^{-azwj}, noblest, and most superior, and most abundant, and mightiest, and most excellent, and most beautiful, and most beneficial, and most perfect, and purest, and cleanest, and most glorious, and best, and most satisfactory of what You^{-azwj} Sent upon anyone of Your^{-azwj} Prophets^{-saww}, and Your^{-azwj} Messengers^{-as}, and Your^{-azwj} elites, and Your^{-azwj} guardians, and people of status with You^{-azwj} and the honourable to You^{-azwj}!

وَ صَلِّ اللَّهُمَّ عَلَيْهِمُ بِالصَّلَاةِ الَّتِي تُحِبُّ أَنْ تُصَلِّيَ بِهَا عَلَيْهِمْ أَنْتَ وَ مَلَائِكَتُكَ وَ رُسُلُكَ وَ خَلْقُكَ وَ كَمَا مُحَمَّدٌ وَ آلُهُ مِنْكَ

And O Allah^{-azwj}, Send Salawaat upon them^{-asws} with the Salawaat which You^{-azwj} Love to Send with upon them^{-asws}, You^{-azwj}, and Your^{-azwj} Angels, and Your^{-azwj} Rasool(s)^{-as}, and Your^{-azwj} creatures, and just as Muhammad^{-saww} and his^{-saww} Progeny^{-asws} are rightful of from You^{-azwj}!

اللَّهُمَّ اجْعَلْ يَا سَيِّدِي مُحَمَّدًا وَ آلَ مُحَمَّدٍ سَبَبِي إِلَيْكَ وَ طَرِيقِي إِلَى طَاعَتِكَ وَ الْبَابَ الَّذِي آتَيْكَ مِنْهُ وَ الدَّرَجَةَ الَّتِي أَرْتَفِعُ مِنْهَا وَ الْوَجْهَ الَّذِي أَتَوَجَّهُ إِلَيْكَ بِهِ وَ اللِّسَانَ الَّذِي أَنْطِقُ بِهِ وَ الْمَفْرَعِ وَ الرُّكْنَ وَ الدُّخْرَ وَ الْمَلْجَأَ وَ الْمَأْوَى مِنْ ذُنُوبِي أَفْرَزْتُ هُمْ بِذَلِكَ وَ بِمَا أَمَرْتَنِي بِهِ عَلَى أَلْسِنَتِهِمْ

O Allah^{-azwj}! O my Chief! Make Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} as my means to You^{-azwj}, and my path to obey You^{-azwj}, and the door which You^{-azwj} can be accessed from, and the rank which You^{-azwj} Raise from, and the direction which I can divert to You^{-azwj} with, and the tongues I can speak with, and the cave, and the corner, and the store, and the shelter, and the refuge from my sins I accept to them^{-asws} with that, and with what You^{-azwj} Have Commanded me with upon their^{-asws} tongues!

وَ أَشْهَدُ وَ أَعْلَمُ أَنَّ ذَلِكَ مِنْ عِنْدِكَ فَبِرِضَائِكَ مُحَمَّدٍ وَ آلِهِ أَرْجُو رِضَاكَ وَ بِسَخَطِهِمْ أَخَافُ عِقَابَكَ وَ اجْعَلْنِي يَا مَوْلَايَ مِنْ تَخَلَّصَ مَعَهُمْ يَوْمَ الْقِيَامَةِ يَوْمَ الدَّوَابِرِ مِنْ عَظَمِ الْبَلَاءِ وَ هَتِكِ السَّنَائِرِ وَ نَجِّنِي مِنْ هَوْلِ الشَّدَائِدِ

And I testify and know that is from Your^{-azwj} Presence, so by satisfaction of Muhammad^{-saww} and his^{-saww} Progeny^{-asws} I hope for Your^{-azwj} Satisfaction, and by their^{-asws} annoyance I fear Your^{-azwj} Punishment, and Make me, O my Master, from the ones You^{-azwj} will be Saving through them^{-asws} on the Day of Qiyamah, the Day of rotations of mighty calamities, and violation of the veils, and Shield me from the horrors of the adversities!

اللَّهُمَّ وَ أَنْتَ يَا سَيِّدِي الْمَلِكُ الْحَقُّ الَّذِي لَا جَوْرَ فِي حُكْمِكَ وَ لَا حَيْفَ فِي عَدْلِكَ وَ لَا تُسْأَلُ عَمَّا تَفْعَلُ خَلَقْتَ الْخَلْقَ عَلَى مَا سَبَقَ فِي عِلْمِكَ مِنْ مَشِيئَتِكَ لِتَصِيرَكَ إِيَّاهُمْ إِلَى مَصَائِرِهِمْ وَ إِنزَالِهِمْ مَنَازِلَهُمْ مِنْ تَوَابِكَ وَ عِقَابِكَ

O Allah^{-azwj}, and You^{-azwj} are my Chief, the King, the Truth Who is not tyrannous in His^{-azwj} Decisions, nor is there any unfairness in Your^{-azwj} Justice, and You cannot be asked about what You^{-azwj} Do! You^{-azwj} Created the creatures based upon what had preceded in Your^{-azwj} Knowledge from Your^{-azwj} Desire for You^{-azwj} to Make them come to their destinies, and Descended them at their descents of Your^{-azwj} Rewards and Your^{-azwj} Punishments!

وَ قَدْ حَصَصْتَنِي يَا إِلَهِي بِالرَّحْمَةِ الَّتِي أَرْجُو أَنْ يَكُونَ قَدْ سَبَقَتْ لِي بِهَا السَّعَادَةُ بِمَا أَهْمْتَنِي مِنَ الْإِيمَانِ بِكَ وَ بِرَسُولِكَ وَ بِأَهْلِ بَيْتِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِمْ وَ التَّصَدِيقِ بِمَا جَاءَ مِنْ عِنْدِكَ

And You^{-azwj} have Particularised me, O my God^{-azwj}, with the Mercy which I am hoping that it would have preceded with the good fortune for me with what You^{-azwj} have Inspired me of the Eman with You^{-azwj} and with Your^{-azwj} Rasool^{-saww}, and with People^{-asws} of the Household of Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat be upon them^{-asws}, and the ratification with what has come from Your^{-azwj} Presence!

وَإِنَّهُ لَيْسَ فِي مَعْرِفَتِي بِهِ شَكٌّ وَ لَا فِيمَا مَنَنْتَ بِهِ عَلَيَّ مِنْ عِلْمِي جَهْلٌ وَ لَا فِي بَصِيرَتِي بِهِ وَهْنٌ وَ لَا ضَعْفٌ مَلَأَتْ مِنْهُ سَمْعِي وَ بَصَرِي وَ أَشْرَبَتْ حُبَّهُ قَلْبِي وَ أَوْلَجَتْهُ جَمِيعَ حَوَارِجِي

There isn't any doubt in my recognition of him^{-saww}, nor any ignorance in what You^{-azwj} have Conferred with upon me of my knowledge, nor is there any infirmity in my insight with him^{-saww}, nor is there any weakness filling from it my ears and my sight, and my heart has drunk his^{-saww} love, and has permeated into entirety of my limbs!

فَلَا أَعْرِفُ غَيْرَهُ وَ لَا أَلْتَمِسُ سِوَاهُ رِضَى بِهِ وَ اقْتِصَاراً عَلَيْهِ مِنْ كُلِّ أَمْرٍ سِوَاهُ ثُمَّ مَنَنْتَ عَلَيَّ بِالذِّكْرِ الْحَكِيمِ كِتَابِكَ فَاسْتَوْدَعْتَهُ صَدْرِي وَ أَنْطَقْتَ بِهِ لِسَانِي وَ جَعَلْتَهُ قُرَّةَ عَيْنٍ لِي ثُمَّ دَلَلْتَنِي عَلَى مَعْرِفَةِ رُبُوبِيَّتِكَ وَ عَظَمَتِكَ وَ اقْتِدَارِكَ فِي مُلْكِكَ وَ سُلْطَانِكَ وَ كَرَمِكَ فِي فِعَالِكَ وَ مَنَحْتَنِي مِنْ ذَلِكَ كَثِيراً

I don't know anyone else nor do I seek anyone other than him^{-saww} to be satisfied with, and cut short of every matter to him^{-saww} from others! Then You^{-azwj} Conferred upon me with the Wise Zikr, Your^{-azwj} Book, so You^{-azwj} Took care of my chest and my tongue spoke with it, and Your^{-azwj} Made is a delight of eyes for me. Then You^{-azwj} Pointed me upon recognising Your^{-azwj} Lordship, and Your^{-azwj} Magnificent, and Your^{-azwj} Power in Your^{-azwj} Kingdom, and Your^{-azwj} Authority, and Your^{-azwj} Benevolence in Your^{-azwj} Actions, and You^{-azwj} Granted to me a lot from that!

فَأَسْأَلُكَ اللَّهُمَّ يَا مَانِحَ النِّعَمِ قَبْلَ أَنْ نَسْتَحِقَّ وَ يَا مُبْتَدِئاً بِالرَّحْمَةِ قَبْلَ أَنْ نَسْأَلَ لَمَّا جَعَلْتَ مَا أَكْرَمْتَنِي بِهِ مِنْ ذَلِكَ وَ مَنَنْتَ بِهِ عَلَيَّ مُسْتَسْتِماً مِنْكَ مَوْضِعاً وَ حُتْماً عَلَى نَفْسِكَ وَاجِباً

I ask You^{-azwj}, O Allah^{-azwj}! O Bestower of the bounties before we deserve, and O Initiator with the Mercy before we ask, due to what You^{-azwj} have Made what You^{-azwj} have been Benevolent with from that, and Conferred with upon me, as a completion from You^{-azwj}, connected and Ordained upon Yourself^{-azwj}, obligatory!

وَأَنْ لَا يَشُوبَ إِخْلَاصِي وَ صِدْقَ نِيَّتِي وَ صِحَّةَ الضَّمِيرِ مِنِّي شَكٌّ وَ لَا وَهْنٌ وَ لَا تَفْصِيرٌ وَ لَا تَفْرِيطٌ حَتَّى تُمِيتَنِي عَلَى الْإِخْلَاصِ بِهِ وَ تَبْعُنِي عَلَى اسْتِجَابِ رِضَاكَ وَ لَمَّا جَعَلْتَهُ نُورًا وَ حُجَّةً وَ حِجَابًا وَ لَمَّا لَمْ يَجْعَلْهُ وَبَالَ عَلَيَّ بِتَفْصِيرِ كَانِ مِنِّي وَ ضَعْفًا مِنْ شُكْرِي فَأَكُونَ وَ مَنْ عَصَاكَ وَ خَالَفَ أَمْرَكَ وَ جَحَدَكَ بِمَنْزِلَةٍ سِوَايَ فِي عَضْبِكَ

And there is no stain on my sincerity, and sincerity of my intention, and clearness of the conscience from me of doubt, nor infirmity, nor deficiency, nor excess until You^{-azwj} Cause me to die being upon the sincerity with it, and You^{-azwj} Affirm me upon obligating Your^{-azwj} Satisfaction, and due to what You^{-azwj} having Made him^{-saww} Noor, and Divine Authority, and veil, and due to what You^{-azwj} not Making him^{-saww} a scourge/trial upon me due to deficiency which happens from me, and weakness of my thanking, so then I and the ones who disobey You^{-azwj} and oppose Your^{-azwj} Command and reject You^{-azwj} would be of the same in Your^{-azwj} Wrath!

اللَّهُمَّ وَ أَنَا يَا سَيِّدِي وَ مَوْلَايَ الْمُذْنِبِ عَبْدَكَ الْمُسِيءِ الْمُعْتَرِفِ بِخَطَايَايَ الْمُقِرُّ بِذُنُوبِي أَقْبَلْتَ إِلَيْكَ تَائِبًا مِنْ جَمِيعِ مَا ارْتَكَبْتُ وَ أَنْحْتُ بِفَنَائِكَ نَادِمًا عَلَى مَا أَذْنَبْتُ وَ أَتَيْتُكَ مُقِرًّا بِجَمِيعِ مَا أَجْنْتُ جَوَارِحِي مُسْتَعْفِرًا لَكَ مِنْهَا مُسْتَعْصِمًا بِكَ مِنَ الْعَوْدِ فِي مِثْلِهَا رَاجِيًا لِرَحْمَتِكَ

O Allah^{-azwj}, O my Chief and my Master! I am the sinner, Your servant the evil doer, the acknowledger of my misdeeds, the accepter of my sins! I turn to You^{-azwj} as repentant from entirety of what I have committed, and I am kneeling in Your^{-azwj} Courtyard remorseful upon what the crimes my limbs have committed, seeking Forgiveness of Yours^{-azwj} from it, seeking Fortification with you from the repeating the likes of it, hopeful for Your^{-azwj} Mercy!

سَاكِنًا إِلَى حُسْنِ عِبَادَتِكَ مُعَوَّلًا عَلَى جُودِكَ وَ كَرَمِكَ وَ اتِّقًا لِحُسْنِ الظَّنِّ بِكَ وَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ لِأَجْبَاءِ مُسْتَعْفِينًا مُسْتَعِينًا بِكَ عَلَى طَاعَتِكَ مُنْقَطِعًا رَجَائِي إِلَّا مِنْكَ تَرِيئًا إِلَيْكَ مِنَ الْحَوْلِ وَ الْقُوَّةِ وَ الْقُدْرَةِ مُقِرًّا بِأَنَّ مَا بِي مِنْ نِعْمَةٍ فَمِنْكَ خَاضِعًا لَكَ ذَلِيلًا بَيْنَ يَدَيْكَ

I am tranquil to the excellence of worshipping You^{-azwj}, trusting upon Your^{-azwj} Generosity and Your^{-azwj} Benevolence, trusting of having the goodly thoughts with You^{-azwj}, and with Your^{-azwj} Mercy which is capacious of all things, sheltering, crying out for Hell, seeking Assistance with You^{-azwj}, being upon obedience to You^{-azwj}! My hopes are cut off except from You^{-azwj}! I am disavowing to You^{-azwj} from the might and the strength and the power, accepting that whatever bounties there are with me, are from You^{-azwj}, humbling to You^{-azwj} in humiliation in front of You^{-azwj}!

لَا أَعْرِفُ مِنْ نَفْسِي إِلَّا كُلَّ الَّذِي يَسُوؤُنِي وَ لَا أَعْرِفُ مِنْكَ إِلَّا كُلَّ الَّذِي يَسُرُّنِي لِأَنَّكَ أَحْسَنْتَ إِلَيَّ وَ أَجْمَلْتَ وَ أَنْعَمْتَ فَأَسْبَعْتُ وَ رَزَقْتَ فَوَقَّرْتَ وَ أَعْطَيْتَ فَأَجْزَلْتُ بِمَا اسْتَحَقَّقَايَ لِذَلِكَ بِعَمَلٍ مِنِّي وَ لَا لِشَيْءٍ مِمَّا أَنْعَمْتَ بِهِ عَلَيَّ بَلْ تَفَضَّلَا مِنْكَ وَ كَرَمًا

I don't know from myself except all which worsens me, and I don't know from You^{-azwj} excel all which cheers me, because You^{-azwj} have been excellent to me, and You^{-azwj} Beautified, and Bestowed and Made abundant, and Graced and were plentiful with it, and You^{-azwj} Granted and were immense, without being deserving of that with any work from me, nor for anything from what You^{-azwj} have Favoured with upon me, but it was Grace from You^{-azwj} and Benevolence!

فَأَنْفَقْتُ نِعْمَتَكَ فِي مَعَاصِيكَ وَ تَقَوَّيْتُ بِرِزْقِكَ عَلَى سَخَطِكَ وَ أَتَيْتُ عُمْرِي فِيهَا لَا حُبُّ فَلَمْ يَمْتَعَكَ ذَلِكَ مِنِّي أَنْ سَتَرْتَ عَلَيَّ قِبَاحَ عَمَلِي وَ أَظْهَرْتَ مِنِّي الْحُسْنَ الْجَمِيلَ الَّذِي أَنْتَ أَهْلُهُ لَا مَا أَنَا أَهْلُهُ

But I spent Your^{-azwj} bounties in disobedience to You^{-azwj}, and I was strengthened with Your^{-azwj} sustenance upon annoying You^{-azwj}, and I finished my lifetime in what You^{-azwj} don't Like! But, that from me did not prevent You^{-azwj} to Conceal upon me my ugly deeds, and You^{-azwj} Revealed from me the good, the beautiful which You^{-azwj} are more rightful of, not what I am rightful of!

وَسَوْعَتِي مَا فِي يَدَيَّ مِنْ نِعَمِكَ وَ لَمْ يَمْنَعْنِي ذَلِكَ مِنْ فِعْلِكَ أَنْ أُذِدُّكَ فِي مَعَاصِيكَ تَمَادِيًا وَ لَمْ يَمْنَعَكَ تَمَادِيَّ فِي مَعَاصِيكَ عَنْ إِدَامَةِ سِتْرِكَ وَ مُدَافِعَتِكَ عَنِّي الْبَلَاءَ وَ إِحْسَانِكَ وَ إِجْمَالِكَ وَ إِعْطَائِكَ وَ إِفْضَالِكَ مَرَّةً مِنْ بَعْدِ مَرَّةٍ وَ مِرَارًا

And You^{-azwj} Made abundant what bounties there are in my hands, and that Action from You^{-azwj} did not prevent me in increasingly disobey You^{-azwj} deliberately, and my deliberation in disobedience did not prevent You^{-azwj} from constant Covering and Your^{-azwj} Defending me from the afflictions, and Your^{-azwj} Favours, and Your^{-azwj} Beautifying, and Your^{-azwj} Bestowing, and Your^{-azwj} Grace time after time, and repeatedly.

لَا تُحْصَى كَثِيرَةٌ وَ فِي كُلِّ طَرْفَةٍ وَ لِحْظَةٍ وَ نَوْمَةٍ وَ يَقْظَةٍ أَنَا مُتَّقِلٌ فِي مَعَاصِيكَ وَ سِتْرُكَ دَائِمٌ عَلَيَّ وَ نِعْمُكَ شَامِلَةٌ لِي سَابِعَةٌ لَدَيَّ فِي جَمِيعِ حَالَاتِي

It cannot be counted how many times, and in every blink of an eye, and moment, and sleep and wakefulness! I am turning in disobedience to You^{-azwj} and Your^{-azwj} constant covering, and Your^{-azwj} inclusive bounties to me, plentiful with me in entirety of my situation!

فَأَنْتَ يَا سَيِّدِي الْعَوَاذُ بِالنِّعَمِ وَ أَنَا الْعَوَاذُ بِالْمَعَاصِي وَ أَنْتَ يَا سَيِّدِي خَيْرُ الْمَوْلَى وَ أَنَا شَرُّ الْعَبِيدِ أَدْعُوكَ فَتُجِيبُنِي وَ أَسْأَلُكَ فَتُعْطِينِي وَ أَسْتَرْيِدُكَ فَتَرْيِدُنِي وَ أَسْكُتُ عَنْكَ فَتَبْتَدِي

O my Chief! You^{-azwj} are the Repeater with the bounties and I am the repeater with the acts of disobedience; and You^{-azwj}, my Chief, are best of the masters and I am vilest of the slaves! I am supplicating to You^{-azwj}, so (please) Answer me, and I am asking You^{-azwj}, so Give me, and I am seeking Your^{-azwj} Increase, so Increase for me, and I am silent from You^{-azwj} so Initiate me!

فَلَسْتُ أَحَدٌ شَافِعًا أَوْ كَدًّا وَ لَا أَعْظَمَ وَ لَا أَكْرَمَ وَ لَا أَجْوَدَ مِنْكَ أَمْلِكُ اللَّهُمَّ بَطْلِي وَ أَنْتَ وَجْهُ إِلَيْكَ سَيِّدِي بِمَسْأَلَتِي وَ أَحْضِرْكَ يَا مَوْلَايَ رَغْبَتِي وَ أُبْتِكُ إِلَهِي مَا أَنْتَ أَعْلَمُ بِهِ مِنْ شَأْنِي

I have not found any healer more reliable, nor mightier, nor more benevolent, nor more generous than You^{-azwj}! O Allah^{-azwj}! I hope to You^{-azwj} with my seeking, and I turn to You^{-azwj}, my Chief, with my request, and O my Master, I present my desires to You^{-azwj}, and my God^{-azwj}, and I broadcast to You^{-azwj} what You^{-azwj} already Know of my concerns!

وَ بِكَ رَبِّ اسْتِعَانَتِي وَ إِلَيْكَ هُفْيَ وَ اسْتِكَانَتِي وَ أَنْتَ ثِقَتِي وَ رَجَائِي وَ بَدْعَائِكَ تَحْرُمِي وَ بِحُرْمَتِكَ تَوَسَّلِي وَ بِمُحَمَّدٍ وَ آلِهِ تَقَرَّبِي مِنْ غَيْرِ مَا اسْتِجَابَ مِنِّي وَ لَا اسْتِخْفَاتِي لِإِجَابَتِكَ بِسَطِّ يَدِي إِلَى طَاعَتِكَ أَوْ قَبْضِ قَدَمِي مِنْ مَعْصِيَتِكَ أَوْ اتِّعَاطِي بِرَجْرِكَ أَوْ إِحْجَامِي عَنْ هَيْبِكَ إِلَّا لَجْمِي إِلَى تَوْحِيدِكَ

And with You^{-azwj}, Lord^{-azwj}, is my cry for Help, and to You^{-azwj} is my longing and my submission, and You^{-azwj} are my Trust, and my Hope, and with my supplicating to You^{-azwj} is my being Mercied, and by Your^{-azwj} Sanctity is my means, and through Muhammad^{-saww} and his^{-saww} Progeny^{-asws} is my drawing closer from without obligation from me nor deserving of Your^{-azwj} Response by extending a hand to obey You^{-azwj}, or withdrawing a leg from disobeying You^{-azwj},

heeding Your^{-azwj} rebuke, or refraining from Your^{-azwj} Prohibition, except my refuge to Your^{-azwj} Oneness!

وَتَوَجَّهِي إِلَيْكَ بِمُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَتَمَسَّكِي بِهِمْ وَمَعْرِفَتِكَ بِمَعْرِفَتِي أَنْ لَا رَبَّ لِي سِوَاكَ وَلَا عَوْثَ إِلَّا عِنْدَكَ وَرُكُونِي إِلَى أَمْرِكَ فِي كِتَابِكَ وَرَجَائِي لِمَا سَبَقَ فِيهِ مِنْ لَطِيفِ عِدَّتِكَ وَكَرِيمِ عَفْوِكَ

And my turning to You^{-azwj} is through Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and my adhering with them^{-asws}, and Your^{-azwj} recognition with my understanding is that there is no Lord^{-azwj} for me besides You^{-azwj}, nor any help except with You^{-azwj}, and my inclination is to Your^{-azwj} Command in Your Book, and my hope is to what has preceded in it from the subtleness of Your^{-azwj} Preparation, and Benevolence of Your^{-azwj} Padron!

إِذْ تَقُولُ يَا سَيِّدِي لِمَسْرُوعِي عِبَادِكَ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

When, O my Master, You^{-azwj} Said to Your^{-azwj} extravagant servants: ***'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]!***

وَتَقُولُ إِفْهَاماً وَعِدَّةً وَتَكْرِيماً وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَتُعْرِضُهُمْ جُودَكَ وَسَعَةَ فَضْلِكَ حِينَ تَقُولُ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ

And You^{-azwj} Said Clearly, and as a Promise, and Repeatedly: ***and who Forgives the sins except Allah? [3:135]***, and You^{-azwj} Introduced them to Your^{-azwj} Generosity and vastness of Your^{-azwj} Grace when You^{-azwj} Said: ***and ask Allah from His Grace. [4:32]!***

وَتُخَبِّرُهُمْ بِكَرَمِكَ وَفَيْضِ عَطَائِكَ بِقَوْلِكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُوراً وَتَأْمُرُهُمْ بِدُعَائِكَ وَتَعِدُّهُمْ إِجَابَتِكَ فَتَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ

And You^{-azwj} Informed them of Your^{-azwj} Benevolence and Your^{-azwj} plentiful awards by You^{-azwj} Words: ***and the Grants of your Lord would not be restricted [17:20]!*** And You^{-azwj} Commanded them with supplicating to You^{-azwj} and Promised them Your^{-azwj} Answer. You^{-azwj} Said: ***"Supplicate to Me, I will Answer you. [40:60];***

وَتُخَبِّرُهُمْ بِغُرْبِكَ مِنْ دُعَاءِ دَاعِيكَ وَإِجَابَتِكَ إِيَّاهُ فَقُلْتَ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And You^{-azwj} Informed them of Your^{-azwj} Nearness from the supplication of a supplication and Your^{-azwj} Answering of it. You^{-azwj} Said: ***And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186]!***

وَدَلَّلْتُهُمْ عَلَى حُسْنِ مُنَاجَاتِكَ وَمَا بِهِ يَدْعُونَكَ فَقُلْتَ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيُّ مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى

And You^{-azwj} Pointed them upon Your^{-azwj} excellent Munajaat (whispering/monologue), and what they should be supplicating to You^{-azwj} with: ***Say: 'Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. [17:110]!***

وَ أَسْأَلُكَ اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا دَا الْجَلَالِ وَ الْإِكْرَامِ يَا دَا الْأَسْمَاءِ الْحُسْنَى وَ الْأَمْثَالِ الْعُلْيَا وَ الْأَلَاءِ وَ الْكِبْرِيَاءِ نَاجِيْتُكَ مُسْرِفًا عَلَى نَفْسِي مُفْتَقِرًا
مُتَّجًا إِلَى فَضْلِكَ فَقِيرًا إِلَى سَعَتِكَ وَائِقًا بِمَغْفِرَتِكَ وَ عَفْوِكَ رَاجِيًا لِرَحْمَتِكَ

And I ask You^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}, O Beneficent, O Merciful, O with Majesty and the Benevolence, O with the most excellent Names, and the Lofty Examples, and the Favours, and the Greatness! I whisper to You^{-azwj} having been extravagant upon myself, impoverished, needy to You^{-azwj} Grace, needy to Your^{-azwj} vastness, trusting with Your^{-azwj} Forgiveness and Your^{-azwj} Pardon, hoping for Your^{-azwj} Mercy!

وَ أَسْأَلُكَ اللَّهُمَّ بِكُلِّ دَعْوَةٍ اسْتَجَبْتَ بِهَا لِأَحَدٍ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَصْفِيَاءِكَ وَ أَهْلِ الرُّفْقَةِ عِنْدَكَ وَ بِمَا فِي كِتَابِكَ الْمُنَزَّلِ عَلَى نَبِيِّكَ مُحَمَّدٍ ص مِنْ
فَاتِحَتِهِ إِلَى خَاتِمَتِهِ فِيهِ اسْمُكَ الْأَعْظَمُ وَ كَلِمَاتُكَ التَّامَّةُ وَ مَا يُخَافُ وَ يُرْجَى

And I ask You^{-azwj}, O Allah^{-azwj}, with every supplication Answered with for anyone of Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Rasool(s)^{-as}, and Your^{-azwj} elites, and the people of Proximity in Your^{-azwj} Presence, and with what is in Your^{-azwj} Book Revealed unto Your^{-azwj} Prophet^{-as} Muhammad^{-saww}, from its beginning up to its end, for therein is Your^{-azwj} most Magnificent Name, and Your^{-azwj} Complete Words, and what is to be feared (from) and hoped (for)!

وَ أَسْأَلُكَ يَا سَيِّدِي بِمَا آلَيْتَ بِهِ عَلَيَّ نَفْسِكَ وَ دَعَوْتَ إِلَيْهِ مِنْ رَحْمَتِكَ وَ اسْتِجَابَتِكَ وَ وَعَدْتَ مِنْ قُرْبِكَ وَ نَدَبْتَ إِلَيْهِ مِنْ عَفْوِكَ وَ أَمَرْتَ بِهِ مِنْ دُعَائِكَ
وَ قَبِلْتَ مِنْ تَوْبَةٍ مِنْ تَابَ إِلَيْكَ

And I ask You^{-azwj}, O my Chief, with what You^{-azwj} have Sworn with upon Yourself^{-azwj} and Claimed to of Your^{-azwj} Mercy, and Your^{-azwj} Response, and Promised of Your^{-azwj} Nearness, and Called to of Your^{-azwj} Pardon, and Commanded with of Your^{-azwj} supplication, and Accepted from repentance of the one repenting to You^{-azwj}!

أَسْأَلُكَ اللَّهُمَّ بِكُلِّ دَعْوَةٍ تَوَسَّلَ بِهَا إِلَيْكَ رَاجٍ بِلَعْنَتِهِ أَمَلُهُ وَ صَارِخٍ أَعْتَصَ صَرْخَتَهُ وَ مَلْهُوفٍ رَحِمْتَ لَهْفَتَهُ وَ مَكْرُوبٍ رَوَّحْتَ عَنْ قَلْبِهِ وَ وَجِلٍ مُرْتَاغٍ أَمَنْتَ
رَوْعَتَهُ وَ مُتَّجًا سَدَدْتَ بِفَضْلِكَ خَلَّتَهُ وَ فَقِيرٍ نَفَيْتَ بِعِنَاكَ وَ سَعَتِكَ فَفَرَّهُ

I ask You^{-azwj}, O Allah^{-azwj}, with every supplication utilised as means with to You^{-azwj}, hopeful of reaching his wishes, and a crier crying out for Help with his cry, and distressed one You^{-azwj} have Mercied his distress, and a stressed one You^{-azwj} Comforted his heart, and a fearful one You^{-azwj} Secured his dread, and a needy one You^{-azwj} Blocked his need with Your^{-azwj} Grace, and a poor one You^{-azwj} Benefitted his poverty with Your^{-azwj} richness and vastness!

وَ مُبْتَلَى أَهْدَيْتَ عَافِيَتَكَ إِلَيْهِ وَ مُعَاقَى أَتَمَمْتَ نِعْمَتَكَ عَلَيْهِ وَ مُذْنِبٍ خَاطِئٍ غَفَرْتَ ذَنْبَهُ وَ زَلَّتَهُ وَ أَقَلَّتْ عَثْرَتَهُ وَ مُقْتُونٍ عَصَمْتَهُ وَ مُحْبُوسٍ مَأْسُورٍ أَطَلَقْتِ
أَسْرَهُ وَ مُرَهَّقٍ مَطْلُوبٍ حَفِظْتَهُ وَ أَجْرَتَهُ وَ وَقَيْتَهُ

And an afflicted one You^{-azwj} Gifted Your^{-azwj} well-being and Your^{-azwj} Recovery to him Completing Your^{-azwj} bounties upon him, and a sinner, a wrongdoer You^{-azwj} Forgave his sins and his slips and Uprooted his stumbles, and a tempted one You^{-azwj} Fortified, and a detained captive You^{-azwj} Freed from his captivity, and a coerced one sought Your^{-azwj} Protected and Freed him and Saved him!

وَ دَاعِي [دَاعٍ] مُبْتَهِلٍ اسْتَجَبْتَ دَعْوَتَهُ وَ مُسْتَعِيثٍ مَكْرُوبٍ أَعْنَتَهُ وَ فَرَجْتَ عَنْهُ وَ مُضْطَهَدٍ مَفْهُورٍ نَصَرْتَهُ وَ مُكْتَنَفٍ مَغْلُوبٍ غَلَبْتَ لَهُ وَ مُسْتَهَانٍ ذَلِيلٍ أَعَزَّزْتَهُ وَ غَرِيبٍ نَارِحٍ أَدْنَيْتَهُ وَ خَائِفٍ مُتَرَقِّبٍ أَعْتَمْتَهُ وَ أَمَنْتَ رَوْعَتَهُ وَ خَوْفَهُ وَ صَرِيحٍ ضَعِيفٍ رَفَعْتَ صَرَعَتَهُ وَ قَوَيْتَهُ

And a supplicater pleading, You^{-azwj} Answered his supplication, and a crier for help, distressed You^{-azwj} Assisted and Relieved him, and a desperate coerced one You^{-azwj} Helped, and an oppressed overcome You^{-azwj} Overcame for him, and an infirm humiliated You^{-azwj} Strengthened, and a displaced stranger You^{-azwj} Drew near, and a fearful watchful one You^{-azwj} Helped and Secured his dread and his fear, and a knocked down weak one You^{-azwj} Raised and Strengthened!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُحْدِثُ النِّقَمَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُخْسِرُ الْقِسَمَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُهَيِّئُ الْعِصَمَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تَمْنَعُ الْعَطَاءَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and his^{-asws} Progeny^{-asws}, and Forgive the sins for me which changed the bounties, and Forgive the sins for me which Make the scourges to occur, and Forgive the sins for me which withhold the apportionment, and Forgive the sins for me which violate the protection, and Forgive the sins for me which prevent the awards, and Forgive the sins for me which bring down the afflictions!

وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُحْبِبُ الدُّعَاءَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تَقَطِّعُ الرَّجَاءَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُورِثُ الشَّقَاءَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُظْلِمُ الْهَوَاءَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُكْشِفُ الْعَطَاءَ وَ تُغْفِرَ لِي الذُّنُوبَ الَّتِي تُخْسِرُ قَطْرَ السَّمَاءِ

And Forgive the sins for me which bar the supplication, and Forgive the sins for me which hasten the annihilation, and Forgive the sins for me which cut off the hope, and Forgive the sins for me which inherit the misery, and Forgive the sins for me which darken the atmosphere, and Forgive the sins for me which uncover the covering, and Forgive the sins for me which withhold drops of the sky!

يَا مُلْجَأَ كُلِّ لَاجٍ وَ رَجَاءَ كُلِّ رَاجٍ عَافِنِي مِنْ شَرِّ مَا يَجْرِي بِهِ الْقَدَرُ وَ آمِنِ حَوْيِي وَ قَرِيبِي مِنْكَ وَ وَفِّقِي لِدُعَائِكَ وَ افْعَلْ مِثْلَ ذَلِكَ بِوَالِدَيَّ وَ أَهْلِي وَ وُلْدِي وَ إِخْوَانِي فِي دِينِي وَ إِخْوَانِي وَ إِخْوَانِي الْمُؤْمِنِينَ وَ أَهْلَ وَ لَدَاتِي وَ افْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ وَ ارْزُقْنِي خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

O Refuge of every refugee, and hope of every hoper! Recover me from evil of what the Pre-determination flows with, and Secure my fear and Draw me closer to You^{-azwj}, and Harmonise me to Your^{-azwj} supplication, and Do similar to that with my parents, and my wife, and my children, and my brethren in my religion, and my sisters, and sisters of the Momineen, and people of my friendship, and open the hearing of my heart for Your^{-azwj} Zikr, and Grace me goodness of the world and the Hereafter!

يَا خَيْرَ مَنْ خَلُوتَ بِهِ فِي وَحْدَتِي وَ يَا خَيْرَ مَنْ نَاجَيْتُهُ فِي سِرِّي وَ يَا خَيْرَ مَنْ شَخَّصْتُ إِلَيْهِ بَصْرِي وَ يَا خَيْرَ مَنْ أَشْرَفْتُ إِلَيْهِ بِكَفِّي وَ يَا خَيْرَ مَنْ مَدَدْتُ إِلَيْهِ يَدِي يَا خَيْرًا [إِلَى] مِنْ أَبِي وَ أُمِّي وَ مِنَ النَّاسِ كُلِّهِمْ أَجْمَعِينَ

O best of the ones secluding with, and O best of the ones whispered to regarding my secrets, and O best of the one my sight gazes to, and O best of the ones I gesture to with my hand, and O best of the ones my hand can be extended to! O the One^{-azwj} better for me than my father and my mother, and all the people in their entirety!

يَا سَيِّدِي وَ رَجَائِي قَدْ مَدَّ الْخَاطِئُ الْمُدْنِبُ إِلَيْكَ يَدَهُ بِحُسْنِ ظَنِّهِ بِكَ قَدْ جَلَسَ الْمُسْرِفُ عَلَى نَفْسِهِ بَيْنَ يَدَيْكَ مُقِرّاً لَكَ بِشُؤْ عَمَلِهِ قَدْ رَفَعَ الظَّالِمُ لِنَفْسِهِ الْكُفْيَيْنِ إِلَيْكَ وَ قَدْ جَنَّا الْعَوَادُ بِالْمَعَاصِي بَيْنَ يَدَيْكَ خَوْفاً مِنْ يَوْمٍ يَجْتُمِعُ الْخَلَائِقُ بَيْنَ يَدَيْكَ فِرْعَاً مُشْفِقاً خَدِراً مِنْ أَنْ تُجَازِيَهُ بِعَمَلِهِ أَوْ تَبْعَثَ شَاهِداً عَلَيْهِ مِنْ نَفْسِهِ

O my Chief and my hope! The wrongdoer, the sinner has extended his hand to You^{-azwj} with his good thoughts with You^{-azwj}! The extravagant upon himself is seated in front of You^{-azwj} acknowledging to You^{-azwj} of his evil deeds! The unjust one has the two palms to You^{-azwj} for himself, and the repeater with the acts of disobedience has knelt in front of You^{-azwj} out of fear from a Day the creatures will be kneeling in front of You^{-azwj} in panic, fearful, cautious whether his deeds have been excessive, or You^{-azwj} might Send a witness from him against himself!

قَدْ قَلَبَ الْمُشْفِقُ يَدَيْهِ الْمُتَبَلَّى بِجِنَاتِهِ الْمُسْتَحْفِي مِنْ عِبَادِكَ وَ إِمَائِكَ بِجُرْمِهِ الْمُبَارِزُ لَكَ بِعَظِيمِ ذُنُوبِهِ قَدْ رَفَعَ الْمُجْتَرِحُ السَّيِّئَاتِ رَأْسَهُ قَدْ أَشَارَ إِلَيْكَ الْعَاصِي وَ تَضَرَّعَ بِإِصْبَعِهِ قَدْ مَدَّ إِلَيْكَ طَرْفَهُ وَ فَاضَتْ عَرِثُهُ قَدْ نَطَقَ لِسَانُهُ مُسْتَغْفِراً نَادِماً تَائِباً بِمَا أَحْصَيْتَ عَلَيْهِ

The afflicted one, sorrowful over his misdeed, has wrung (pressed) his hands; the one from Your^{-azwj} servants and Your^{-azwj} maid because of his crime, openly defying You^{-azwj} with his mighty sins, has raised his head. The sinner burdened with misdeeds has pointed towards You^{-azwj} and supplicated with his finger, raised his gaze to You^{-azwj} and his tears flowed. His tongue has spoken seeking forgiveness, regretful, repentant for what You^{-azwj} have Counted against him!

يَا سَيِّدِي أَعُوذُ بِكَ وَ بِكَ أَلُوذُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي ذُنُوبِي يَا رَبِّ وَ اغْفِرْ لِي مَا نَطَرْتُ إِلَيْهِ عَيْنَيَّ وَ مَا مَسَسْتُ إِلَيْهِ قَدَمِي وَ أَصَعَى إِلَيْهِ سَعْيِي وَ بَاشَرَهُ جِلْدِي

O my Chief! I Seek Refuge with You^{-azwj}, and with You^{-azwj} I shelter! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive my sins for me, O Lord^{-azwj}, and Forgive for me what my eyes have looked at, and what my feet have walked to, and my ears have heard, and what my skin has embraced!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ بِمَا أَرَدْتُ بِهِ وَجْهَكَ فَخَالَطَهُ مَا لَيْسَ لَكَ وَ أَسْتَغْفِرُكَ بِمَا كَهَيْتَنِي عَنْهُ فَأَتَيْتُهُ اتِّبَاعَ مَرْضَاةِ عَبْدٍ مِنْ عِبِيدِكَ أَوْ أَمَةٍ مِنْ إِمَائِكَ وَ تَعَرَّضْتُ فِيهِ لِسَخَطِكَ

O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness from what I have intended Your^{-azwj} Face with, and I mingled it with what isn't for You^{-azwj}; and I seek Forgiveness from what You^{-azwj} had Prohibited from, but I committed it in pursuit of satisfaction of a servant from You^{-azwj} servants, or a maid from Your^{-azwj} maids, and I exposed myself to Your^{-azwj} Annoyance in it!

وَ أَسْتَغْفِرُكَ بِمَا أَعْطَيْتُكَ مِنْ نَفْسِي ثُمَّ لَمْ أَفِ بِهِ لَكَ وَ أَسْتَغْفِرُكَ بِمَا أَطَّلَعْتُ عَلَيْهِ مِنِّي مِنَ الْقَبِيحِ الَّذِي بَارَزْتُكَ بِهِ وَ خَفَيْتُ عَلَى خَلْقِكَ وَ أَسْتَغْفِرُكَ اللَّهُمَّ بِمَا أَطَّلَعْتُ عَلَيْهِ مِنِّي مِنْ سُوءِ السَّرِيَّةِ وَ حُبِّ الطَّوِيَّةِ فِي التَّقْصِيرِ فِي عِبَادَتِكَ وَ تَسْبِيحِكَ وَ تَقْدِيرِكَ

And I seek Your^{-azwj} Forgiveness from what I had given (vowed) from myself then I was not loyal with it; and I seek Your^{-azwj} Forgiveness from what You^{-azwj} have Noticed upon from me, from the ugliness which I had duelled against You^{-azwj} with, and is hidden unto Your^{-azwj} creatures, O Allah^{-azwj}, from what You^{-azwj} Noticed upon from me of the evil secrets, and

wicked intention in deficiencies in worshipping You^{-azwj}, and Glorifying You^{-azwj} and extolling Your^{-azwj} Holiness!

وَاسْتَغْفِرِكَ اللَّهُمَّ مِنْ مَظَالِمِ كَثِيرٍ بَيْنِي وَ بَيْنَ عِبَادِكَ

And I seek Your^{-azwj} Forgiveness, O Allah^{-azwj}, from many grievances between me and Your^{-azwj} servants!

اللَّهُمَّ فَأَيُّمَا عَبْدٍ مِنْ عِبِيدِكَ أَوْ أَمَةٍ مِنْ إِمَائِكَ كَانَتْ لَهُ عِنْدِي وَ قِبَلِي مَظْلَمَةٌ أَوْ تَبِعَةٌ ظَلَمْتُهُ بِهَا بَعْدَ مِيٍّ أَوْ حَطَأٍ أَخْطَأْتُهُ حَتَّى وَصَلَ ذَلِكَ إِلَيْهِ فِي مَالِهِ أَوْ بَدَنِهِ أَوْ عَرْضِهِ لَمْ أَخْرِجْ إِلَيْهِ مِنْ مَظْلَمَتِهِ وَ لَا مِنْ تَبِعَتِهِ مَاتَ أَوْ غَابَ أَوْ حَضَرَ وَ تَرَكْتُ تَحْلِيلَ ذَلِكَ مِنْهُ وَ لَمْ أُرْضِهِ مِنْ حَقِّهِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَرْضِهِ عَنِّي بِمَا عِنْدَكَ فَإِنَّ عِنْدَكَ يَا سَيِّدِي مَا تُرْضِيهِ وَ لَيْسَ عِنْدِي مَا أُرْضِيهِ بِهِ فَهَبْ لِي يَا سَيِّدِي حَقَّكَ وَ أَرْضِ عَنِّي خُلُقَكَ

O Allah^{-azwj}! Whichever servant from Your^{-azwj} servant, or maid from Your^{-azwj} maids who has a grievance for him before me, or pursuant injustice to him deliberated with from me, or a mistake I had mistaken with until that arrived to You^{-azwj}, regarding his wealth or his body or his honour, I did not bring out to him of his grievance nor of his pursuit, whether he has died or is absent or present, and I neglected to accept that from him and did not satisfy him of his rights, Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Satisfy him on my behalf from what is in Your^{-azwj} Presence, so O my Master, there is in Your^{-azwj} Possession what You^{-azwj} can Satisfy him and there isn't with me what I can satisfy him with! Gift to me, O my Master, Your^{-azwj} right, and Satisfy Your^{-azwj} creatures on my behalf!

رَبِّ اسْرَفْتُ عَلَى نَفْسِي وَ فَرَطْتُ فِي جَنَابِكَ وَ خَلْتُ أَيَّامِي بِتَفْصِيرِي فِي حَقِّكَ وَ لَيْسَ عِنْدِي مَا أُدْرَأُ بِهِ عَنْ نَفْسِي حُجَّتَكَ وَ لَا عِنْدِي مَا أَتْلَاقِي بِهِ مَا فَرَطَ مِنِّي إِلَّا الرَّجَاءُ لِعَفْوِكَ الَّذِي أَكْدَتَهُ فِي كِتَابِكَ حَيْثُ تَقُولُ يَا عِبَادِيَ الَّذِينَ اسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Lord^{-azwj}! I have been extravagant upon myself, and I have been excessive in Your^{-azwj} Side, and spent my days in my deficiency regarding Your^{-azwj} rights, and there isn't with me what I can ward off Your^{-azwj} Argument from me, nor is there anything with me what has been neglected with from me, except hoping for Your^{-azwj} Pardon which You^{-azwj} have Emphasised in Your^{-azwj} Book whereby You^{-azwj} Said: ***'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]!***

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي فِيهَا بَقِيٍّ مِنْ عُمْرِي سَيِّدًا مِنْ عَمَلِي أَنَالُ بِهِ رِضَاكَ وَ اسْتَحِقُّ بِهِ صَفْحَكَ يَا أَهْلَ التَّقْوَى وَ أَهْلَ الْمُعْمِرَةِ وَ يَا أَهْلَ الْعَمْرِ وَ الصَّفْحِ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Make for me in what remains of my lifetime, such deeds I can achieve Your^{-azwj} Satisfaction with and deserve Your^{-azwj} Pardon! O rightful of being feared, and rightful of the Forgiving, and O rightful of the Pardon and the Excusing!

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ تَبُولُوا مِنْكَ عَلَيْهِمْ لَا يَعْمَلُونَ وَ فَوَقَّعْتَهُمْ لِبَاعْتِكَ وَ جَنَّبْتَهُمْ مَعْصِيَتَكَ وَ سَهَّلْتَ لَهُمْ سَبِيلَ مَا يُزِلُّهُمْ عِنْدَكَ فَإِنْ أَكُنْ لَسْتُ مِنْهُمْ فَأَدْخِلْنِي بِطَوْلِكَ فِيهِمْ فَإِنَّكَ وَاجِدٌ مَنْ تُشْقِيهِ وَ لَا أَجِدُ مَنْ يُسْعِدُنِي

Surely those for whom the good has preceded from Us, they would be remote from it [21:101], as a Bestowing from You^{-azwj} upon them, not due to their deeds, and You^{-azwj} Harmonised them to obey You^{-azwj} and Shielded them from disobeying You^{-azwj}, and Facilitate for them the way of what would Draw them closer in Your^{-azwj} Presence! If I don't happen to be from them, then Include me among them due to Your^{-azwj} Leniency, for You^{-azwj} can find one whom You^{-azwj} can Make miserable and I cannot find one who can make me fortunate (apart from You^{-azwj})!

يَا أَهْلَ التَّقْوَىٰ وَيَا أَهْلَ الْمَغْفِرَةِ يَا أَهْلَ الْعَفْوِ وَالصَّفْحِ لَمْ أَغْضَبْكُمْ اسْتِخْفَافاً بِنَهْيِكُمْ وَلَكِنْ ثِقَتِي بِعَفْوِكُمْ وَ لَمْ أَطْعَمْكُمْ إِلَّا خَوْفاً مِنْكُمْ وَ لَمْ يَذْهَبْ بِي عَنْكُمْ إِلَّا رِجَاءُ نَيْلِكُمْ وَ لَوْ كُنْتُمْ تُعْجَلُونَ وَ لَا تُمَهَّلُونَ إِذَا مَا نَدَّ عَنْكُمْ نَادٌ وَ لَا كَثُرَ نَزْعُ ذِي عِنَادٍ

O rightful of being feared and O rightful of the Forgiving, and O rightful of the Pardoning and the excusing! I did not disobey You^{-azwj} fearing Your^{-azwj} Prohibitions, but my trust in Your^{-azwj} pardoning, and I did not obey You^{-azwj} except fear from You^{-azwj} and I did not go against You^{-azwj} by hope in Your^{-azwj} Grants, and had You^{-azwj} Hastened and not Respited, then a caller would not have called from You^{-azwj} nor would a stubborn one be discouraged!

يَا نِعْمَ الْمَوْلَىٰ وَ الْمَوْلِيُّ وَ الْمَلْجَأُ وَ الْمَعْقَلُ لَا وَزَرَ مِنْكَ إِلَّا بِطَاعَتِكَ وَ لَا سَبِيلَ إِلَيْكَ إِلَّا بِرِزْقِ مَعْصِيَتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَهْلِمْنِي طَاعَتَكَ وَ اغْضِبْنِي عَنْ مَعْصِيَتِكَ فَإِنَّكَ إِنْ تَغْدُلْنِي أَخْفَ عَنْ الرُّشْدِ وَ إِنْ تُرْشِدْنِي لَمْ يُخْفِنِي أَحَدٌ

O best Master, and Refuge, and Shelter, and Stronghold! There is no burden from You^{-azwj} except with obedience to You^{-azwj}, nor is there a way to You^{-azwj} except by neglecting disobedience to You^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-aswsws}, and Inspire me to obey You^{-azwj} and Fortify me from disobeying You^{-azwj}, for if You^{-azwj} Abandon me, I will stray from the rightful guidance, and if You^{-azwj} were to Guide me, no one can stray me!

يَا نِعْمَ الْمَوْلَىٰ وَ مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ لَيْسَ وَرَاكَ مَذْهَبٌ وَ لَا عَنْكَ مُرَغَبٌ أَعْطِنِي مَا سَأَلْتُ وَ مَا لَمْ أَسْأَلْكَ وَ لَا يَمْتَنِعُنِي مَا أَبْتَهَلُ إِلَيْكَ فِيهِ وَ أَوْلِيَنِي مَا لَا أَغْفَلُهُ وَ لَا يَحْجُبُ عَنِّي مَا أَسْرُهُ فِيهِ إِلَيْكَ

O the best Master, and One having the most excellent Names for Him^{-azwj}! There is no path beyond You^{-azwj} nor is there any turning away from You^{-azwj}! Give me what I am asking for and what I have not asked for, and not prevent me what I am pleading to You^{-azwj} for, and Bestow me what I don't understand, nor Veil from me what I am keeping a secret to You^{-azwj}!

تَقَادَمَتْ سِنِّي وَ وَهَنَ عَظْمِي وَ ذَلَّ مَيِّي مَا كَانَ مُسْتَحْضَداً وَ عَدِمْتُ مَا كَانَ عِنْدِي مُوجُوداً مِنْ بِنَاعَةِ الْقَنَاءَةِ وَ شَرَحَ الْحَدَائِثَ وَ حُسْنِيهَا

My years have advanced, and my bones are infirm, and it is frail what had been strong from me, and it is lost what had been existing with me of the youthful vigour and the youthfulness and its beauty!

فَبَوَّئِنِي رُشْدَكَ بَعْدَ غَوَايَتِي وَ جَبَّيْنِي مَعْصِيَتَكَ فِيمَا بَقِيَ مِنْ عُمْرِي وَ ارْضَ مِنْ عَمَلِي بِسِرِّهِ وَ مِنْ اجْتِهَادِي بِقَلْبِيهِ وَ كَثِّرْ لِي الَّذِي لَوْ لَا كَرَمُكَ لَقَلَّ وَ تَعَمَّدِ الَّذِي لَوْ لَا عَفْوُكَ لَحَلَّ وَ تَرَقَّقْ بَالِي مَنْ تَرَقَّاهَا سَعِدَ فَإِنَّ أَعْيُنِي عَنْهَا إِنْ لَمْ تُكُنْ دَلِيلِي إِلَيْهَا وَ مُخْبِرِي عَلَيْهَا وَ أَوْزَعِي الْخَلْوَةَ وَ اشْعَلْنِي بِالْعِبَادَةِ وَ اسْتَقْبَلْ بِي مَا اسْتَدْبَرْتُ مِنْ أَيَّامِ مَهْلَتِي

Bestow me Your^{-azwj} rightful Guidance after my errors and Keep me aside from disobeying You^{-azwj} in what remains of my lifetime, and be Satisfied with my little deeds and of my struggling with its few and many which had it not been for Your^{-azwj} Benevolence, would have been less, and Sheathed that which had it not been for Your^{-azwj} Pardon, would be exposed, and Elevate with that which One You^{-azwj} Elevate is fortunate, and I would have been blinded from it if You^{-azwj} had not been my Pointer to it, and my Informant upon it, and Grant me the solitude, and Pre-occupy me with the worship, and let me make the best of the remaining days of my time!

فَإِنْ كَانَ الْبَاقِي مِنْ عُمْرِي قَلِيلًا فَإِنَّ الْيَوْمَ مِنْ أَيَّامِ طَاعَتِكَ يُنْتَفَعُ بِهِ لِلْحَوْلِ مِنْ أَحْوَالِ مَعْصِيَتِكَ وَكَفَّرَ حَوْبِي بِمَا أَسْتَعْجِمُ عَنْ مَسْأَلَتِكَ إِيَّاهُ وَ أُعْطِيَ عَنْ مَعْرِفَتِهِ وَ هُوَ لَا يَكُونُ مِنْكَ إِلَّا تَطَوُّلاً وَ أَنْتَ لَا تُكَدِّرُهُ إِذَا تَطَوَّلْتَ بِهِ يَا نِعَمَ مَنْ فُرِعَ إِلَيْهِ وَ تُؤَكَّلَ عَلَيْهِ

So, if the remaining part of my life is short, let today be among the days of obeying You^{-azwj}, which are beneficial for avoiding the states of disobedience to You^{-azwj}. Expiate my sins for which I am too tongue-tied to ask, and Enrich me with knowledge that I am unaware of, which can only come from Your^{-azwj} Grace. And when You^{-azwj} Bestow it, You^{-azwj} Do so Generously without any diminishing. O how Excellent is the One to Whom one turns for Refuge and on whom one relies upon!

أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَ لَمَزَاتِهِمُ الَّتِي تَضِلُّ بَعْدَ الْهُدَى وَ تَبْدُلُ بَعْدَ النُّهَى وَ تَحْجُبُ عَنْ سَبِيلِ الرُّشْدِ وَ التَّقْوَى آمِينَ رَبَّ الْعَالَمِينَ

I seek Refuge from the slander of Satans^{-la} and their^{-la} defamations which strays after the Guidance, and change after the intellect, and bars from the way of righteous guidance and the piety! Ameen, Lord^{-azwj} of the worlds!

اللَّهُمَّ إِنَّكَ اسْتَعْنَيْتَ عَنِّي وَ افْتَقَرْتُ إِلَيْكَ فَأَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَكِينُ الْمُسْتَكِينُ إِلَيْكَ الْمُحْتَاجُ إِلَى رَحْمَتِكَ وَ أَنْتَ الْعَلِيُّ عَنِّي وَ عَنِّ عَدَائِي وَ عِقَابِي وَ قَدْ تَعَرَّضْتُ لِرَحْمَتِكَ وَ رِضَاكَ وَ طَمَعْتُ فِيمَا عِنْدَكَ

O Allah^{-azwj}! You^{-azwj} are Needless of me and I am poor to You^{-azwj}, for I am the destitute, the poor, the needy, the submissive to You^{-azwj}, the needy to Your^{-azwj} Mercy and You^{-azwj} are the Needless of me and from Punishing me and my Retribution, and I have exposed myself to Your^{-azwj} Mercy and Your^{-azwj} Satisfaction, and am coveting regarding what is in Your^{-azwj} Presence!

وَ أَحْسَنْتُ يَا إِلَهِي وَ مَوْلَايَ الظَّنُّ بِكَ فَلَا تُخَيِّبْ يَا سَيِّدِي طَمَعِي وَ لَا تُحْفِقْ حَدْرِي فَقَدْ لُدْتُ بِجُودِكَ وَ كَرَمِكَ وَ مَعْفَرَتِكَ فَلَا تَرُدَّنِي خَائِباً حَاسِراً وَ اسْتَجِبْ دُعَائِي وَ أُعْطِي مُنَايَ

And O my God^{-azwj} and my Master! I have excellent thoughts of You^{-azwj}! O my Chief! Do not disappoint my eagerness nor Make my hazards a reality so I have sought Refuge with Your^{-azwj} Generosity and Your^{-azwj} Benevolence and Your^{-azwj} Forgiveness! Do not Return me as disappointed, loser, and Answer my supplication and Grant me my wishes!

وَ اجْعَلْ جَمِيعَ أَهْوَايَ لِي سَخَطاً إِلَّا مَا رَضَيْتَ وَ جَمِيعَ طَاعَتِكَ لِي رِضًى وَ إِنْ خَالَفَ مَا هَوَيْتُ عَلَى مَا أُحْبَبْتُ وَ كَرِهْتُ حَتَّى أَكُونَ لَكَ فِي جَمِيعِ مَا أَمَرْتَنِي بِهِ تَابِعاً وَ لَكَ سَامِعاً مُطِيعاً وَ عَن كُلِّ مَا كَهَيْتَنِي عَنْهُ مُنْتَهياً وَ بِكُلِّ مَا قَضَيْتَ عَلَيَّ رَاضِياً وَ عَلَى كُلِّ نِعْمَةٍ لَكَ شَاكِراً وَ لَكَ فِي جَمِيعِ خَلَائِقِي ذَاكِراً

And Make entirety of my personal desires as dislikeable to me except what You^{-azwj} are Satisfied with, and entirety of acts of obedience to You^{-azwj} as agreeable to me, and even if it opposes what I have desired upon what I love and dislike until I become a follower of You^{-azwj} in entirety of what You^{-azwj} have Commanded me with, listening, obeying, and desisting from all what You^{-azwj} have Prohibited me from, and satisfied with all what You^{-azwj} have Decreed upon me, and thankful upon every bounty of Yours^{-azwj}, and doing Your^{-azwj} Zikr in entirety of my situations!

وَاحْفَظْنِي يَا سَيِّدِي مِنْ حَيْثُ أَحْتَفِظُ وَ مِنْ حَيْثُ لَا أَحْتَفِظُ وَ احْرُسْنِي مِنْ حَيْثُ أَحْتَرِسُ وَ مِنْ حَيْثُ لَا أَحْتَرِسُ وَ ارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ وَ ارْزُقْنِي مِنْ حَيْثُ أَرْجُو وَ مِنْ حَيْثُ لَا أَرْجُو وَ اسْتُرْنِي وَ وُلْدِي وَ وَالِدِي وَ إِخْوَانِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي دُنْيَايَ وَ آخِرَتِي بِالْغِنَى وَ الْعَافِيَةِ وَ الشُّكْرِ عَلَيْهَا حَتَّى تَرْضَى وَ بَعْدَ الرِّضَى

And Protect me, O my chief, from where I am protected, and from where I am not protected, and Guard me from where I am guarded and from where I am not guarded, and Grace from where I am anticipating and from where I am not anticipating, and Grace me from where I am hoping and from where I am not hoping, and Cover me and my children, and my parents, and my brothers from the believing men and the believing women, in my world and my Hereafter, with the riches, and the well-being, and the thanking upon these until You^{-azwj} are Satisfied and after the Satisfaction!

وَ لَا تَجْعَلْ بِي فَاقَةً إِلَى أَحَدٍ مِنْ خَلْقِكَ فَإِنَّكَ يَا سَيِّدِي تَقِي وَ رَجَائِي وَ مُعْتَمِدِي وَ مَوْلَايَ وَ هَذَا مَقَامٌ مِنْ اعْتَرَفَ لَكَ بِالتَّقْصِيرِ فِي آدَاءِ حَقِّكَ وَ شَهِدَ لَكَ عَلَى نَفْسِهِ بِسُبُوغِ نِعْمَتِكَ

And do not Make destitution with me to anyone of Your^{-azwj} creatures, for You^{-azwj}, O my Chief, are my Trust, and my Hope, and my Reliance, and my Master, and it is apposition of the one who acknowledges to You^{-azwj} of the deficiency in fulfilling Your^{-azwj} rights, and testifies for You^{-azwj} against himself of the abundance of Your^{-azwj} bounties!

فَهَبْ لِي يَا سَيِّدِي مِنْ فَضْلِكَ مَا أَتَكَلَّبُ بِهِ عَلَى رَحْمَتِكَ وَ أَخْذُهُ سَلْمًا أَعْرُجُ فِيهِ إِلَى مَرْضَاتِكَ وَ آمَنْ بِهِ مِنْ عِقَابِكَ إِنَّكَ تَحْكُمُ مَا تَشَاءُ وَ تَفْعَلُ مَا تُرِيدُ

O my Chief! Gift to me from Your^{-azwj} Grace what I can rely with upon Your^{-azwj} Mercy, and I can take it as a ladder to ascend with to Your^{-azwj} Satisfaction, and be Secured with it from Your^{-azwj} Retribution! Surely, You^{-azwj} Judge whatever You^{-azwj} Desire and Do whatever You^{-azwj} Want!

اللَّهُمَّ إِنِّي مُسْتَبْطِرٌ لِنَفْسِي مُسْتَقِلٌّ لِعَمَلِي مُعْتَرِفٌ بِذُنُوبِي مُتَمَرِّئٌ بِخَطَايَايَ أَهْلِكْنِي عَمَلِي وَ أَرْدَانِي هَوَايَ وَ حَرَمْتَنِي شَهَوَاتِي فَأَسْأَلُكَ يَا سَيِّدِي سُؤَالَ مَنْ آمَنَ بِكَ وَ وَحَدَكَ وَ أَبْقِنَ بِقُدْرَتِكَ وَ صَدَّقَ رُسُلَكَ وَ خَافَ عَذَابَكَ وَ طَمَعَ فِي رَحْمَتِكَ

O Allah^{-azwj}! I am delaying for myself, preoccupied with my work, confessing my sin, admitting my mistakes. My deeds have destroyed me, my desires have misled me, and my lustful desires have deprived me! So, I ask You^{-azwj}, O my Chief, a request of the one believing in You^{-azwj}, and professing Your^{-azwj} Oneness, and convinced of Your^{-azwj} Power, and truthfulness of Your^{-azwj} Rasool^{-saww}, and fears Your^{-azwj} Punishment, and covets regarding Your^{-azwj} Mercy!

سُؤَالَ مَنْ نَفْسُهُ لَاهِيَةٌ لِطَوْلِ أَمَلِهِ وَ بَدَنُهُ عَافِلٌ بِسُكُونِ غُرُوقِهِ وَ دِكْرُهُ قَلِيلٌ لِمَا هُوَ صَائِرٌ إِلَيْهِ

A request of the one whose soul is distracted due to the length of his wishes, and his body is heedless due to the stillness of his veins, and his Zikr is little due to what it has come to be!

سُؤَالَ مَنْ قَدْ غَلَبَ عَلَيْهِ الْأَمَلُ وَ فَنِنَتْهُ الْهَوَىٰ وَ اسْتَمَكَّنَتْ مِنْهُ الدُّنْيَا وَ أَظْلَمَهُ الْأَجَلُ

A request of the one prevailed upon by the long hopes, and temptations of the desires, and the world has enabled itself from him, and the death is shading him!

سُؤَالَ مَنْ اسْتَكْتَرَ دُنُوبَهُ وَ اعْتَرَفَ بِخَطِيئَتِهِ

A request of the one whose sins have become many and he is acknowledging with his misdeeds!

سُؤَالَ مَنْ لَا رَبَّ لَهُ غَيْرَكَ وَ لَا وَلِيَّ لَهُ دُونَكَ وَ لَا مُنْفَعِدَ لَهُ مِنْكَ وَ لَا مَلْجَأَ لَهُ مِنْكَ إِلَّا إِلَيْكَ وَ لَا مَوْلَىٰ لَهُ سِوَاكَ

A request of the one having no lord for him other than You^{-azwj}, nor any guardian for him besides You^{-azwj}, nor any saviour for him from You^{-azwj}, nor any shelter for him from You^{-azwj} except to You^{-azwj}, nor any Master for him besides You^{-azwj}!

أَسْأَلُكَ اللَّهُمَّ أَنْ تَأْخُذَ بِقَلْبِي وَ نَاصِيَتِي وَ مَا أَقْلَتِ الْأَرْضُ مِنِّي إِلَىٰ حَبِيْبِكَ وَ لَا تَجْعَلْ لِي شَيْءٍ مِنْ ذَلِكَ مَذْهَبًا عَنْكَ وَ لَا تُنْتَهِي دُونَكَ

I ask You^{-azwj}, O Allah^{-azwj} to Seize me with my heart and my forelock and whatever the ground carries from me, to Your^{-azwj} love, and do not Make for anything from that a path away from You^{-azwj} nor ending to below You^{-azwj}!

وَ أَسْأَلُكَ يَا رَبِّ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِهِ وَ أَنْ تُرْزُقَنِي هَيْبَةً لَكَ وَ خَشْيَةً مِنْكَ تَشْغَلُنِي بِحِمَا عَنْ كُلِّ شَيْءٍ غَيْرِكَ خَشْيَةً أَنَا لَمْ يَجَا جَنَّتِكَ وَ كَرَامَتِكَ وَ جُودِكَ خَشْيَةً تُجْهِدُ بِهَا نَفْسِي وَ تَشْغَلُ بِهَا قَلْبِي وَ تُبْلِي جِسْمِي وَ تَصْفِرُ بِهَا لَوْنِي وَ تُطِيلُ بِهَا فِي رِضَاكَ لَيْلِي وَ تُقَرُّ بِهَا بَعْدَ عَيْبِي

And I ask You^{-azwj}, O Lord^{-azwj}, to Send Salawaat upon Muhammad^{-sawww} and upon his^{-sawww} Progeny^{-asws}, and to Grace me awe for You^{-azwj} and fearfulness from You^{-azwj}, pre-occupying me with these two from every thing other than You^{-azwj}, fearfulness I can attain Your^{-azwj} Paradise with it, and Your^{-azwj} Benevolence and Your^{-azwj} Generosity, fearfulness exerting myself with it, and pre-occupying my heart with it, and wearing out by body and paling my complexion with it, and to prolong my night with it in Your^{-azwj} Satisfaction, and delighting my eyes afterwards!

اللَّهُمَّ اغْنِنِي عَنْ كُلِّ شَيْءٍ بِعِبَادَتِكَ وَ سَلِّ نَفْسِي عَنْ كُلِّ شَيْءٍ مِنَ الدُّنْيَا بِمَخَافَتِكَ وَ آتِنِي الْخَيْرَ مِنْ كَرَامَتِكَ بِرَحْمَتِكَ فَإِلَيْكَ أَهْرَبُ وَ مِنْكَ إِلَيْكَ أَهْرَبُ وَ بِكَ أَسْتَعِيْثُ وَ بِكَ أُوْمِنُ وَ عَلَيْكَ أَتَوَكَّلُ وَ عَلَيَّ رَحْمَتِكَ وَ جُودِكَ أَتَكَلِّ

O Allah^{-azwj}! Make me needless of all things with Your^{-azwj} worship, and Strip my soul of all things of the world by my fearing You^{-azwj}, and Give me the goodness of Your^{-azwj} Benevolence by Your^{-azwj} Mercy. To You^{-azwj} I flee and I escape from You^{-azwj} to You^{-azwj}, and I cry for help with You^{-azwj}, and I believe in You^{-azwj}, and I rely upon You^{-azwj}, and I depend upon You^{-azwj} and Your^{-azwj} Mercy and Your^{-azwj} Generosity!

وَ أَنْتَظِرُ يَا سَيِّدِي عَفْوَكَ كَمَا يَنْتَظِرُ الْمُذْنِبُونَ وَ لَسْتُ بِأَيْسٍ مِنْ رَحْمَتِكَ الَّتِي يَتَوَقَّعُهَا الْمُحْسِنُونَ

And O my Chief, I await Your^{-azwj} Pardon just as the sinners are awaiting, and I haven't despaired from Your^{-azwj} Mercy which the good doers are anticipating!

إِلَهِي وَ سَيِّدِي وَ مُؤَلَّي وَ رَجَائِي وَ مُنْتَهَى رَغْبَتِي وَ مُعْتَمِدِي دَعْوَتِكَ بِالذُّعَاءِ الَّذِي عَلَّمْتَنِيهِ فَلَا تُخْرِفْنِي مِنْ جَزَائِكَ الَّذِي عَرَّفْتَنِيهِ

My God^{-azwj}, and my Chief, and my Master, and my Hope, and my Ultimate desire, and my Reliance! I supplicate to You^{-azwj} with the supplication which You^{-azwj} have Taught me, so do not Deprive me of Your^{-azwj} Rewards which You^{-azwj} have Introduce me to.

فَمِنْ النِّعْمَةِ يَا سَيِّدِي أَنْ هَدَيْتَنِي لِحُسْنِ دُعَائِكَ وَ مِنْ تَمَامِهَا يَا مُؤَلَّي أَنْ تُوجِبَ لِي مُحَمَّدَ جَزَائِكَ

From the bounties, O my Chief, is Your^{-azwj} Guiding me to excellently supplicating to You^{-azwj}, and from its completion, O my Master, it is Your^{-azwj} Blessings that you Granted me Your^{-azwj} praise-worthy Rewards!

يَا خَيْرَ مَنْ دَعَا دَاعٍ وَ أَفْضَلَ مَنْ رَجَاهُ رَاجٍ بِدِمَّةِ الْإِسْلَامِ أَتَوَسَّلُ إِلَيْكَ وَ بِقَدْرِ الْقُرْآنِ أَعْتَمِدُ عَلَيْكَ وَ بِمُحَمَّدٍ وَ آلِهِ أَتَقَرَّبُ إِلَيْكَ

O best of the ones supplicated to by a supplicater, and the most superior of the ones hoped to by a hoper! I seek means to You^{-azwj} by responsibility of Al-Islam! I seek means to You^{-azwj} by the worth of the Quran! I depend upon You^{-azwj} and I draw closer through Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

فَاعْرِفْ لِي يَا سَيِّدِي ذِمَّتِي الَّتِي رَجَوْتُ بِهَا قَضَاءَ حَاجَتِي

Introduce to me, O my Chief, my responsibility by which I can hope for fulfilment of my needs!

إِلَهِي أَدْعُوكَ دُعَاءَ مُلِحٍّ لَا يَمَلُّ دُعَاءَ مَوْلَاهُ وَ أَضْرَعُ إِلَيْكَ ضِرَاعَةً مَنْ أَقَرَّ عَلَى نَفْسِهِ بِالْحُجَّةِ فِي دَعْوَاهُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هَبْ لِي ذَنْبِي بِالْإِعْتِرَافِ وَ لَا تُسَوِّدْ وَجْهَ طَلِبَتِي عِنْدَ الْإِنْصِرَافِ

My God^{-azwj}! I supplicate to You^{-azwj} a supplication by an insisting one who does not get fed up of supplication to his Master, and I beseech to You^{-azwj} a beseeching by the one who acknowledges upon himself with the argument in his supplication! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Grant to me my sins' (forgiveness) due to the acknowledgment and do not darken the face of my request at the departure!

إِلَهِي سَعَتْ نَفْسِي إِلَيْكَ لِنَفْسِي تَسْتَوْجِبُهَا وَ انْفَتَحَتْ أَفْوَاهُ أَمَالِهَا نَحْوَ نَظَرَةٍ مِنْكَ لَا تَسْتَوْجِبُهَا فَهَبْ لَهَا يَا سَيِّدِي مَا سَأَلْتُ فَإِنَّ أَمَلَهَا مِنْكَ الْبَدَلُ لِمَا طَلَبْتُ

My God^{-azwj}! I strive myself to You^{-azwj} for myself so Grant it, and the mouths of its hopes have opened towards a Glance from You^{-azwj} although not deserving it! So, Grant to it, O my Chief, what I have asked, for its hopes are from You^{-azwj} of the Generosity for what it has sought!

إِلَهِي إِنْ كُنْتُ لَا تَرَحُّمُ إِلَّا أَهْلَ طَاعَتِكَ فَإِلَى مَنْ يَفْرَعُ الْمُذْنِبُونَ وَ إِنْ كُنْتُ لَا تُكْرِمُ إِلَّا أَهْلَ وَفَائِكَ فَمِنْ يَسْتَعِيثُ الْمُسِيئُونَ

My God -azwj! If You -azwj were not to Mercy except the obedient people, then to whom will the sinners, and if You -azwj were not to Honour except people loyal to You -azwj, then with whom will the evil doers cry out for help?

إِلَهِي قَدْ أَصَبْتُ مِنَ الذُّنُوبِ مَا نَعْرِفُهُ يَا عَلَّامَ الْغُيُوبِ فَوَقِّفْنِي لِطَاعَتِكَ وَ نَجِّنِي مِنْ مَعْصِيَتِكَ وَ اجْعَلْنِي إِمَّا عَبْدًا مُطِيعًا فَأَكْرَمْتَنِي وَ إِمَّا عَاصِبًا فَرَحِمْتَنِي

My God -azwj! I have committed from sins what You -azwj Know of, O Knower of the hidden matters! Harmonise me to obey You -azwj and Keep me aside from disobeying You -azwj, and either Make me an obedience servant so You -azwj will Honour me, or a disobedient one, so You -azwj will Mercy me!

اللَّهُمَّ إِنْ عَرَضْتَنِي لِعِقَابِكَ فَقَدْ أَذْنَابِي رَجَائِي لِحُسْنِ تَوَابِكَ فَإِنْ عَفَوْتَ يَا سَيِّدِي فَبِضْلِكَ وَ إِنْ عَذَّبْتَ فَبِعَدْلِكَ

O Allah -azwj! If You -azwj Present me for Your -azwj Retribution, so my hopes have drawn me closer to Your -azwj excellent Rewards! So if You -azwj were to Pardon, O my Chief, it would be due to Your -azwj Grace, and if You -azwj Punish it would be due to Your -azwj Justice!

يَا مَنْ لَا يُرْجَى إِلَّا فَضْلُهُ وَ لَا يُخَافُ إِلَّا عَدْلُهُ ائْتِنَا بِفَضْلِكَ وَ لَا تَسْتَفْصِ عَلَيْنَا فِي عَدْلِكَ

O the One -azwj not hope for except His -azwj Grace, nor feared except His -azwj Justice! Confer upon us with Your -azwj Grace (and) do not Investigate us thoroughly upon us in Your -azwj Justice!

إِلَهِي أَنْتَ عَلَيْنَا بِمَا أَنْتَ أَهْلُهُ بِمَا مَعُونَتِكَ نَلْتُمْنَا بِهَذَا نَلْتُمْنَا بِهَذَا عَلَيْنَا وَ أَقْرَبْتَ عَلَيَّ نَفْسِي بِمَا أَنَا أَهْلُهُ وَ الْمُسْتَوْجِبُ لَهُ فِي قَدْرِ فَسَادِ نَبِيٍّ وَ ضَعْفِ يَتِيمِي

My God -azwj! I laud upon You -azwj are rightful of from what, by Your -azwj Assistance, I attained (the inclination to) laud with upon You -azwj, and have acknowledged upon myself with what I am rightful of, and obligated for it in accordance to my intention and weakness of my certainty!

إِلَهِي نَعْمَ الْإِلَهِ أَنْتَ وَ بِئْسَ الْمَالُوهُ أَنَا وَ نَعْمَ الرَّبُّ أَنْتَ وَ بِئْسَ الْمَرْبُوبُ أَنَا وَ نَعْمَ الْمَوْلَى أَنْتَ وَ بِئْسَ الْمَمْلُوكُ أَنَا قَدْ أَذْنَبْتُ فَعَفَوْتَ عَنِّي وَ اجْتَرَمْتُ فَصَنَحْتَ عَنِّي جُرْمِي وَ أَحْطَأْتُ فَلَمْ تُؤَاخِذْنِي وَ تَعَمَّدْتُ فَتَجَاوَزْتَ عَنِّي وَ عَثَرْتُ فَأَقْلَنْتَنِي

My God -azwj! Best God -azwj You -azwj are and evil worshipper I am, and best Lord -azwj You -azwj are and evil servant I am, and best Master You -azwj are and evil slave I am! I have sinned so Pardon my sins, and I have committed crimes so Excuse my crimes, and I have made mistakes so do not Seize me, and I have been deliberate so Overlook from me, and I have stumbled so Pick me up!

وَ أَسَأْتُ فَتَأْتَيْتَنِي فَأَنَا الظَّالِمُ الخَاطِئُ الْمُسِيءُ الْمُعْتَرِفُ بِذُنُوبِي الْمُعْتَرِفُ بِذُنُوبِي بِحُطِيئَتِي يَا عَفَّارَ الذُّنُوبِ اسْتَعِزُّكَ الْيَوْمَ لِذُنُوبِي وَ اسْتَقْبَلْكَ عَثْرَتِي لِمَا كُنْتُ فِيهِ مِنَ الرَّهْوِ وَ الْإِسْطِطَالَةِ

And I did wrong but You -azwj Respited me, so I am the wrongdoer, the acknowledger of my sins, the accepter of my misdeeds! O Forgiver of sins! I seek Your -azwj Forgiveness today for my sins, and I seek Your -azwj Uprooting of my stumbles of what I have been in due to the arrogance and the pride.

فَرَضِيْتُ بِمَا إِلَيْهِ صَيَّرْتَنِي وَ إِنْ كَانَ الضَّرُّ قَدْ مَسَّنِي وَ الْفَقْرُ قَدْ أَذَلَّنِي وَ الْبَلَاءُ قَدْ جَاءَنِي وَ إِنْ ذَلِكَ مِنْ سَخَطٍ مِنْكَ عَلَيَّ فَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ يَا سَيِّدِي وَ إِنْ كُنْتُ أَرَدْتُ أَنْ تَبْلُوَنِي فَقَدْ عَرَفْتُ ضَعْفِي وَ قَلَّةَ حِيلَتِي

I am satisfied with what You^{-azwj} have Made me come to, and even though the harm has touched me and the poverty has disgraced me, and the affliction have come to me, and if that is due to Annoyance from You^{-azwj} upon me, I seek Refuge with Your^{-azwj} Satisfaction from Your^{-azwj} Annoyance! O my Chief, and if You^{-azwj} had Wanted to Try me, so You^{-azwj} have Known of my weakness and lack of my means!

إِذْ قُلْتُ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً إِذَا مَسَّهُ الشَّرُّ جَزُوعاً وَ إِذَا مَسَّهُ الْخَيْرُ مَنُوعاً

When You^{-azwj} Said: **Surely, the human being is Created of a hasty temperament [70:19] When the evil touches him, he panics [70:20] And when the good touches him, he is niggardly [70:21].**

وَ قُلْتُ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَ نَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِي وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِي

And You^{-azwj} Said: **So as for the human being, when his Lord Tries him and Honours him, and Favours him, then he is saying, 'My Lord honoured me' [89:15] And when He Tries him and Straitens his sustenance upon him, then he is saying, 'My Lord disgraced me' [89:16].**

وَ قُلْتُ إِنَّ الْإِنْسَانَ لَبِيطْغَى أَنْ رَأَهُ اسْتَعْنَى

And You^{-azwj} Said: **Because he sees himself as needless [96:7].**

وَ قُلْتُ وَ إِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِداً أَوْ قَائِماً فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ

And You^{-azwj} Said: **And when harm touches the human being, he calls upon Us, whether lying on his side or sitting or standing; but when We Remove his harm from him, he carries on as though he had never called upon Us for a harm that had touched him; [10:12].**

وَ قُلْتُ وَ إِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيباً إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلُ

And You^{-azwj} Said: **And when harm touches the human being, he supplicates to his Lord being penitent to Him. Then when He Bestows a Favour from Him, he forgets whatever he had been supplicating from before, [39:8].**

وَ قُلْتُ وَ يَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَ كَانَ الْإِنْسَانُ عَاجِلاً

And You^{-azwj} Said: **And the human being supplicates for the evil as he ought to supplicate for good, and the human being was always hasty [17:11].**

صَدَقْتُ وَ بَرَزْتُ يَا سَيِّدِي فَهَذِهِ صِفَاتِي الَّتِي أَعْرِفُهَا مِنْ نَفْسِي فَقَدْ مَضَى تَقْدِيرُكَ فِيَّ

You^{-azwj} Spoke the truth and Justified, O my Chief! These are my characteristics which I know of from myself! Your^{-azwj} Pre-determination has Passed regarding me!

يَا مُؤَلَّيْ وَ وَعَدْتَنِي مِنْ نَفْسِكَ وَعَدًّا حَسَنًا أَنْ أَدْعُوكَ فَتَسْتَجِيبَ لِي وَ أَنَا أَدْعُوكَ كَمَا أَمَرْتَنِي فَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي وَ ارْزُقْ عَلَيَّ نِعْمَتَكَ وَ انْفُلْنِي بِمَا أَنَا فِيهِ إِلَى مَا هُوَ أَفْضَلُ مِنْهُ حَتَّى أُبَلِّغَ فِيهَا أَنَا فِيهِ رِضَاكَ وَ أَنَالَ بِهِ مَا عِنْدَكَ بِمَا أَعَدَدْتَهُ لِأَوْلِيَانِكَ إِنَّكَ سَمِيعٌ عَلِيمٌ.

O my Master, and You^{-azwj} Promised me from Yourself^{-azwj} a goodly Promise that if I supplicate to You^{-azwj}, You^{-azwj} will Answer me, and I am supplicating to You^{-azwj} just as You^{-azwj} have Commanded me, so Answer for me just as You^{-azwj} have Promised me, and Repeat Your^{-azwj} bounties upon me, and Transfer me from what (predicament)I am in to what is better than it until I reach Your^{-azwj} Satisfaction regarding what I am in, and I can attain by it what is in Your^{-azwj} Presence from what You^{-azwj} have Prepared for Your^{-azwj} friends! You^{-azwj} are All-Hearing, All-Knowing!”⁵⁶

44- وَ مِنْ ذَلِكَ دُعَاءَ عَظِيمِ الشَّانِ وَجَدْتُهُ مَرْوِيًّا عَنْ مُؤَلَّانَا الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

And from that is a supplication of mighty glory I found reported from our Master Al-Sadiq^{-asws} may the Salawaat of Allah^{-azwj} be upon him^{-asws}: -

قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تُطَلِّعُوا هَذَا الدُّعَاءَ وَ التَّشْبِيحَ إِلَّا مَنْ اجْتَمَعَتْ فِيهِ خَمْسَةٌ خِصَالٍ الْهُدَى وَ التَّقَى وَ الْوَرَعُ وَ الصِّيَانَةُ وَ الرُّهْدُ وَ لَا تَعْلَمُوهَا سَفَهَاءُكُمْ

‘Abu Abdullah^{-asws} said: ‘Do not notify this supplication and the glorification except to the one in whom five qualities are gathered in – the guidance, and the piety, and the devoutness, and the self-protection, and the ascetism, and do not teach it to your foolish ones!

إِنَّهُ مَنْ قَالَ فِي عُمْرِهِ هَذَا الدُّعَاءَ مَرَّةً وَاحِدَةً كَانَ لَهُ ثَوَابٌ مِنْ خَلْقِ اللَّهِ مِنَ الْمَلَائِكَةِ وَ بَنِي آدَمَ وَ الْجِنِّ وَ الْإِنْسِ وَ سَكَّانِ الْبِحَارِ وَ الْجَنَّةِ وَ النَّارِ وَ الْعَرْشِ وَ الْكُرْسِيِّ وَ مَا فِيهِنَّ وَ الْأَرْضِ وَ مَا فِيهَا وَ مَا عَلَيْهَا وَ كَانَ فِي أَمَانِ اللَّهِ عَزَّ وَ جَلَّ إِلَى أَنْ يَلْقَاهُ اللَّهُ

Surely, the one says this supplication one time during his lifetime, for him would be Rewards of the ones Allah^{-azwj} has Created, from the Angels, and the children of Adam^{-as}, and the Jinn, and the humans, and dwellers of the oceans, and the Paradise, and the Fire, and the Throne, and the Chair, and whatever is within these, and the earth and whatever is in it, and whatever is upon it, and he would be in the Security of Allah^{-azwj} Mighty and Majestic up to his meeting Allah^{-azwj}!

فَإِنْ زَادَ عَلَى مَرَّةٍ فَقَدْ انْقَطَعَ عِلْمُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ مِنَ الْجِنِّ وَ الْإِنْسِ عَلَى وَصْفِ ثَوَابِ ذَلِكَ فَإِنْ قَالَهُمَا كُلَّ جُمُعَةٍ مَرَّةً كُتِبَ عِنْدَ اللَّهِ مِنَ الْآمِنِينَ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ فَإِنْ قَالَ ذَلِكَ فِي كُلِّ يَوْمٍ مَرَّةً مَشَى عَلَى الْأَرْضِ مَغْفُورًا لَهُ وَ هُوَ هَذَا

If he increases upon once, the knowledge of inhabitants of the skies and the earth, from the Jinn and the humans, would be cut (deficient) to describe the Rewards of that. If he says it once every Friday, he would be Written in the Presence of Allah^{-azwj} as being from the secured ones, those there will neither be grief upon them nor will they be grieving. If he says that one during every day, he will walk upon the ground as having been Forgiven for, and it is this (supplication): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ لَا إِلَهَ إِلَّا اللَّهُ بِمَا هَلَّلَ اللَّهُ بِهِ نَفْسَهُ وَ لَا إِلَهَ إِلَّا اللَّهُ بِمَا هَلَّلَهُ بِهِ خَلْقُهُ

⁵⁶ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 43

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is no god except Allah^{-azwj}, then there is no god except Allah^{-azwj} with what Allah^{-azwj} has Extolled Himself^{-azwj} with, and there is no god except Allah^{-azwj} with what He^{-azwj} has Extolled His^{-azwj} creatures with!

وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ خَلْقُهُ وَ سُبْحَانَ اللَّهِ بِمَا سَبَّحَهُ بِهِ خَلْقُهُ وَالْحَمْدُ لِلَّهِ بِمَا حَمَدَهُ بِهِ عَرْشُهُ وَمَنْ تَحْتَهُ

And there is no god except Allah^{-azwj} and Allah^{-azwj} is Greatest with what His^{-azwj} creatures have exclaimed His^{-azwj} Greatness with, and Glory be to Allah^{-azwj} with what His^{-azwj} creatures have glorified Him^{-azwj} with, and the Praise is for Allah^{-azwj} with what He^{-azwj} has been praised with by His^{-azwj} Throne and the ones beneath it!

وَلَا إِلَهَ إِلَّا اللَّهُ بِمَا هَلَّلَهُ بِهِ عَرْشُهُ وَمَنْ تَحْتَهُ وَاللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ عَرْشُهُ وَمَنْ تَحْتَهُ وَ سُبْحَانَ اللَّهِ بِمَا سَبَّحَهُ بِهِ عَرْشُهُ وَمَنْ تَحْتَهُ

And there is no god except Allah^{-azwj} with what His^{-azwj} Oneness is extolled with by His^{-azwj} Throne and the ones beneath it, and Allah^{-azwj} is Greatest with what His^{-azwj} Greatness is exclaimed with by His^{-azwj} Throne and the ones beneath it, and Glory be to Allah^{-azwj} with what He^{-azwj} is glorified with by His^{-azwj} Throne and the ones beneath it!

وَالْحَمْدُ لِلَّهِ بِمَا حَمَدَهُ سَمَاوَاتُهُ وَأَرْضُهُ وَمَنْ فِيهِنَّ وَاللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ سَمَاوَاتُهُ وَأَرْضُهُ وَمَنْ فِيهِنَّ وَ سُبْحَانَ اللَّهِ بِمَا سَبَّحَهُ بِهِ مَلَائِكَتُهُ وَاللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ مَلَائِكَتُهُ

And the Praise is for Allah^{-azwj} with what He^{-azwj} is Praise with by His^{-azwj} skies and His^{-azwj} earth and the ones within these, and Allah^{-azwj} is Greatest with what His^{-azwj} Greatness is exclaimed by His^{-azwj} skies and His^{-azwj} earth and the ones within these, and Glory be to Allah^{-azwj} with what His^{-azwj} Angels glorify with, and Allah^{-azwj} is Greatest with what His^{-azwj} Angels have exclaimed His^{-azwj} Greatness with!

وَالْحَمْدُ لِلَّهِ بِمَا حَمَدَهُ بِهِ عَرْشُهُ وَاللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ كُرْسِيِّهِ وَأَحَاطَ بِهِ عِلْمُهُ

And the Praise is for Allah^{-azwj} with what His^{-azwj} Throne has Praised Him^{-azwj} with, and Allah^{-azwj} is Greatest with what His^{-azwj} Chair has exclaimed His^{-azwj} Greatness with and His^{-azwj} Knowledge Encompasses with!

وَالْحَمْدُ لِلَّهِ بِمَا حَمَدَهُ بِهِ بَحَارُهُ وَمَا فِيهِنَّ وَلَا إِلَهَ إِلَّا اللَّهُ بِمَا هَلَّلَهُ بِهِ بَحَارُهُ وَمَا فِيهِنَّ وَاللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ بَحَارُهُ وَمَا فِيهِنَّ

And the Praise is for Allah^{-azwj} with what His^{-azwj} oceans and whatever is within these have praised Him^{-azwj} with! And there is no god except Allah^{-azwj} with what His^{-azwj} oceans and whatever is in these have extolled His^{-azwj} Oneness with, and Allah^{-azwj} is Greatest with what his oceans and whatever is in these have exclaimed His^{-azwj} Greatness with!

وَالْحَمْدُ لِلَّهِ بِمَا حَمَدَهُ بِهِ الْآخِرَةُ وَالْدُّنْيَا وَمَا فِيهَا وَلَا إِلَهَ إِلَّا اللَّهُ بِمَا هَلَّلَهُ بِهِ الْآخِرَةُ وَالْدُّنْيَا وَمَا فِيهَا وَاللَّهُ أَكْبَرُ بِمَا كَبَّرَهُ بِهِ الْآخِرَةُ وَالْدُّنْيَا وَمَا فِيهَا وَ سُبْحَانَ اللَّهِ بِمَا سَبَّحَهُ بِهِ أَهْلُ الْآخِرَةِ وَالْدُّنْيَا وَمَا فِيهَا

And the Praise is for Allah^{-azwj} with what the Hereafter and the world and whatever is in these have praised Him^{-azwj} with, and there is no god except Allah^{-azwj} with what the Hereafter and the world and whatever is in these have extolled His^{-azwj} Oneness with, and Allah^{-azwj} is

Greatest with what the Hereafter and the world and whatever is in these have exclaimed His^{-azwj} Greatness with, and Glory be to Allah^{-azwj} with what the Hereafter and the world and whatever is within these have glorified Him^{-azwj} with!

وَ الْحَمْدُ لِلَّهِ مَبْلَغَ رِضَاؤِهِ وَ زِينَةَ عَرْشِهِ وَ مُنْتَهَى رِضَاؤِهِ وَ مَا لَا يَعْدِلُهُ وَ الْحَمْدُ لِلَّهِ قَبْلَ كُلِّ شَيْءٍ وَ مَعَ كُلِّ شَيْءٍ وَ عَدَدَ كُلِّ شَيْءٍ وَ سُبْحَانَ اللَّهِ قَبْلَ كُلِّ شَيْءٍ وَ مَعَ كُلِّ شَيْءٍ وَ عَدَدَ كُلِّ شَيْءٍ وَ الْحَمْدُ لِلَّهِ عَدَدَ آيَاتِهِ وَ أَسْمَائِهِ وَ مِلْءَ جَنَّتِهِ وَ نَارِهِ

And the Praise is for Allah^{-azwj} to the extent of His^{-azwj} Satisfaction, and weight of His^{-azwj} Throne, and ultimate of His^{-azwj} Satisfaction, and what cannot equate it, and the Praise is for Allah^{-azwj} before all things, and with all things, and number of all things, and Glory be to Allah^{-azwj} the number of His^{-azwj} Signs, and filling His^{-azwj} Paradise and His^{-azwj} Fire!

لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ آيَاتِهِ وَ أَسْمَائِهِ وَ مِلْءَ جَنَّتِهِ وَ نَارِهِ وَ اللَّهُ أَكْبَرُ عَدَدَ آيَاتِهِ وَ أَسْمَائِهِ وَ مِلْءَ جَنَّتِهِ وَ نَارِهِ

There is no god except Allah^{-azwj}, the number of His^{-azwj} Signs, and His^{-azwj} Names, and filling of His^{-azwj} Paradise and His^{-azwj} Fire, and Allah^{-azwj} is Greatest the number of His^{-azwj} Signs, and His^{-azwj} Names, and filling of His^{-azwj} Paradise and His^{-azwj} Fire!

وَ الْحَمْدُ لِلَّهِ جُمَّلَةً لَا تُحْصَى بِعَدَدٍ وَ لَا بِقُوَّةٍ وَ لَا بِحِسَابٍ وَ سُبْحَانَ اللَّهِ وَ اللَّهُ أَكْبَرُ جُمَّلَةً لَا تُحْصَى بِعَدَدٍ وَ لَا بِقُوَّةٍ وَ لَا بِحِسَابٍ

And the Praise is for Allah^{-azwj} in total which can neither be counted by number nor by strength, nor can it be calculated; and Glory be to Allah^{-azwj} and Allah^{-azwj} is Greatest, in total which can neither be counted by number nor by strength nor can it be calculated!

وَ الْحَمْدُ لِلَّهِ عَدَدَ النُّجُومِ وَ الْمِيَاهِ وَ الْأَشْجَارِ وَ الشَّعْرِ وَ لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ النُّجُومِ وَ الْمِيَاهِ وَ الشَّعْرِ

And the Praise is for Allah^{-azwj} the number of stars, and the waters, and the trees, and the hair, and there is no god except Allah^{-azwj} the number of stars and the waters and the trees!

وَ الْحَمْدُ لِلَّهِ عَدَدَ الْحُصَى وَ النَّوَى وَ التُّرَابِ وَ الْجِزْرِ وَ الْإِنْسِ وَ اللَّهُ أَكْبَرُ عَدَدَ الْحُصَى وَ النَّوَى وَ التُّرَابِ وَ الْجِزْرِ وَ الْإِنْسِ وَ سُبْحَانَ اللَّهِ عَدَدَ الْحُصَى وَ النَّوَى وَ التُّرَابِ وَ الْجِزْرِ وَ الْإِنْسِ

And the Praise is for Allah^{-azwj} the number of pebbles and the seeds and the sand, and the Jinn and the humans; and Allah^{-azwj} is Greatest the number of pebbles and the seeds and the sand, and the Jinn and the humans; Glory be to Allah^{-azwj} the number of pebbles and the seeds and the sand, and the Jinn and the humans!

وَ الْحَمْدُ لِلَّهِ حَمْدًا لَا يَكُونُ بَعْدَهُ فِي عِلْمِهِ حَمْدٌ وَ لَا إِلَهَ إِلَّا اللَّهُ هَمْلِيلاً لَا يَكُونُ بَعْدَهُ فِي عِلْمِهِ هَمْلِيلٌ وَ اللَّهُ أَكْبَرُ تَكْبِيرًا لَا يَكُونُ بَعْدَهُ فِي عِلْمِهِ تَكْبِيرٌ وَ سُبْحَانَ اللَّهِ تَسْبِيحًا لَا يَكُونُ بَعْدَهُ فِي عِلْمِهِ تَسْبِيحٌ

And the Praise is for Allah^{-azwj}, Praise there not being any Praise after it in His^{-azwj} Knowledge; and there is no god except Allah^{-azwj}, extollations of Oneness, there not being any extollations of Oneness in His^{-azwj} Knowledge; and Allah^{-azwj} is Greatest, exclamation of Greatness there not being any exclamation of Greatness after it in His^{-azwj} Knowledge, and Glory be to Allah^{-azwj} a Glorification there not being any Glorification after it in His^{-azwj} Knowledge!

وَ الْحَمْدُ لِلَّهِ أَبَدَ الْأَبَدِ وَ بَعْدَ الْأَبَدِ وَ قَبْلَ الْأَبَدِ وَ سُبْحَانَ اللَّهِ أَبَدَ الْأَبَدِ وَ بَعْدَ الْأَبَدِ وَ قَبْلَ الْأَبَدِ

And the Praise is for Allah^{-azwj} for ever and ever, and after the forever, and before the forever; and Allah^{-azwj} is Greater for ever and ever, and after the forever, and before the forever, and before the forever; Glory be to Allah^{-azwj} for ever and ever, and after the forever, and before the forever!

وَ الْحَمْدُ لِلَّهِ عَدَدَ هَذَا وَ أَضْعَافِهِ وَ أَمْثَالِهِ وَ ذَلِكَ لِلَّهِ قَلِيلٌ وَ اللَّهُ أَكْبَرُ عَدَدَ هَذَا وَ أَضْعَافِهِ وَ أَمْثَالِهِ وَ ذَلِكَ لِلَّهِ قَلِيلٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عَدَدَ هَذَا كُلِّهِ

And the Praise is for Allah^{-azwj} the number of this, and its multiple, and its like, and that is little for Allah^{-azwj}; and Allah^{-azwj} is Greatest the number of this and its multiple, and its like, and that is (still) little (praise) for Allah^{-azwj}; and there is neither might nor strength except with Allah^{-azwj}, the number of this, all of it!

وَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ عَدَدَ هَذَا كُلِّهِ وَ أَتُوبُ إِلَى اللَّهِ مِنْ كُلِّ حَاطِئَةٍ ارْتَكَبْتُهَا وَ مِنْ كُلِّ ذَنْبٍ عَمِلْتُهُ وَ لِكُلِّ فَاحِشَةٍ سَبَقَتْ مِنِّي عَدَدَ هَذَا كُلِّهِ وَ مُنْتَهَى عِلْمِهِ وَ رِضَاؤُهُ

And I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, the number of this, all of it, and I repent to Allah^{-azwj} from every misdeed I have perpetrated, and from every sin I have worked, and for every immorality that has preceded from me, the number of this, all of it and ultimate of His^{-azwj} Knowledge and His^{-azwj} Satisfaction!

يَا اللَّهُ الْمُعِينُ الْخَالِقُ الْعَلِيمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ يَا اللَّهُ الْجَمِيلُ الْجَلِيلُ يَا اللَّهُ الرَّبُّ الْكَرِيمُ يَا اللَّهُ الْمُبْدِيَّ الْمُعِيدُ يَا اللَّهُ الْوَاسِعُ الْعَلِيمُ يَا اللَّهُ الْخَنَّانُ الْمَنَّانُ يَا اللَّهُ الْعَلِيمُ الْقَدِيمُ يَا اللَّهُ الْعَظِيمُ الْكَرِيمُ

O Allah^{-azwj}! The Aider, the Creator, the All-Knowing, the Mighty, the Subduer, the Great! Glorious is Allah^{-azwj} from that they are associating! O Allah^{-azwj}, the Beautiful, the Majestic! O Allah^{-azwj}, the Lord^{-azwj} the Benevolent! O Allah^{-azwj}, the Initiator the repeater! O Allah^{-azwj}, the Capacious, the All-Knowing! O Allah^{-azwj}, the Affectionate the Bestower! O Allah^{-azwj}, the All-Knowing, the All-Powerful! O Allah^{-azwj} the Magnificent, the Benevolent!

يَا اللَّهُ اللَّطِيفُ الْخَبِيرُ يَا اللَّهُ الْعَظِيمُ الْجَلِيلُ يَا اللَّهُ الْقَوِيُّ الْأَمِينُ يَا اللَّهُ الْعَظِيمُ الْحَمِيدُ يَا اللَّهُ الْقَرِيبُ الْمُجِيبُ يَا اللَّهُ الْعَزِيزُ الْحَكِيمُ يَا اللَّهُ الْخَلِيمُ الْكَرِيمُ يَا اللَّهُ الرَّءُوفُ الرَّحِيمُ يَا اللَّهُ الْعَفُورُ الشَّكُورُ

O Allah^{-azwj}, the Subtle, the Informed! O Allah^{-azwj} the Magnificent, the Majestic! O Allah^{-azwj}, the Strong, the Trustworthy! O Allah^{-azwj} the Needless, the Praise-worthy! O Allah^{-azwj} the Near, the Responder! O Allah^{-azwj} the Mighty, the Wise! O Allah^{-azwj} the Forbearing, the Benevolence! O Allah^{-azwj} the Kind, the Merciful! O Allah^{-azwj} the Forgiver, the Appreciative!

يَا اللَّهُ الرَّاضِي بِالْيَسِيرِ يَا اللَّهُ السَّاتِرُ بِالْقَبِيحِ يَا اللَّهُ الْمُعْطَى الْجَزِيلُ يَا اللَّهُ الْعَافِرُ الذَّنْبَ الْعَظِيمَ يَا اللَّهُ الْفَعَّالُ لِمَا يُرِيدُ يَا اللَّهُ الْجَبَّارُ الْمُتَجَبَّرُ يَا اللَّهُ الْكَابِرُ الْمُتَكَبِّرُ يَا اللَّهُ الْعَظِيمُ الْمُتَعَطِّمُ يَا اللَّهُ الْعَلِيُّ الْمُتَعَالَى يَا اللَّهُ الرَّفِيعُ الْمَنِيعُ

O Allah^{-azwj}, the Satisfied with the little! O Allah^{-azwj} the Coverer of the ugliness! O Allah^{-azwj} the Giver of plentiful! O Allah^{-azwj} the Forgiver of the mighty sin! O Allah^{-azwj} the Doer of whatever

He^{-azwj} Wants! O Allah^{-azwj} the Subduer, the Forceful! O Allah^{-azwj} the Great, the most Great! O Allah^{-azwj} the Magnificent, the most Magnificent! O Allah^{-azwj} the Exalted, the most Exalted! O Allah^{-azwj} the Lofty, the Invincible!

يَا اللَّهُ الْقَائِمُ الدَّائِمُ يَا اللَّهُ الْقَادِرُ الْمُقْتَدِرُ يَا اللَّهُ الْقَاهِرُ يَا اللَّهُ الْمُعَافِي يَا اللَّهُ الْوَاحِدَ الْمَاجِدُ يَا اللَّهُ الْقَابِضُ الْبَاسِطُ يَا اللَّهُ الْخَالِقُ الرَّازِقُ يَا اللَّهُ الْبَاعِثُ الْوَارِثُ يَا اللَّهُ الْمُنْعِمُ الْمُفْضِلُ يَا اللَّهُ الْمُحْسِنُ الْمُجْمِلُ يَا اللَّهُ الطَّالِبُ الْمُدْرِكُ يَا اللَّهُ الْمُتَنَهِي الرَّغْبَةَ مِنَ الرَّغَائِبِ

O Allah^{-azwj}, the Eternal, the Permanent! O Allah^{-azwj} the Able, the All-Powerful! O Allah^{-azwj} the Forceful! O Allah^{-azwj} the Excuser! O Allah^{-azwj} the One, the Glorious! O Allah^{-azwj} the Withdrawer, the Extender! O Allah^{-azwj} the Creator, the Sustainer! O Allah^{-azwj} the Resurrector, the Inheritor! O Allah^{-azwj} Bestower, the Gracious! O Allah^{-azwj} the Favourer, the Beautifier! O Allah^{-azwj}, the Seeker, the Finder! O Allah^{-azwj} the Ultimate desire of the desiring ones!

يَا اللَّهُ جَارَ الْمُسْتَجِيرِينَ يَا اللَّهُ يَا أَقْرَبَ الْمُحْسِنِينَ يَا اللَّهُ يَا أَرْحَمَ الرَّاحِمِينَ يَا اللَّهُ غِيَاثَ الْمُسْتَغِيثِينَ يَا اللَّهُ مُعْطِيَ السَّائِلِينَ يَا اللَّهُ الْمُنْقِصَ عَنِ الْمَهْمُومِينَ يَا اللَّهُ الْمُفْرَجَ عَنِ الْمَكْرُوبِينَ يَا اللَّهُ الْمُفْرَجَ الْكَرْبِ الْعَظِيمِ يَا اللَّهُ التُّورَ مِنْكَ التُّورُ يَا اللَّهُ الْحَيُّ مِنْ عِنْدِكَ الْحَيُّ

O Allah^{-azwj}, Shelter of the seekers of shelter! O Allah^{-azwj}, O nearest of the good doers! O Allah^{-azwj}, O the most Merciful of the merciful ones! O Allah^{-azwj}, Helpers of the criers of help! O Allah^{-azwj}, Giver to the beggars! O Allah^{-azwj} the Reliever of the worried! O Allah^{-azwj} Reliever of the distressed! O Allah^{-azwj} the Reliever of the mighty distress! O Allah^{-azwj}, the Noor from You^{-azwj} is the Noor! O Allah^{-azwj} the goodness from Your^{-azwj} Presence is the goodness!

يَا اللَّهُ يَا رَحْمَانَ أَسْأَلُكَ بِأَسْمَائِكَ الْبَالِغَةِ الْمُبْلَغَةِ يَا اللَّهُ يَا رَحْمَانَ أَسْأَلُكَ بِأَسْمَائِكَ الْعَزِيْزَةِ الْحَكِيْمَةِ يَا اللَّهُ يَا رَحْمَانَ أَسْأَلُكَ بِأَسْمَائِكَ الرَّضِيَّةِ الرَّفِيْعَةِ الشَّرِيْفَةِ يَا اللَّهُ يَا رَحْمَانَ أَسْأَلُكَ بِأَسْمَائِكَ الْمَخْرُوْتَةِ الْمَكْنُوْنَةِ النَّاعَةِ الْجَبْرِئَلَةِ

O Allah^{-azwj}, O Beneficent! I ask You^{-azwj} by Your^{-azwj} Names the extensive, the far reaching! O Allah^{-azwj} the Beneficent! I ask You^{-azwj} by Your^{-azwj} Names, the Mighty, and Wise! O Allah^{-azwj} the Beneficent! I ask You^{-azwj} by Your^{-azwj} Names, the Satisfactory, the Lofty, the Noble! O Allah^{-azwj} O Beneficent! I ask You^{-azwj} by Your^{-azwj} Names, the Treasured, the Hidden, the Complete, the Immense!

يَا اللَّهُ يَا رَحْمَانَ أَسْأَلُكَ بِمَا هُوَ رَضِيَ لَكَ يَا اللَّهُ يَا رَحْمَانَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ قَبْلَ كُلِّ شَيْءٍ وَ عَدَدِ كُلِّ شَيْءٍ صَلَاةً لَا يَفْئُى عَلَيَّ إِخْصَائِهَا إِلَّا أَنْتَ وَ بَعْدَ مَا أُخْصَاهُ كِتَابُكَ وَ أَحَاطَ بِهِ عِلْمُكَ وَ أَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ لَا مَا أَنَا أَهْلُهُ

O Allah^{-azwj}! O Beneficent! I ask You^{-azwj} with what is Satisfying for You^{-azwj}! O Allah^{-azwj}, O Beneficent! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} before all things, and number of all things, a Salawaat no one is strong upon counting it except You^{-azwj}, and the number of what Your^{-azwj} Book enumerates, and Your^{-azwj} Knowledge Encompasses with, and Do such and such with me what You^{-azwj} are Rightful of, not what I am rightful of!

وَ أَسْأَلُكَ حَوَائِجِي لِلدُّنْيَا وَ الْآخِرَةِ إِنْ شَاءَ اللَّهُ وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ.

And I ask You^{-azwj} for my needs of the world and the Hereafter! If Allah^{-azwj} so Desires, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Greetings!"⁵⁷

باب 130 في ذكر بعض الأدعية المستجابات و الدعاء بعد ما استجاب الدعاء و ما يناسب ذلك

CHAPTER 130 – MENTION OF SOME OF THE ANSWERED SUPPLICATION, AND THE SUPPLICATION AFTER THE SUPPLICATION IS ANSWERED, AND WHAT IS RELATED TO THAT

1- ق، الكتاب العتيق الغروي دُعَاءٌ مُسْتَجَابٌ يُرْوَى أَنَّهُ لِمَوْلَانَا أَبِي إِبْرَاهِيمَ مُوسَى بْنِ جَعْفَرِ الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا دَعَا بِهِ مَعْمُومٌ إِلَّا فَجَّحَ اللَّهُ عَنْهُ وَ لَا مَكْرُوبٌ إِلَّا نَفَسَ اللَّهُ عَنْهُ كَرْبَهُ وَ وَقِيَ عَذَابَ الْقَبْرِ وَ وَسِعَ فِي رِزْقِهِ وَ حُشِرَ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الصَّادِقِينَ وَ الشَّهَدَاءِ

(The book) ‘Kitab Al-Ateeq’ – An Answered supplication reported that it is of our Master Abu Ibrahim Musa^{-asws} Bin Ja’far Al-Sadiq^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘No sorrowful will supplicate with it except Allah^{-azwj} will Relieve (his sadness) from him, nor by a distressed one except Allah^{-azwj} will Relieve his stress from him, and Save him from punishment of the grave, and Expand in his sustenance, and he will be Resurrected on the Day of Qiyamah in the group of the truthful and the martyrs!

وَ كَانَ لَهُ مِنَ النَّوَابِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ عَدَدٌ مَن يَدْعُو اللَّهَ سُبْحَانَهُ وَ لَا يَسْأَلُهُ شَيْئاً إِلَّا أَعْطَاهُ وَ عَفَرَ لَهُ كُلَّ ذَنْبٍ وَ لَوْ كَانَتْ ذُنُوبُهُ مِثْلَ رَمْلِ عَالِيحٍ بِهِ

And there would be for him the Rewards in the Presence of Allah^{-azwj} Mighty and Majestic, the number of the ones who supplicate to Allah^{-azwj} the Glorious, and he will not ask Him^{-azwj} anything except He^{-azwj} would Give it, and Forgive all the sins for him and even if his sins were like the grains of sand covering him up!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ أَتَيْتَنِي عَلَيْكَ وَ مَا عَسَى أَنْ يَبْلُغَ مِنْ ثَنَائِي عَلَيْكَ وَ بِحَمْدِكَ مَعَ قَلَّةِ عَمَلِي وَ قَصْرِ ثَنَائِي

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! Glory be to Allah^{-azwj}, O Allah^{-azwj}, and with Your^{-azwj} Praise, and I laud upon You^{-azwj}, whatever of my laudation reaches to You^{-azwj}, and Your^{-azwj} Glory with littleness of my word and deficiency of my laudation!

وَ أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ أَنْتَ الرَّازِقُ وَ أَنَا الْمَرْزُوقُ وَ أَنْتَ الرَّبُّ وَ أَنَا الْمَرْتُوبُ وَ أَنَا الضَّعِيفُ إِلَيْكَ وَ أَنْتَ الْقَوِيُّ وَ أَنَا السَّائِلُ وَ أَنْتَ الْعَزِيزُ

And You^{-azwj} are the Creator and I am the created, and You^{-azwj} are the Sustainer and I am the sustained, and You^{-azwj} are the Lord^{-azwj} and I am the worshipper, and I am the weak to You^{-azwj} and You^{-azwj} are the Strong, and I am the beggar and You^{-azwj} are the Rich!

لَا يَزُولُ مُلْكُكَ وَ لَا يَبِيدُ عَرْكَ وَ لَا تَمُوتُ وَ أَنَا خَلْقٌ أَمُوتُ وَ أُزُولُ وَ أَفْتَى وَ أَنْتَ الصَّمَدُ الَّذِي لَا يُطْعَمُ وَ الْفَرْدُ الْوَاحِدُ بَعْدَ شَبِيهِ وَ الدَّائِمُ بِلَا مَدَّةٍ وَ الْبَاقِي إِلَى غَيْرِ غَايَةٍ وَ الْمُتَوَخِّدُ بِالْمُدَّرَةِ وَ الْعَالِبُ عَلَى الْأُمُورِ بِلَا زَوَالٍ وَ لَا فَنَاءٍ

Your^{-azwj} Kingdom does not decline nor does Your^{-azwj} Might get annihilated, nor will You^{-azwj} die while I am a creation, I will be dying, and I will decline and perish; and You^{-azwj} are the Solid Who does not consume, and the Individual, the One^{-azwj} without resemblance, and the

⁵⁷ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 129 H 44

permanent without a period, and the remaining without absence, and the Unique with the Power, and the Prevailing upon the matters without declining nor perishing!

تُعْطِي مَنْ تَشَاءُ كَمَا تَشَاءُ الْمَعْبُودُ بِالْمَعْبُودِيَّةِ وَالْمَحْمُودُ بِالنِّعَمِ الْمَرْهُوبُ بِالنِّعَمِ حَيٌّ لَا يَمُوتُ صَمَدٌ لَا يَطْعَمُ وَ قَيُّومٌ لَا يَنَامُ وَ جَبَّارٌ لَا يَظْلِمُ وَ مُخْتَجِبٌ لَا يُرَى سَمِيعٌ لَا يَسْتَكْبِرُ بَصِيرٌ لَا يَرْتَابُ غَنِيٌّ لَا يَخْتَاجُ عَالِمٌ لَا يَجْهَلُ حَيِيرٌ لَا يَدْهَلُ

You^{-azwj} Give the one You^{-azwj} Desire just as the Deity Desires with the servitude, and the most Praised one with the bounties, the fearful with the retributions! (You^{-azwj} are) Living not dying, Solid not consuming, and Eternal not sleeping, and Subduer not being oppressed, and Veiled cannot be seen, All-Hearing not doubting, Seeing not suspicious, Rich not needy, Knower not ignorant, Informed not heedless!

ابْتَدَأَتْ الْمَجْدَ بِالْعِزِّ وَ تَعَطَّفَتْ الْفَخْرَ بِالْكَرْبَاءِ وَ تَجَلَّتْ الْبَهَاءَ بِالْمَهَابَةِ وَ الْجَمَالَ وَ النُّورَ وَ اسْتَشْعَرَتْ الْعُظْمَةَ بِالسُّلْطَانِ الشَّامِخِ وَ الْعِزَّ الْبَادِخِ وَ الْمَلِكِ الظَّاهِرِ وَ الشَّرْفِ الْفَاحِرِ وَ الْكِرَامِ الْفَاجِرِ وَ النُّورِ السَّاطِعِ وَ الْأَلَاءِ الْمُتَظَاهِرَةِ وَ الْأَسْمَاءِ الْحُسْنَى وَ النِّعَمِ السَّابِغَةِ وَ الْمَنَنِ الْمُتَقَدِّمَةِ وَ الرَّحْمَةِ الْوَاسِعَةِ

You^{-azwj} Initiated the Glory with the Might, and You^{-azwj} Clothed the Pride with the Grandeur, and You^{-azwj} Flashed the Splendour with the Awe and the Beauty and the Noor, and You^{-azwj} Indicated the Magnificence with the Supreme Authority, and the Eminent Might, and the Apparent Kingdom, and the Subduing Nobility, and the Priding Benevolence, and the Radiant Noor, and the apparent Favours, and the most excellent Names, and the abundant bounties, and the ancient Conferment, and the vast Mercy!

كُنْتُ إِذْ لَمْ يَكُنْ شَيْءٌ فَكَانَ عَرْشُكَ عَلَى الْمَاءِ إِذْ لَا أَرْضٌ مَدْحِيَّةٌ وَ لَا سَمَاءٌ مَبْنِيَّةٌ وَ لَا شَمْسٌ يُضِيءُ وَ لَا قَمَرٌ يَجْرِي وَ لَا نَجْمٌ يَسْرِي وَ لَا كَوْكَبٌ ذُرِّيٌّ وَ لَا سَحَابَةٌ مُنْشَأَةٌ وَ لَا دُنْيَا مَعْلُومَةٌ وَ لَا آخِرَةٌ مَفْهُومَةٌ

You^{-azwj} Existed when nothing existed. Your^{-azwj} Throne was upon the water when there was neither a spread earth, nor a built-up sky, nor an illuminating sun, nor a flowing moon, nor a travelling star, nor a shining planet, nor a growing cloud, nor a known world, nor a Hereafter understood!

وَ تَبَقَّى وَحْدَكَ وَحْدَكَ كَمَا كُنْتُ وَحْدَكَ عَلِمْتُ مَا كَانَ قَبْلَ أَنْ يَكُونَ وَ حَفِظْتُ مَا كَانَ بَعْدَ أَنْ يَكُونَ لَا مُنْتَهَى لِنِعْمَتِكَ نَقَدَ عِلْمُكَ فِيمَا تُرِيدُ وَ مَا تَشَاءُ مِنْ تَبْدِيلِ الْأَرْضِ وَ السَّمَاوَاتِ وَ مَا ذُرَأَتْ فِيهِنَّ وَ خَلَقْتَ وَ بَرَأْتَ مِنْ شَيْءٍ

And You^{-azwj} remained Alone, Alone just as You^{-azwj} were Alone. You^{-azwj} Know what is to happen before it happens, and You^{-azwj} Preserve what happens after it happens. There is no end point for Your^{-azwj} bounties. Your^{-azwj} Knowledge is Implemented in whatever You^{-azwj} Want and whatever You^{-azwj} Want from changes in the earth and the skies, and what You^{-azwj} have Scattered in these, and Created, and anything You^{-azwj} have Made!

وَ أَنْتَ تَقُولُ لَهُ كُنْ فَيَكُونُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ أَنْتَ اللَّهُ اللَّهُ الْعَلِيُّ الْعَظِيمُ الْحَيُّ الْقَيُّومُ اللَّهُ اللَّهُ الْخَلِيمُ الْكَرِيمُ اللَّهُ اللَّهُ الْفَرْدُ الصَّمَدُ اللَّهُ اللَّهُ الْبَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ

And You^{-azwj} Said to it: "Be!" And it came into being. There is no god except You^{-azwj} Alone! There is no associate for You^{-azwj}! You^{-azwj} are Allah^{-azwj}, Allah^{-azwj}, Allah^{-azwj} the Exalted, the Magnificent, the Living, the Eternal! Allah^{-azwj}, Allah^{-azwj}, Allah^{-azwj} the Living, the Eternal!

Allah-azwj, Allah-azwj, Allah-azwj the Individual, the Solid! Allah-azwj, Allah-azwj, Allah-azwj, Initiator of the skies and the earth!

عَزُّكَ عَزِيزٌ وَ جَاوِزٌ مَبِيعٌ وَ أَمْرُكَ غَالِبٌ وَ أَنْتَ مَلِكٌ قَاهِرٌ عَزِيزٌ فَاجِرٌ

Your-azwj Might is Mighty, and Your-azwj Shelter is Invincible, and Your-azwj Will is Prevailing, and You-azwj are King, Subduer, Mighty, Pride-worthy!

لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَ فِي الْمَلَكُوتِ وَ اسْتَنْزَلْتَ بِالْجَبُوتِ وَ حَارَتْ أَبْصَارُ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ دَهَلَتْ عُقُولُهُمْ فِي فِكْرِ عَظَمَتِكَ

There is no god except You-azwj! You-azwj are Alone in the Kingdoms, and Concealed with the Forbearance, and sights of Your-azwj Angels of Proximity are bewildered, and their intellects are stunned in thinking about Your-azwj Magnificent!

لَا إِلَهَ إِلَّا أَنْتَ تَرَى مِنْ بُعْدِ ارْتِفَاعِكَ وَ عَلُوِّ مَكَانِكَ مَا تَحْتَ التُّرَى وَ مُنْتَهَى الْأَرْضِينَ السُّفْلَى مِنْ عِلْمِ الْآخِرَةِ وَ الْأُولَى وَ الظُّلُمَاتِ وَ الهَوَى وَ تَرَى بَثَّ الدَّرِّ فِي التُّرَى وَ تَرَى قَوَامَ التَّمَلِّ عَلَى الصَّفَا وَ تَسْمَعُ حَفَقَانَ الطَّيْرِ فِي الهَوَاءِ وَ تَعْلَمُ تَقَلُّبَ التَّبَارِ فِي الْمَاءِ

There is no god except You-azwj! You-azwj See from after Your-azwj Loftiness and Your-azwj Exalted Place, what is beneath the soil and end-points of the lowest earths, from Knowledge of the Hereafter and the Former, and the darkness(es) and the air, and You-azwj See scattering of the particles in the soil, and You-azwj See legs of the ants upon the rock, and You-azwj Hear flapping of the birds in the air, and You-azwj Know, and You-azwj Know turning of the currents in the water!

تُعْطِي السَّائِلَ وَ تَنْصُرُ الْمُظْلُومَ وَ تُجِيبُ الْمُضْطَرَّ وَ تُؤْمِنُ الْخَائِفَ وَ تَهْدِي السَّبِيلَ وَ تَجْبُرُ الْكَسِيرَ وَ تُعْنِي الْفَقِيرَ

You-azwj Give the beggar, and You-azwj Help the oppressed, and You-azwj Answer the desperate, and You-azwj Secure the fearful, and You-azwj Guide to the way, and You-azwj Mend the broken, and You-azwj Enrich the poor!

فَصَاوُكَ فَضْلٌ وَ حُكْمُكَ عَدْلٌ وَ أَمْرُكَ حَزْمٌ وَ وَعْدُكَ صِدْقٌ وَ مَشِيئَتُكَ عَزِيمَةٌ وَ قَوْلُكَ حَقٌّ وَ كَلَامُكَ نُورٌ وَ طَاعَتُكَ نَجَاةٌ

Your-azwj Decree is Decisive, and Your-azwj Judgment is Just, and Your-azwj Command is Determining, and Your-azwj Promise is Truthful, and Your-azwj Desire is Mighty, and Your-azwj Word is True, and Your-azwj Speech is Noor, and obedience to You-azwj is salvation!

لَيْسَ لَكَ فِي الْخَلْقِ شَرِيكٌ وَ لَوْ كَانَ لَكَ شَرِيكٌ لَتَشَابَهَ عَلَيْنَا وَ لَدَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَ لَعَلَّ عَلُوًّا كَبِيرًا جَلَّ قَدْرُكَ عَنْ مُجَاوَزَةِ الشُّرَكَاءِ وَ تَعَالَيْتَ عَنْ مُحَاظَةِ الْخَطَاةِ وَ تَقَدَّسَتْ مِنْ مَلَامَسَةِ النَّسَاءِ

There isn't any associate for You-azwj in the creation, and even had there been an associate for You-azwj, it would have been confusing upon us, **then each god would have gone away with what it had created, [23:91]**. Exalted, Great is the Majesty of Your-azwj Power from proximity of the associates, and You-azwj are more Exalted than mingling of the mingling ones, and You-azwj Sanctify Yourself-azwj from touching women (having a wife)!

فَلَا وَلَدَ لَكَ وَلَا وَالِدٌ كَذَلِكَ وَصَفْتَ نَفْسَكَ فِي كِتَابِكَ الْمَكْنُونِ الْمُطَهَّرِ الْمُنْزَلِ الْبُرْهَانِ الْمُضِيِّ الَّذِي أَنْزَلْتَ عَلَى مُحَمَّدٍ ص نَبِيِّ الْهُدَى نَبِيِّ الرَّحْمَةِ الْفُرَشِيِّ الرَّكْبِيِّ التَّقِيِّ النَّقِيِّ الْأَبْطَحِيِّ الْمُضَرِّيِّ الْهَاشِمِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ وَ رَحَّمَ وَ كَرَّمَ

There is neither a son for You^{-azwj} nor a father! Like that You^{-azwj} have Described Yourself^{-azwj} in Your^{-azwj} Hidden Book, the Pure, the Revealed, the Proof, the Illuminating which You^{-azwj} Revealed unto Muhammad^{-saww}, the Prophet^{-saww} of Guidance, the Prophet^{-saww} of Mercy, the Qureyshi, the pure, the pious, the virtuous of Al-Bat'ha, the one of Muzar, the Hashemite! May Allah^{-azwj} Send Salawaat upon him^{-saww} and upon his^{-saww} Progeny^{-asws}, and Greetings, and Mercy, and Benevolence!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! **Say: 'He, Allah, is One [112:1] Allah is Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

فَلَا إِلَهَ إِلَّا أَنْتَ دَلَّ كُلُّ عَزِيزٍ لِعِزَّتِكَ وَ صَغُرَتْ كُلُّ عَظَمَةٍ لِعَظَمَتِكَ لَا يُفْرِعُكَ لَيْلٌ دَامِسٌ وَ لَا قَلْبٌ هَاجِسٌ وَ لَا جَبَلٌ بَادِحٌ وَ لَا عَلْوٌ شَامِخٌ وَ لَا سَمَاءٌ دَاثٌ أَبْرَاجٌ وَ لَا بِحَارٌ دَاثٌ أَمْوَاجٌ وَ لَا حُجُبٌ دَاثٌ إِزْتَاجٌ وَ لَا أَرْضٌ دَاثٌ فِجَاجٌ وَ لَا لَيْلٌ دَاثٌ أَدْعَاجٌ وَ لَا سَهْلٌ وَ لَا جَبَلٌ وَ لَا بَرٌّ وَ لَا بَحْرٌ وَ لَا شَجَرٌ وَ لَا مَدْرٌ

There is no god except You^{-azwj}, every mighty one is humble to Your^{-azwj} Might, and every large is belittled to Your^{-azwj} Magnificence! Neither does a dark night alarm You^{-azwj}, nor a whispering heart, nor a towering mountain, nor a lofty height, nor a sky with constellations, nor oceans with waves, nor veils with locks, nor land with vast expanses, nor a dark night, nor darkness with layers, nor coast, nor mountain, nor sea, nor tree, nor mud!

وَ لَا يُسْتَتَرُ مِنْكَ شَيْءٌ وَ لَا يَحُولُ دُونَكَ سِتْرٌ وَ لَا يُفَوْتُكَ شَيْءٌ السِّرُّ عِنْدَكَ عَلَانِيَةٌ وَ الْعَيْبُ عِنْدَكَ شَهَادَةٌ تَعْلَمُ وَ هُمُ الْفُلُوبِ وَ رَجَمَ الْعُيُوبِ وَ رَجَعَ الْأَلْسِنِ وَ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

Nothing is concealed from You^{-azwj} nor is there a barrier of a veil below You^{-azwj}, nor can anything escape You^{-azwj}! The secret is an announcement with You^{-azwj}, and the absence is present with You^{-azwj}! You^{-azwj} Know imaginations of the hearts, and pits of the unseen, and returns of the tongues, and treachery of the eyes and what the chests conceal!

وَ أَنْتَ رَجَاؤُنَا عِنْدَ كُلِّ شِدَّةٍ وَ غِيَاثُنَا عِنْدَ كُلِّ مَحَلٍّ وَ سَيِّدُنَا فِي كُلِّ كَرِيهَةٍ وَ نَاصِرُنَا عِنْدَ كُلِّ ظُلْمٍ وَ قُوَّتُنَا عِنْدَ كُلِّ ضَعِيفٍ وَ بَلَاغُنَا فِي كُلِّ عَجْرٍ

And You^{-azwj} are our Hope in every adversity, and our Help in every place, and our happiness in every abhorrence, and our Helper in every injustice, and our Strength in every weakness, and our Extensiveness in every incapability!

كَمْ مِنْ كَرِيهَةٍ وَ شِدَّةٍ صَعُغَتْ فِيهَا الْقُوَّةُ وَ قَلَّتْ فِيهَا الْحِيلَةُ أَسْلَمْنَا فِيهَا الرَّفِيقُ وَ خَذَلْنَا فِيهَا الشَّقِيقُ أَنْزَلْتَهَا بِكَ يَا رَبِّ وَ لَمْ نَبْجُ عَزِيرَكَ فَفَرَجْتَهَا وَ حَقَّقْتُمْ نِقَالَهَا وَ كَشَفْتُمْ غَمْرَهَا وَ كَثَيْبَتَنَا إِيَّاهَا عَمَّنْ سِوَاكَ

How many an abhorrence and adversity there has been, the strength was weakened in it, and the means were lacking in it.! The friend submitted us in it, and the compassionate one

abandoned us in it! I have descended it with You^{-azwj}, O Lord^{-azwj}, and we do not hope for others, so Relieve it and Lighten its weight, and Uncover its darkness, and Suffice us of it from the ones other than You^{-azwj}!

فَلَا الْحَمْدُ أَفْلَحَ سَائِلِكَ وَ انْحَجَّ طَائِلِكَ وَ عَزَّ جَائِكَ وَ رِيحَ مُتَاجِرِكَ وَ جَلَّ ثَنَائِكَ وَ تَعَدَّدْتَ أَسْمَائِكَ وَ عَلَا مُلْكُكَ وَ غَلَبَ أَمْرُكَ وَ لَا إِلَهَ غَيْرُكَ

For You^{-azwj} is the Praise! Successful is Your^{-azwj} beggar, and successful is Your^{-azwj} seeker, and Mighty is Your^{-azwj} Shelter, and profitable is Your^{-azwj} trader, and Majestic is Your^{-azwj} Laudation, and Holy are Your^{-azwj} Names, and Exalted is Your^{-azwj} Kingdom, and Prevailing is Your^{-azwj} Command, and there is no god other than You^{-azwj}!

أَسْأَلُكَ يَا رَبِّ بِأَسْمَائِكَ الْمُتَعَالِيَاتِ الْمُكَرَّمَةِ الْمُطَهَّرَةِ الْمُقَدَّسَةِ الْعَزِيزَةِ وَ بِاسْمِكَ الْعَظِيمِ الَّذِي بَعَثْتَ بِهِ مُوسَى ع حِينَ قُلْتَ إِنِّي أَنَا اللَّهُ فِي الدَّهْرِ الْبَاقِي وَ يَعْلَمُكَ الْغَيْبِ وَ قُدْرَتِكَ عَلَى الْخَلْقِ وَ بِاسْمِكَ الَّذِي هُوَ مَكْتُوبٌ حَوْلَ كُرْسِيِّكَ وَ بِكَلِمَاتِكَ التَّامَّاتِ

I ask You^{-azwj}, O Lord^{-azwj}, by Your^{-azwj} Names, the Exalted, the Honourable, the Pure, the Holy, the Mighty, and by Your^{-azwj} Magnificent Name which You^{-azwj} had Sent Musa^{-as} with whereby You^{-azwj} Said: "Surely I^{-azwj} am Allah^{-azwj} in the times, the remaining!", and with Your^{-azwj} Knowledge of the unseen, and Your^{-azwj} Power upon the creatures, and by Your^{-azwj} Name which it Written around Your^{-azwj} Chair, and with Your^{-azwj} Complete Words!

يَا أَعَزَّ مَدْكُورٍ وَ أَقْدَمَهُ فِي الْعِزِّ وَ أَدْوَمَهُ فِي الْمُلْكِ وَ الْجَبْرُوتِ يَا رَحِيمًا بِكُلِّ مُسْتَزَجِمٍ وَ يَا رَءُوفًا بِكُلِّ مُسْكِينٍ وَ يَا أَقْرَبَ مَنْ دُعِيَ وَ أَسْرَعَهُ إِجَابَةً وَ يَا مُفْرَجًا عَنِ كُلِّ مَلْهُوفٍ وَ يَا خَيْرَ مَنْ طُلِبَ مِنْهُ الْخَيْرُ وَ أَسْرَعَهُ عَطَاءً وَ نَجَاحًا وَ أَحْسَنَهُ عَطْفًا وَ تَفَضُّلاً

O the most Honoured of the mentioned, and its oldest in the Honour, and its permanent in the Kingdom and the Force! O Merciful with ever seeker of mercy, and O Kind with every needy, and O nearest of the ones supplicated to, and Quickest in Response, and O Reliever from every distressed, and O best of the ones the goodness is sought from, and quickest of Giving, and success, and His^{-azwj} Favour is Compassionate and Gracious!

يَا مَنْ خَافَتِ الْمَلَائِكَةُ مِنْ نُورِهِ الْمُتَوَقِّدِ حَوْلَ كُرْسِيِّهِ وَ عَرْشِهِ صَافُونَ مُسْتَبِحُونَ طَائِفُونَ خَاضِعُونَ مُدْعُونَ

O the One^{-azwj} Angels fear from His^{-azwj} Light Ignited around His^{-azwj} Chair, and His^{-azwj} Throne! They are in rows, glorifying, performing Tawaaf, humble, obedient!

يَا مَنْ يُشْتَكَى إِلَيْهِ مِنْهُ وَ يُرْغَبُ مِنْهُ إِلَيْهِ مَخَافَةَ عَذَابِهِ فِي سَهْرِ اللَّيَالِي يَا فَعَالَ الْخَيْرِ وَ لَا يَزَالُ الْخَيْرُ فَعَالَهُ يَا صَالِحِ خَلْقِهِ يَوْمَ يَبْعَثُ خَلْفَهُ وَ عِبَادَهُ بِالسَّاهِرَةِ
فَإِذَا هُمْ يَنْظُرُونَ

O the One^{-azwj} complained to from Him^{-azwj}, and desired from to Him^{-azwj} fearing His^{-azwj} Punishment in vigils of the nights! O Doer of the good and the goodness does not cease! O Rectifier of His^{-azwj} creatures on the Day He^{-azwj} Resurrects His^{-azwj} creatures, and His^{-azwj} servants at 'Al-Sahira' **so they shall stand up looking around [39:68].**

يَا مَنْ إِذَا هُمْ بِشَيْءٍ أَمْضَاهُ يَا مَنْ قَوْلُهُ فَعَالَهُ يَا مَنْ يَفْعَلُ مَا يَشَاءُ كَيْفَ يَشَاءُ وَ لَا يَفْعَلُ مَا يَشَاءُ غَيْرَهُ يَا مَنْ حَصَّ نَفْسَهُ بِالْخُلْدِ وَ الْبَقَاءِ وَ كَتَبَ عَلَى جَمِيعِ خَلْقِهِ الْمَوْتَ وَ الْفَنَاءَ

O the One^{-azwj} when He^{-azwj} Considers something, Implements it! O the One^{-azwj} Whose Word is His^{-azwj} Action! O the One^{-azwj} Who Does whatever He^{-azwj} Desires to and does not Do what others desires! O the One^{-azwj} Who has Specialised Himself^{-azwj} with the eternity and the remaining, and has Written the death and the annihilation upon entirety of His^{-azwj} creatures!

يَا مَنْ يُصَوِّرُ فِي الْأَرْحَامِ مَا يَشَاءُ كَيْفَ يَشَاءُ يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا لَا شَرِيكَ لَكَ فِي الْمُلْكِ وَ لَا وِلِيَّ لَكَ مِنَ الدَّلِّ
تَعَزَّزْتَ بِالْجَبْرُوتِ وَ تَقَدَّسْتَ بِالْمَلَكُوتِ وَ أَنْتَ حَيٌّ لَا يَمُوتُ وَ أَنْتَ عَزِيزٌ دُوَّائِيٌّ قَيُّومٌ لَا تَنَامُ قَاهِرٌ لَا تُغْلَبُ وَ لَا تُرَامُ دُوَّ الْبَاسِ الَّذِي لَا يَسْتَنْصِمُ

O the One^{-azwj} Who Shapes in the wombs whatever He^{-azwj} Desires, however He^{-azwj} Desires! O the One^{-azwj} Who Encompasses all things in Knowledge, and Counts all things in number! There is no associate for You^{-azwj} in the Kingdom nor is there any guardian for You^{-azwj} from the disgrace! You^{-azwj} are Mighty with the Force, and You^{-azwj} are Holy with the Domains, and You^{-asws} are Alive, not dying, and You^{-azwj} are Mighty with the Vengeance! Eternal, not sleeping, Subduer not prevailed upon nor breached, with the Prowess Who cannot be violated!

أَنْتَ مَالِكُ الْمُلْكِ وَ مُجْرِي الْفُلْكِ تُعْطِي مَنْ سَعَى وَ تَمْنَعُ بِعُدْوَةٍ وَ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ مَنْ تَشَاءُ بِيَدِكَ
الْحَبِيرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You^{-azwj} are Owner of the Kingdom, and Flower of the ships! You^{-azwj} Give from vastness and You^{-azwj} Prevent with Power! **Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].**

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَمِيَّتِ وَ تُخْرِجُ الْمَمِيَّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مَوْلَانَا وَ سَيِّدِنَا وَ رَسُولِكَ مُحَمَّدٍ حَبِيبِكَ الْخَالِصِ وَ صَفِيَّتِكَ الْمُسْتَحْصِصِ الَّذِي اسْتَحْصَصْتَهُ بِالْحَيَاةِ وَ التَّقْوِيصِ وَ ائْتَمَّنْتَهُ عَلَيَّ
وَ حَيِّكَ وَ مَكْنُونِ سِرِّكَ وَ خَفِيِّ عِلْمِكَ

I ask You^{-azwj} to Send Salawaat upon our master and our chief and our Rasool^{-saww}, Muhammad^{-saww} Your^{-azwj} pure Beloved, and Your^{-azwj} Specialised elite whom You^{-azwj} Specialised with the life and the delegating, and Entrusted him^{-saww} upon Your^{-azwj} Revelation, and Your^{-azwj} hidden Secrets, and Your^{-azwj} hidden Knowledge!

وَ فَضَّلْتَهُ عَلَيَّ مَنْ خَلَقْتَ وَ قَرَّبْتَهُ إِلَيْكَ وَ اِخْتَرْتَهُ مِنْ بَرِيَّتِكَ النَّذِيرِ الْبَشِيرِ السَّرَاحِ الْمُنِيرِ الَّذِي أَيْدَتُهُ بِسُلْطَانِكَ وَ اسْتَخْلَصْتَهُ لِنَفْسِكَ

And You^{-azwj} Merited him^{-saww} upon Your^{-azwj} creatures and Drew him^{-saww} closer to You^{-azwj}, and You^{-azwj} Selected him^{-saww} from Your^{-azwj} created beings as the warner, the giver of glad tidings, the radiant lamp whom You^{-azwj} Aided with Your^{-azwj} Authority, and You^{-azwj} Specialised him^{-saww} for Yourself^{-azwj}!

وَعَلَىٰ أُخِيهِ وَوَصِيِّهِ وَصِهْرِهِ وَوَارِثِهِ وَ الْخَلِيفَةَ لَكَ مِنْ بَعْدِهِ فِي أَرْضِكَ وَ خَلْقِكَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ

And upon his^{-saww} brother^{-asws}, and his^{-saww} successor, and his^{-saww} son in-law, and his^{-saww} inheritor, and the Caliph of Yours^{-azwj} from after him^{-saww} in Your^{-azwj} earth, and Your^{-azwj} creature, Emir of the Momineen Ali^{-asws} Bin Abu Talib^{-asws}!

وَعَلَىٰ ابْنَتِهِ الْكَرِيمَةِ الطَّاهِرَةِ الْفَاضِلَةِ الرَّهْرَاءِ الْعَرَاءِ فَاطِمَةَ وَ عَلَىٰ وَلَدَيْهِمَا الْحُسَيْنَ وَ الْحُسَيْنَ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ الْفَاضِلِينَ الرَّاجِحِينَ الرَّكِيضِينَ التَّيِّبِينَ الشُّهَيْدِينَ الْحَرِيِّينَ

And upon his^{-saww} daughter^{-asws}, the honourable, the clean, the meritorious, the virtuous, the esteemed (Syeda) Fatima^{-saww}, and upon her^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, two chiefs of youths of the inhabitants of Paradise, both meritorious, pleasant, pure, pious, martyrs, goodly!

وَ عَلَىٰ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ وَ سَيِّدِهِمْ ذِي الثَّقَنَاتِ وَ عَلَىٰ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ وَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ وَ مُوسَىٰ بْنِ جَعْفَرِ الْكَاطِمِ وَ عَلِيِّ بْنِ مُوسَىٰ الرِّضَا وَ مُحَمَّدِ بْنِ عَلِيٍّ الْجَوَادِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ وَ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّينَ

And upon Ali^{-asws} Bin Al-Husayn^{-asws} adornment of the worshippers and their chief, with the callouses, and upon Muhammad^{-asws} Bin Ali^{-asws} the expounder (of knowledge), and Ja'far^{-asws} Bin Muhammad^{-asws} the truthful, and Musa^{-asws} Bin Ja'far^{-asws} the swallower of anger, and Ali^{-asws} Bin Musa^{-asws} the content, and Muhammad^{-asws} Bin Ali^{-asws} the generous, and Ali^{-asws} Bin Muhammad^{-asws} and Al-Hassan^{-asws} Bin Ali^{-asws} two 'Al-Askaris'!

وَ الْمُنتَظِرِ لِأَمْرِكَ الْفَائِمِ فِي أَرْضِكَ بِمَا يُرِضِيكَ وَ الْحُجَّةِ عَلَىٰ خَلْقِكَ وَ الْخَلِيفَةَ لَكَ عَلَىٰ عِبَادِكَ الْمَهْدِيِّ ابْنِ الْمَهْدِيِّينَ الرَّشِيدِ ابْنِ الْمُرْشِدِينَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

And the one awaiting for You^{-azwj} Command, Al-Qaim^{-ajfi} (the custodian) in Your^{-azwj} earth with what Satisfies You^{-azwj}, and the Divine Authority upon Your^{-azwj} creatures, and the Caliph of Yours^{-azwj} upon Your^{-azwj} servants, the Guided one, the son^{-ajfi} of the Guided ones, the rightful guide son^{-asws} of the rightful guides to the Straight Path!

صَلَاةٌ نَائِمَةٌ عَائِمَةٌ دَائِمَةٌ نَائِمَةٌ بَاقِيَةٌ شَامِلَةٌ مُتَوَاصِلَةٌ وَ أَنْ تُعْفِرَ لَنَا وَ تَرْحَمَنَا وَ تُفْرَجَ عَنَّا كَرْهَاتَنَا وَ هَمَمَاتَنَا وَ عَمَلَاتَنَا

A complete Salawaat, general, permanent, growing, remaining, inclusive, connected, and for You^{-azwj} to Forgive for us, and Mercy us, and Relieve from us our distress, and our worries, and our sadness!

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ لَا أَسْأَلُ غَيْرَكَ وَ أَرْغَبُ إِلَيْكَ وَ لَا أَرْغَبُ إِلَىٰ سِوَاكَ أَسْأَلُكَ بِجَمِيعِ مَسَائِلِكَ وَ أَحِبَّتِهَا إِلَيْكَ وَ أَدْعُوكَ وَ أَتَضَرَّعُ إِلَيْكَ وَ أَتَوَسَّلُ إِلَيْكَ بِأَحَبِّ أَسْمَائِكَ إِلَيْكَ وَ أَحْظَاهَا عِنْدَكَ وَ كُلُّهَا حَظِّي عِنْدَكَ

O Allah^{-azwj}! I ask You^{-azwj} and I do not ask others, and I desire to You^{-azwj} and do not desire to anyone other than You^{-azwj}! I ask You^{-azwj} with all Your^{-azwj} requests and their most Beloved to You^{-azwj}, and I supplicate to You^{-azwj} and beseech to You^{-azwj}, and I seek mediation to You^{-azwj} with the most Beloved of Your^{-azwj} Names to You^{-azwj} and their most privileged in Your^{-azwj} Presence, and all of these are Privileged in Your^{-azwj} Presence!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْ تُرَزِّقَنِي الشُّكْرَ عِنْدَ النَّعْمَاءِ وَالصَّبْرَ عِنْدَ الْبَلَاءِ وَالنَّصْرَ عَلَى الْأَعْدَاءِ وَأَنْ تُغَطِّيَنِي خَيْرَ السَّفَرِ وَالْحَضَرَ وَالْقَضَاءَ وَالْقَدْرَ وَخَيْرَ مَا سَبَقَ فِي أُمِّ الْكِتَابِ وَخَيْرَ اللَّيْلِ وَالنَّهَارِ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Grace me the appreciation at the bounties, and the patience at the afflictions, and the Help against enemies, and to Grant me goodness of the journey and the residence, and the Destiny and the Pre-destination, and goodness of what has preceded in Mother of the Book, and goodness of the night and the day!

اللَّهُمَّ ارْزُقْنِي حُسْنَ ذِكْرِ الدَّاكِرِينَ يَا رَبَّ الْعَالَمِينَ وَارْزُقْنِي حُسْنَ عَمَلِ الصَّالِحِينَ وَصَبْرَ الصَّابِرِينَ وَأَجْرَ الْمُحْسِنِينَ وَسَعَادَةَ الْمُتَّقِينَ وَقَبُولَ الْفَائِزِينَ وَحُسْنَ عِبَادَةِ الْعَابِدِينَ وَتَوْبَةَ التَّائِبِينَ وَإِجَابَةَ الْمُخْلِصِينَ وَبِقِيَمَةِ الصَّادِقِينَ

O Allah^{-azwj}! Grace me the excellent Zikr of the performers of Zikr! O Lord^{-azwj} of the worlds, and Grace me fearfulness of the fearful ones, and work of the righteous ones, and patience, and Recompense of the good doers, and good fortune of the pious, and acceptance of the successful ones, and excellent worship of the worshippers, and repentance of the penitent ones, and response of the sincere ones, and certainty of the truthful ones!

وَأَلْبَسْنِي مَحَبَّتَكَ وَأَهْمِنِي الْخَشْيَةَ لَكَ وَاتِّبَاعَ أَمْرِكَ وَطَاعَتَكَ وَنَجِّنِي مِنْ سَخَطِكَ وَاجْعَلْ لِي إِلَى كُلِّ خَيْرٍ سَبِيلًا وَلَا تَجْعَلْ لِلشَّيْطَانِ عَلَيَّ سَبِيلًا وَلَا لِلسُّلْطَانِ وَاعْتَفِنِي شَرِّهَا وَسِرِّ ذَلِكَ كَلِمَةً وَعَلَانِيَةً

And Clothe me Your^{-azwj} Love, and Inspire me the fearfulness of You^{-azwj}, and following Your^{-azwj} Command, and obedience to You^{-azwj}, and Save me from Your^{-azwj} Wrath, and Make for me a way to every good, and do not Make a way for the Satan^{-la} against me, nor for the ruler, and Suffice of their evil, and secretive of all of that and its announced!

اللَّهُمَّ ارْزُقْنِي الاستِعْدَادَ عِنْدَ الْمَوْتِ وَاحْتِسَابَ الْخَيْرِ قَبْلَ الْمَوْتِ حَتَّى تَجْعَلَ ذَلِكَ عُذَّةً لِي فِي آخِرَتِي وَأَنْسَأْ لِي فِي وَحْشَتِي يَا وَلِيَّ نِعْمَتِي اغْفِرْ لِي خَطِيئَتِي وَتَجَاوَزْ عَنِّي زَلَّتِي وَأَقْلِبْ عَثْرَتِي وَفَرِّجْ عَنِّي كُرْبَتِي وَأَبْرِدْ بِإِحْسَابِكَ حَرَّ عَلَّتِي

O Allah^{-azwj}! Grace me the preparation at the death, and earning the good (deeds) before the expiry until You^{-azwj} Make that a weapon for me in my Hereafter, and a comfort for me in my loneliness, O Guardian of my bounties! Forgive my misdeeds for me and Overlook my slips, and Uproot my stumbles, and Relieve my stress, and Cool down the heat of my heart with Your^{-azwj} Response!

وَأَفِضْ لِي حَاجَتِي وَسُدِّ بِعِنَاكَ فَاقَتِي وَأَعِيْنِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَحْسِنْ مَعُونَتِي وَارْحَمْ فِي الدُّنْيَا غُرْبَتِي وَعِنْدَ الْمَوْتِ ضُرْعَتِي وَفِي الْقُبُورِ وَحْشَتِي وَبَيْنَ أَطْبَاقِ التَّرَى وَحَدَيْتِي وَلَقِيَّتِي عِنْدَ الْمُسَاءَلَةِ حُجَّتِي وَاسْتُرْ عَوْرَتِي وَلَا تُؤَاخِذْنِي عَلَى زَلَّتِي وَطَيْبْ لِي مَضْجِعِي وَهَبْنِي مَعِيشَتِي

And Fulfil my needs for me and Block my poverty with Your^{-azwj} riches, and Assist me in the world and the Hereafter, and Improve my provisions, and Mercy my estrangement (alienation) in the world, and my imploring at the death, and my loneliness in the grave, and my being alone between layers of the soil, and Indoctrinate me my arguments during the questioning, and Cover my defects, and do not Seize me upon my slips, and Make good my lying place for me, and Make my life pleasant for me!

يَا صَاحِبِ الشَّفِيقِ وَ يَا سَيِّدِي الرَّفِيقِ وَ يَا مُونِسِي فِي كُلِّ طَرِيقٍ وَ يَا مُخْرِجِي مِنَ خَلْقِ الْمُضِيقِ وَ يَا غِيَاثَ الْمُسْتَعِينِينَ وَ يَا مُفْرَجَ كُرْبِ الْمَكْرُوبِينَ وَ يَا حَبِيبَ التَّائِبِينَ وَ يَا فَرَّةَ عَيْنِ الْعَابِدِينَ يَا نَاصِرَ أَوْلِيَانِهِ الْمُتَّقِينَ

O my Compassionate Companion, and O my Chief, the Friend, and O my Comforter in every road, and O my Extractor from the narrow circle, and O Helper of the criers for help, and O Reliever of stress of the distressed ones, and O beloved of the penitent, and O Delight of the eyes of the worshippers, O Helper of His^{-azwj} friends the pious ones!

يَا مُونِسَ أَحِبَّائِهِ الْمُسْتَوْحِشِينَ وَ يَا مَلِكَ يَوْمِ الدِّينِ يَا رَبَّ الْعَالَمِينَ وَ يَا إِلَهَ الْأَوَّلِينَ وَ الْآخِرِينَ بِكَ اعْتَصَمْتُ وَ بِكَ وَثِقْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ إِلَيْكَ أَنْتَبْتُ وَ بِكَ انْتَصَرْتُ وَ بِكَ احْتَجَزْتُ وَ إِلَيْكَ هَرَبْتُ

O Comforter of His^{-azwj} Loved ones, the lonely, and O King of the Day of religion (Reckoning)! O Lord^{-azwj} of the worlds, and O God^{-azwj} of the former ones and the latter ones! I hold on to You^{-azwj}, and Trust with You^{-azwj}, and have relied upon You^{-azwj}, and to You^{-azwj} I repent, and with You^{-azwj} I am victorious, and with You^{-azwj} am Protected, and to You^{-azwj} I have fled!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَعْطِنِي الْخَيْرَ فِيمَنْ أَعْطَيْتَ وَ اهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ أَكْفِنِي فِيمَنْ كَفَيْتَ وَ قَبِي شَرَّ مَا فَضَيْتَ فَإِنَّكَ تَقْضِي وَ لَا يُفْضَى عَلَيْكَ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Grant me the goodness among the ones You^{-azwj} have Given to, and Guide me among the ones You^{-azwj} have Guided, and Grant me well-being among the ones You^{-azwj} have Granted well-being to, and Suffice me among the ones You^{-azwj} have Suffice, and Save me evil of what You^{-azwj} have Decreed, for You^{-azwj} Decree and cannot be decreed against!

لَا مَانِعَ لِمَا أَعْطَيْتَ وَ لَا مُضِلَّ لِمَنْ هَدَيْتَ وَ لَا مُذِلَّ لِمَنْ وَآلَيْتَ وَ لَا نَاصِرَ لِمَنْ عَادَيْتَ وَ لَا مُلْجَأَ وَ لَا مُلْتَجَى مِنْكَ إِلَّا إِلَيْكَ فَوَضَّحْتُ أُمُورِي إِلَيْكَ اِرْزُقْنِي الْقِسْمَةَ مِنْ كُلِّ بَرٍّ وَ السَّلَامَةَ مِنْ كُلِّ وَرٍرٍ

There is no preventer of what You^{-azwj} Give nor any strayer for the one You^{-azwj} Guide, nor any humiliator of the one You^{-azwj} Befriend, nor any helper for the one You^{-azwj} are Inimical to, nor is there any refuge nor any fleeing from You^{-azwj} except to You^{-azwj}, so I have delegated my affairs to You^{-azwj}! Grace me the apportionment of every righteousness, and the safety from every burden (sin)!

يَا سَامِعَ كُلِّ صَوْتٍ يَا مُجِيبَ كُلِّ نَفْسٍ بَعْدَ الْمَوْتِ يَا مَنْ لَا يَخَافُ الْفُوتَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْلِبْ لِي الرِّزْقَ جَلْبًا فَإِنِّي لَا أَسْتَطِيعُ لَهُ طَلْبًا وَ لَا تَضْرِبْ بِالطَّلَبِ وَجْهِي وَ لَا تُخْرِفْنِي رِزْقِي وَ لَا تُخْبِسْ عَنِّي إِجَابَتِي وَ لَا تُوقِفْ مَسْأَلَتِي وَ لَا تُطَلِّحْ خَبْرَتِي

O Listener of every voice! O Reviver of every self after the death! O the One not fearing the escape (by anyone)! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Pull the sustenance to me attractively for I am not capable of seeking for it nor turn my face with the seeking, and do not Deprive me of my sustenance nor Withhold my Response from me, nor pause for my questioning, nor Prolong my confusion!

وَ شَفِّعْ وَلَا تَبِي وَ وَسِّيلَتِي بِمُحَمَّدٍ نَبِيِّكَ وَ صَفِيَّتِكَ وَ حَاصِنَتِكَ وَ خَالِصَتِكَ وَ رَسُولِكَ النَّذِيرِ الْمُنْدِرِ الطَّاهِرِ وَ أَخِيهِ أَمِيرِ الْمُؤْمِنِينَ وَ قَائِدِ الْمُؤْمِنِينَ إِلَى جَنَّاتِ النَّعِيمِ وَ بِقَاطِمَةِ الْكَرِيمَةِ الرَّهْرَاءِ الْعَرَاءِ الطَّاهِرَةِ وَ الْأَيْمَةِ مِنْ دُرِّيَّتِهِمُ الطَّاهِرِينَ الْأَخْيَارِ

And Intercede for my Wilayah and my way through Muhammad^{-saww} Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} elite, and Your^{-azwj} special, and Your^{-azwj} sincere, and Your^{-azwj} Rasool^{-saww}, the warner who warns, the goodly, the clean, and his^{-saww} brother Amir Al-Momineen^{-asws} and guide of the resplendent to the Gardens of bliss, and through (Syeda) Fatima^{-asws} the honourable, the Blossom, the esteemed, the clean, and the Imams^{-asws} from their^{-asws} offspring, the pure, the goodly!

صَلَّى اللهُ عَلَيْهِمْ أَجْمَعِينَ وَ ارزُقْنِي رِزْقاً وَاسِعاً وَأَنْتَ خَيْرُ الرَّازِقِينَ فَفَدِّ قَدَمْتُمْ وَسَيِّئِي بِحِمِّ إِلَيْكَ يَا بَرُّ يَا رَهُوفُ يَا رَحِيمُ يَا اللهُ يَا اللهُ
يَا ذَا الْمَعَارِجِ يَا ذَا الْمَعَارِجِ فَإِنَّكَ تَرزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

May the Salawaat upon them^{-asws} all, and Grace me a vast sustenance, and You^{-azwj} are best of the sustainers! I have advanced my means through them^{-asws} to You^{-azwj}, and I divert through You^{-azwj} to You^{-azwj}, O Righteous! O Kind! O Merciful! O Allah^{-azwj}! O Allah^{-azwj}! O with the (ways of) ascent! O with the (ways of) ascent, and You^{-azwj} Grace the one You^{-azwj} Desire to, without measure!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارحمنا وَ اعفنا مِنَ النَّارِ وَ ارحم لنا بِخَيْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آمِينَ آمِينَ رَبَّ الْعَالَمِينَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Mercy us and Liberate us from the Hellfire and End for us with goodness, You^{-azwj} are Able upon all things! Ameen! Ameen, Lord^{-azwj} of the worlds!⁵⁸

2- مهج، مهج الدعوات وَجَدْتُ فِي مَجْمُوعِ ادْعِيَةِ [الْأَدْعِيَةِ] الْمُسْتَجَابَاتِ عَنِ النَّبِيِّ وَ الْأَيِّمَةِ عَ قَالِبِهِ أَقَلُّ مِنَ التَّمَنِّ نَحْوِ السُّدُسِ أَوَّلُهُ دُعَاءٌ مُسْتَجَابٌ
اللَّهُمَّ اقْدِفْ فِي قَلْبِي رَجَاءَكَ

(The book) 'Mahj Al-Dawaat' – I found in a collection of the Answered supplications, from the Prophet^{-saww} and the Imams^{-asws}. It's mould is less than the eight, approximately the sixth. Its beginning is an Answered supplication: 'O Allah^{-azwj}! Cast into my heart hope for You^{-azwj}!'

وَ فِي آخِرِهِ مَا هَذَا لَفْظُهُ دُعَاءُ الْإِمَامِ الْحَجَّةِ عَ إلهِي بِحَقِّ مَنْ نَاجَاكَ وَ بِحَقِّ مَنْ دَعَاكَ فِي الْبَرِّ وَ الْبَحْرِ تَفَضَّلْ عَلَيَّ فُقَرَاءِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالْغِنَى وَ
النُّورَةِ وَ عَلَيَّ مَرْضَى الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالسِّقَاءِ وَ الصِّحَّةِ

And in its end is what is this wording, and supplication of the Imam Al-Hujjat^{-ajfj}: 'O my God^{-azwj}! By the right of the one whispering to You^{-azwj}, and by the right of the one supplicating to You^{-azwj} in the land and the sea! Grace upon the poor believing men and the believing women with the riches and the wealth, and upon the sick believing men and the believing women with the healing and the health!

وَ عَلَيَّ أَحِبَاءِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِاللُّطْفِ وَ الْكَرَمِ وَ عَلَيَّ أَمْوَاتِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالْمَغْفِرَةِ وَ الرَّحْمَةِ وَ عَلَيَّ غُرَبَاءِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالرِّدِّ إِلَى
أَوْطَانِهِمْ سَالِمِينَ غَائِبِينَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

And upon the living believing men and the believing women with the Gentleness and the Benevolence, and upon the deceased believing men and the believing women with the Forgiveness and the Mercy, and upon estranged believing men and the believing women with

⁵⁸ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 130 H 1

the return to their homeland safely, having profited, by the right of Muhammad^{-saww} and his^{-saww} entire Progeny^{-asws!}”⁵⁹

3- دَعَاؤُ الرَّاوُدِيِّ، وَ كَانَ زَيْنُ الْعَابِدِينَ عَلِيٌّ ع يَدْعُو بِهَذَا الدُّعَاءِ عِنْدَ اسْتِجَابَةِ دُعَائِهِ اللَّهُمَّ فَذْ أَكْدَى الطَّلَبِ وَ أَعْيَتِ الْحِيلَ إِلَّا عِنْدَكَ وَ ضَاقَتِ الْمَذَاهِبُ وَ افْتَنَعَتِ الْمَطَالِبُ وَ عَسِرَتِ الرَّغَائِبُ وَ انْقَطَعَتِ الطُّرُقُ إِلَّا إِلَيْكَ وَ تَصَرَّمَتِ الْأَمَالُ وَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ وَ حَابَتِ النِّقْمَةُ وَ أَخْلَفَ الظُّنُّ إِلَّا بِكَ

(The book) ‘Dawaat’ of Al Rawandy –

And Zayn Al-Abideen Ali^{-asws} had supplicated with this supplication at his^{-asws} supplication having been Answered: ‘O Allah^{-azwj}! Efforts have failed and the means are ineffective except with You^{-azwj}, and the paths are constricted, and the objectives are attainable, and the desires are difficult, and the paths are cut off except to You^{-azwj}, and the hopes are severed, and the hopes are cut off except from You^{-azwj}, and the trust is disappointed, and the assumptions are falsified except with You^{-azwj}!

اللَّهُمَّ إِنِّي أَجِدُ سُبُلَ الْمَطَالِبِ إِلَيْكَ مُنْهَجَةً وَ مَنَاهِلَ الرَّجَاءِ إِلَيْكَ مُفْتَحَةً وَ أَعْلَمُ إِنَّكَ لِمَنْ دَعَاكَ لَمْ يُضِعْ إِبَابَةً وَ لِلصَّارِحِ إِلَيْكَ لَمْ يَرُدَّ إِغَائِثَةً وَ إِنَّ الْقَاصِدَ لَكَ لَقَرِيبَ الْمَسَافَةِ مِنْكَ وَ مُنَاجَاةَ الْعَبْدِ إِلَيْكَ غَيْرُ مُخْجَوِبَةٍ عَنِ اسْتِمَاعِكَ

O Allah^{-azwj}! I find the ways to seek to You^{-azwj} to open the manifesto and the springs of hope to You^{-azwj}, and I know that You^{-azwj} are the Place of Response for the one supplicating to You^{-azwj}, and Relief for the crier to You^{-azwj} for help, and to the one aiming to You^{-azwj}, the distance from You^{-azwj} would be near, and for a whispering by the servant to You^{-azwj} would not be veiled from Your^{-azwj} Listening!

وَ إِنَّ فِي اللَّهْفِ إِلَى جُودِكَ وَ الرِّضَا بِعِدَّتِكَ وَ الإِسْتِرَاحَةَ إِلَى ضَمَانِكَ عَوْضًا عَنِ مَنَعِ الْبَاجِلِينَ وَ مَنُودِحَةً عَمَّا قَبِلَ الْمُسْتَأْثِرِينَ وَ ذِكْرًا مِنْ خَيْرِ الْوَارِثِينَ

And in the yearning for Your^{-azwj} Generosity and the satisfaction with Your^{-azwj} Promise, and being comfortable to Your^{-azwj} Guarantee, there is a compensation from refusal by the stingy, and sufficiency from what is held by the possessors, and an attainment from best of the inheritors!

فَاعْفُرْ بِلَا إِلَهَ إِلَّا أَنْتَ مَا مَضَى مِنْ دُنُوبِي وَ اعْصِمْنِي فِيمَا بَقِيَ مِنْ عُمْرِي وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ جُودِكَ الَّتِي لَا تُغْلَقُهَا عَنْ أَحِبَّائِكَ وَ أَصْفِيَاءِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Forgive for me with, ‘There is no god except You^{-azwj}’, whatever has passed from my sins, and Fortify me in what remains of my lifetime, and Open for me the doors of Your^{-azwj} Mercy and Your^{-azwj} Generosity. Do not Lock it from Your^{-azwj} Loved ones and Your^{-azwj} elites, O most Merciful of the merciful ones!”⁶⁰

وَ رُوي عَنْهُمْ ع أَنَّهُ يُسْتَحَبُّ أَنْ يُصَلِّيَ صَلَاةَ الشُّكْرِ عِنْدَ اسْتِجَابَةِ الدُّعَاءِ.

⁵⁹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 130 H 2

⁶⁰ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 130 H 3 a

And it is reported from them^{-asws} that it is recommended that one should pray the Salat of thanks at the supplication being Answered!”⁶¹

وَقَالَ النَّبِيُّ ص إِذَا أَنْعَمَ اللَّهُ عَلَيْكَ نِعْمَةً فَصَلِّ رُكْعَتَيْنِ يقرأ [تَفْرَأُ] فِي الْأُولَى فَاتِحَةَ الْكِتَابِ وَ فُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ فُلْ يَا أَيُّهَا الْكَافِرُونَ وَ تَقُولُ فِي الرَّكْعَةِ الْأُولَى فِي رُكُوعِكَ وَ سُجُودِكَ الْحَمْدُ لِلَّهِ شُكْرًا شُكْرًا وَ حَمْدًا حَمْدًا سَبْعَ مَرَّاتٍ

And the Prophet^{-saww} said: ‘Whenever Allah^{-azwj} Confers a bounty upon you, pray two units Salat, reciting in the first Surah Al Fatiha and Surah Al Ikhlāas, and in the second Surah Al Fatiha and Surah Al Kafiroun, and you should say in the first unit in your Ruk’u and your Sajdah, ‘The Praise is for Allah^{-azwj}, thanks, thanks, and Praise, Praise!’ – seven times.

وَ تَقُولُ فِي الرَّكْعَةِ الثَّانِيَةِ فِي رُكُوعِكَ وَ سُجُودِكَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَجَابَ دُعَائِي وَ أَعْطَانِي مَسْأَلَتِي وَ قَضَى حَاجَتِي.

And you should say in the second unit in your Ruk’u and your Sajdah, ‘The Praise is for Allah^{-azwj} Who Answered my supplication and Granted me my request, and Fulfilled my need!”⁶²

باب 131 نواذر الأدعية

CHAPTER 131 – MISCELLANEOUS SUPPLICATIONS

1- مكا، مكارم الأخلاق نُسخة رُفَعَةٌ تُكْتَبُ بِقَلَمٍ لَا شَيْءَ فِيهِ بَيْنَ سَطُورِ الْكِتَابِ أَوْ الرُّفَعَةِ الْمُشْتَمِلَةِ عَلَى الْحَاجَةِ حَتَّى لَا يَجُلُو سَطْرٌ مِنْهَا مِنْ حَرْفٍ مِنْ هَذِهِ الْحُرُوفِ مُحَمَّدٌ وَ عَلِيٌّ وَ الْخَضِرُ ع أَبُو تُرَابٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْمَلِكِ الْحَقِّ الْمُبِينِ

(The book) ‘Makarim Al Akhlaaq’ –

‘In a copy of a note with a pen, there being nothing in it between the lines of the book, or the nor inclusive upon the need until no line is vacant from it, from a letter from these letters, ‘Muhammad^{-saww}, and Ali^{-asws}, and Al-Khizr^{-as}, Abu Turab^{-asws}! In the Name of Allah^{-azwj} the Beneficent, the Merciful! The King, the Truth, the Manifest!

إِنَّ اللَّهَ وَعَدَ الصَّابِرِينَ مَخْرَجًا مِمَّا يَكْرَهُونَ وَ رِزْقًا مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَ اللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ جَعَلْنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

Allah^{-azwj} Promises the patient ones of an outlet from what they are disliking, and sustenance from where they are not anticipating, and Allah^{-azwj}, He^{-azwj} is the All-Seeing, the All-Knowing! May Allah^{-azwj} Make us and you all to be from those there will neither be fear upon them nor will they be grieving!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيٍّ إِلَى أَنْ تَقُولَ وَ الْخَلْفِ الْحَقِّ الْقَائِمِ الْمُنتَظَرِ صَلَوَاتِ اللَّهِ عَلَيْهِ وَ سَلَّمَ تَسْلِيمًا

O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww}, and Ali^{-asws}, (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} – up to your saying, ‘The replacement, the

⁶¹ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 130 H 3 b

⁶² Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 130 H 3 c

Divine Authority, the Custodian, the Awaited! May the Salawaat of Allah^{-azwj} be upon him^{-ajfj} and abundant greetings!

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُبَسِّرَ أَمْرِي وَ تُسَهِّلَهُ وَ تُغْلِبَهُ لِي وَ تَرْزُقَنِي حَيْزُهُ وَ تَصْرِفَ عَنِّي شَرَّهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww}, and to Easy my matters and Overcome it for me, and Grace me its goodness and Turn away from me its evil, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"⁶³

[خاتمة](#)

IT'S CONCLUSION

اعلم أن أدعية الصحيفة الكاملة السجادية أيضا من أجل الأدعية و هي مشتملة على أدعية كثيرة معروفة في أكثر المطالب و قد رأيت منها عدة نسخ و روايات مختلفات و طرق متباينات بعضها مشهورة و بعضها غير مشهورة و لكننا عرضنا عن إيرادها في هذا الكتاب إلا ما شد منها تعويلا على شهرة بعض نسخها و اعتمادا على تعرضنا لسائرنا في شرحنا على الصحيفة الكاملة الموسوم بالكلمات الطريفة في شرح الصحيفة.

Know that the supplications of Al-Sahifa Al-Kamilah Al-Sajjadiyah are among the finest supplications. They include many well-known supplications for most needs. I have seen several different copies, versions, and varied paths of transmission—some famous and some not. However, we have refrained from including them in this book except for a few, relying on the widespread recognition of some copies and our detailed commentary on the rest in our explanation of Al-Sahifa Al-Kamilah, titled 'Al-Kalimat Al-Tarifah fi Sharh Al-Sahifa.

ثم أقول قد وجدت نسخة من صحيفة إدريس النبي ع مما أنزله الله تعالى عليه و قد نقله ابن متويه من اللغة السريانية إلى اللغة العربية و لما لم يكن خالية من لطافة و طرافة أحببت إيرادها في هذا المقام

Then I am saying, I have found a copy of a Parchment of Idrees^{-as} the Prophet^{-as}, from what Allah^{-azwj} the Exalted had Revealed unto him^{-as}, and Ibn Mutawayh translated it from the Syriac language to the Arabic language. Since it is not devoid of elegance and charm, I wished to present it in this context: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد لله على نعمته و صلواته على محمد و عترته

'In the Name of Allah^{-azwj} Beneficent, the Merciful! The Praise is for Allah^{-azwj} upon His^{-azwj} bounties, and may His^{-azwj} Salawaat be upon Muhammad^{-saww} and his^{-saww} Family.

قال أحمد بن حسين بن محمد المعروف بابن متويه وجدت هذه الصحف بالسورية مما أنزلت على إدريس النبي أَخُونُوحَ صلى الله على محمد و عليه و كانت ممزقة و مندرسة فتحريت الأجر في نقلها إلى العربية بعد أن استقصيت في وضع كل لفظة من العربية موضع معناها من السورية

Ahmad Bin Husayn Bin Muhammad, well known as Ibn Mutawayh, said, 'I found this Parchment in the Syriac (language) from what had been Revealed unto Idrees^{-as} the Prophet^{-as} Akhnoukh^{-as}. May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws},

⁶³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 131 H 1

and it was torn and worn out, so I sought the Reward of translating it into Arabic after thoroughly ensuring that each word in Arabic was placed accurately in its meaning from Syriac.

و تجنبت الزيادة و النقصان و لم أغير معنى لتحسين لفظ أو تقدير سجع بل توخيت إيراد كهيئته من غير نقص و لا زيادة و على الله التوكل و به الاستعانة و له الحول و القوة و حسنبتنا الله و نعم الوكيل

I avoided adding or omitting anything and did not change the meaning to improve the wording or create rhymes. Rather, I aimed to present it exactly as it was, without any additions or omissions. On Allah^{-azwj} I rely, and with Him^{-azwj} I seek help, for He^{-azwj} has the Power and Strength. And Allah^{-azwj} Suffices us and is the best Protector!

الصحيفة الأولى و هي صحيفة الحمد الحمد لله الذي ابتدأ خلقه بنعمته و أسبغ عليهم ظلال رحمته ثم فرض عليهم شكر ما أدى إليهم و وقفهم بمنه لأداء ما فرض عليهم

The first scroll, and it is the scroll of Praise – “The Praise is for Allah^{-azwj} Who Initiated His^{-azwj} creatures with His^{-azwj} bounties, and was Abundant upon them with the shade of His^{-azwj} Mercy! Then He^{-azwj} Imposed the thanking upon them of what He^{-azwj} had Given to them, and He^{-azwj} Made them understand His^{-azwj} Conferment for performing of what He^{-azwj} have Imposed upon them.

و منحهم من سبيل هدايته ما يستوجبون به واسع مغفرته فيتوفيقه قام القائمون بطاعته و بعصمته امتنع المؤمنون من معصيته و بنعمته أدى الشاكرون حق نعمته و برحمته وصل المسلمون إلى رحمته

And He^{-azwj} Paved for them of the way of His^{-azwj} Guidance by what they would be obligated the vastness of His^{-azwj} Forgiveness by His^{-azwj} Inclination! The standing one stand with obedience to Him^{-azwj}, and His^{-azwj} Fortification the Momineen are prevented from disobeying Him^{-azwj}, and by His^{-azwj} bounties they fulfil the grateful ones fulfil the right of His^{-azwj} bounties, and by His^{-azwj} Mercy the Muslims correct to His^{-azwj} Mercy!

فستحان من لا يستجار منه إلا به و لا يهرب منه إلا إليه و تبارك الذي خلق الحيوان من ماء مهين و جعلهم في قرار مكين ثم صبرهم متبائنين في الخلق و الأخلاق و قدر لهم ما لا معبر له من الآجال و الأزواق له

Glory be to the One there is no sheltering from Him^{-azwj} except with Him^{-azwj}, nor any fleeing except to Him^{-azwj}; and Blessed is the One^{-azwj} Who Created the living beings from despicable water, and Made them to be in a settled place. Then He^{-azwj} Made them diverse among the creatures and the characteristics, and Determined for them what there is no changing for it of the terms, and the sustenance for him!

سبحت السماوات العلى و الأرضون السفلى و ما بينهما و ما تحت الثرى بالسن فصح و عجم و آثار ناطقة و بكم تلوح للعارفين مواقع تسبيحها و لا يخفى على المؤمنين سواطع تقديسها

To Him^{-azwj} Glorify the exalted skies and the lowest earths, and what is between the two and what is beneath the soil, with the eloquent tongues and muted, and the speaking

monuments, and clear silence of the gnostic(s) in places of glorifications, and it is not hidden from the Momineen the shine of its sanctities!

فَلَهُ فِي كُلِّ نَظْرَةٍ نِعَمٌ لَا تُحَدُّ وَ فِي كُلِّ طَرْفَةِ آلَاءٍ لَا تُعَدُّ ضَلَّتِ الْأَفْهَامُ فِي جَبْرُوتِهِ وَ تَحَيَّرَتِ الْأَوْهَامُ فِي مَلَكُوتِهِ فَلَا وُصُولَ إِلَيْهِ إِلَّا بِهِ وَ لَا مَلْجَأَ مِنْهُ إِلَّا إِلَيْهِ ذَلِكَمُ اللَّهُ رَبُّ الْعَالَمِينَ

For Him^{-azwj} there are unlimited bounties in every Glance, and in every Blink there are uncountable Favours! The understandings are lost regarding His^{-azwj} Force, and the imaginations are perplexed regarding His^{-azwj} Dominion. There is no connecting to Him^{-azwj} except through Him^{-azwj}, nor is there any shelter from Him^{-azwj} except to Him^{-azwj}! That is Allah^{-azwj}, Lord^{-azwj} of the worlds!”

الصحيفة الثانية صحيفة الخلق فَارَ يَا أَخْنُوخُ مَنْ عَرَفَنِي وَ هَلَكَ مَنْ أَنْكَرَنِي عَجَباً لِمَنْ ضَلَّ عَنِّي وَ لَيْسَ يَخْلُو فِي شَيْءٍ مِنَ الْأَوْقَاتِ مِنِّي كَيْفَ يَخْلُو وَ أَنَا أَقْرَبُ إِلَيْهِ مِنْ كُلِّ قَرِيبٍ وَ أَدْنَى إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

The second scroll, is the scroll of creation – “Successful, O Akhnoukh^{-as}, is the one recognising Me^{-azwj}, and destroyed is the one who denies Me^{-azwj}! Surprised at the one who strays away from Me^{-azwj} while he isn’t devoid of Me^{-azwj} in anything from the timings, how can he be alone and I^{-azwj} am closer to him than every close one, and nearer to him than the jugular vein.

أَ لَسْتُ أَهَّهَا الْإِنْسَانَ الْعَظِيمَ عِنْدَ نَفْسِهِ فِي بُنْيَانِهِ الْقَوِي لَدَى هِمَّتِهِ فِي أَرْكَانِهِ مَخْلُوقاً مِنَ النُّطْقَةِ الْمَذْرُوعَةِ وَ مُخْرَجاً مِنَ الْأَمَّاكِنِ الْقَادِرَةِ تَنْحَطُّ مِنْ أَصْلَابِ الْأَبَاءِ كَالشُّعَاعَةِ إِلَى أَرْحَامِ النِّسَاءِ ثُمَّ يَأْتِيكَ أَمْرِي فَتَصِيرُ عَلَقَةً لَوْ رَأَتْكَ الْعُيُونُ لَأَسْتَفْذَرْتَكَ وَ لَوْ تَأَمَّلْتِكَ النَّفُوسُ لَعَافَتْكَ

O you human being who is mighty in his own view due to his strong built and determined in his concerns! Aren’t you a creation from a despised seed emerging from the filthy places? You have dropped from loins of the forefathers like mucus to the wombs of the women. Then My^{-azwj} Command came to you so You^{-azwj} became a clot! Had the eyes seen you, they would have seen you as repulsive, and had the souls contemplated you, they would have considered you abhorrent!

ثُمَّ تَصِيرُ بِقُدْرَتِي مُضَعَّةً لَا حَسَنَةَ فِي الْمُنْظَرِ وَ لَا نَافِعَةَ فِي الْمَخْبَرِ ثُمَّ أَبْعَثُ إِلَيْكَ أَمْرًا مِنْ أَمْرِي فَتُخَلِّقُ عَضُوًّا عَضُوًّا وَ تُقَدِّرُ مَفْصَلًا مَفْصَلًا مِنْ عِظَامٍ مَعْشِيَّةٍ وَ عُزُوقٍ مُلْتَوِيَةٍ وَ أَعْصَابٍ مُتَنَاسِبَةٍ وَ رِبَاطَاتٍ مَاسِكَةٍ ثُمَّ يَكْسُوكَ لَحْمًا وَ يُلْبِسُكَ جِلْدًا مُجَامِعٌ مِنْ أَشْيَاءِ مُتَبَايِنَةٍ وَ تُخَلِّقُ مِنْ أَصْنَافٍ مُخْتَلِفَةٍ

Then you became a lump of flesh by My^{-azwj} Power, not good in the appearance nor beneficial in the inquiry. Then I^{-azwj} Sent to you a Command from My^{-azwj} Commands. Then were created limb by limb, and formed joint by joint of covered bones, and intertwined veins, and proportionate nerves, and binding ligaments! Then flesh covered you and skin clothed you, a gathering of disconnected things, and you have been created from a variety of substances!

فَتَصِيرُ بِقُدْرَتِي خَلْقًا سَوِيًّا لَا رُوحَ فِيكَ تُحْرِكُكَ وَ لَا قُوَّةَ لَكَ تُثَقِّلُكَ أَعْضَاؤُكَ صَوًّا بِلَا مِرْيَةٍ وَ جُنَّتْ بِلَا مِرْرِيَّةٍ

So, you became, by My Power, a complete creature, there being no soul in you to move you nor any strength for you to lift you. Your limbs were soft without structure and bodies without vitality!

فَأَنْفُخُ فِيكَ الرُّوحَ وَ أَهْبُ لَكَ الْحَيَاةَ فَتَصِيرُ بِإِذْنِي إِنْسَانًا لَا تَمْلِكُ نَفْعًا وَ لَا ضَرًّا وَ لَا تَفْعَلُ خَيْرًا وَ لَا شَرًّا مَكَانَكَ مِنْ أُمَّكَ تَحْتَ السُّرَّةِ كَأَنَّكَ مَصْرُورٌ فِي صُرَّةٍ إِلَى أَنْ يَلْحَقَكَ مَا سَبَقَ مِنِّي مِنَ الْقَضَاءِ

I^{-azwj} Breathed the soul into you and Gifted the life to you, so you became, by My^{-azwj} Permission, a human being. You^{-azwj} could neither benefit nor harm, nor could you do any good nor evil! Your place from your mother was beneath the navel. It is as if you were wrapped in a bundle until there came to you from the Decree what had preceded from Me^{-azwj}!

فَتَصِيرَ مِنْ هُنَاكَ إِلَى وَسْعِ الْقَضَاءِ فَتَلْقَى مَا قَدَّرَكَ مِنَ السَّعَادَةِ أَوْ الشَّقَاءِ إِلَى أَجَلٍ مِنَ الْبَقَاءِ مُتَعَيِّبٌ لَا شَكَّ بِالْفَنَاءِ

Then from there, you moved into the vastness of space and encounter what had been destined for you, whether happiness or misery, until a period of existence that is inevitably followed by extinction, without any doubt.

أَأَنْتَ خَلَقْتَ نَفْسَكَ وَ سَوَّيْتَ جِسْمَكَ وَ نَفَخْتَ رُوحَكَ إِنْ كُنْتَ فَعَلْتَ ذَلِكَ وَ أَنْتَ التُّطْفَةُ الْمَهِينَةُ وَ الْعَلَقَةُ الْمُسْتَضْعَفَةُ وَ الْجَيْنُ الْمَصْرُورُ فِي صُرَّةٍ

Did you create yourself, shape your body, and breathe your own spirit, if you did that and you were a despised drop of fluid, a weak clot of blood, and a foetus wrapped in a bundle!

فَأَنْتَ الْآنَ فِي كَمَالٍ أَعْضَانِكَ وَ طَرَاءَةِ مَائِكَ وَ تَمَامِ مَفَاصِلِكَ وَ رِيْعَانِ شَبَابِكَ أَقْوَى وَ أَقْدَرُ فَالْحُلُقُ لِنَفْسِكَ غُضُوًّا آخَرَ وَ اسْتَجْلِبْ قُوَّةَ إِلَى قُوَّتِكَ

You are now in the perfection of your limbs, the freshness of your fluid, the completeness of your joints, and the prime of your youth. You are stronger and more capable. So, create another limb for yourself, and bring more strength to your strength.

وَ إِنْ كُنْتَ أَنْتَ دَفَعْتَ عَنْ نَفْسِكَ فِي تِلْكَ الْأَحْوَالِ طَارِقَاتِ الْأَوْجَاعِ وَ الْأَعْلَالَ فَادْفَعْ عَنْ نَفْسِكَ الْآنَ أَسْقَامَكَ وَ نَزَةَ عَنْ بَدَنِكَ آلامَكَ وَ إِنْ كُنْتَ أَنْتَ نَفَخْتَ الرُّوحَ فِي بَدَنِكَ وَ جَلَبْتَ الْحَيَاةَ الَّتِي تُمَسِّكُكَ فَادْفَعْ الْمَوْتَ إِذَا حَلَّ بِكَ وَ ابْقِ يَوْمًا وَاحِدًا عِنْدَ حُضُورِ أَجَلِكَ

If you were the one who warded off the attacks of pain and illness in those conditions, then ward off your ailments now, and cleanse your body of pains. If you were the one who breathed the spirit into your body and brought the life that sustains you, then repel death when it befalls you and remain for even a single day when your appointed time comes!

فَإِنْ لَمْ تَقْدِرْ أَجْهًا الْإِنْسَانُ عَلَى شَيْءٍ مِنْ ذَلِكَ وَ عَجَزْتَ عَنْهُ كُلِّهِ فَاعْلَمْ أَنَّكَ حَقًّا مَخْلُوقٌ وَ أَنِّي أَنَا الْخَالِقُ وَ أَنَّكَ أَنْتَ الْعَاجِزُ وَ أَنِّي أَنَا الْقَوِيُّ الْقَادِرُ

So, if you, O human, are unable to do any of that and are incapable of all of it, then know that you are truly created, and I^{-azwj} am the Creator, and you are the incapable, while I^{-azwj} am the Strong, the Able!

فَاعْرِفْنِي حِينَئِذٍ وَ اعْبُدْنِي حَقَّ عِبَادَتِي وَ اشْكُرْ لِي نِعْمَتِي أَرَدَكَ مِنْهَا وَ اسْتَعِذْ بِي مِنْ سَخَطِي أُعِذْكَ مِنْهَا فَإِنِّي أَنَا اللَّهُ الَّذِي لَا أَعْبَأُ بِمَا أَحْلُقُ وَ لَا أُنْعَبُ وَ لَا أَنْصَبُ فِيهَا أَرْزُقُ وَ لَا أَلْعَبُ إِنَّمَا أَمْرِي إِذَا أَرَدْتُ شَيْئًا أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ

So recognise Me^{-azwj} and worship Me^{-azwj} as is the right of worshipping Me^{-azwj}, and thank Me^{-azwj} for my bounties I^{-azwj} shall increase from these, and seek Refuge with Me^{-azwj} from

My^{-azwj} Wrath, I^{-azwj} shall Refuge you from it, for I^{-azwj} am Allah^{-azwj} Who, I^{-azwj} do not get tired of what I^{-azwj} Create, nor do I^{-azwj} toil in what I^{-azwj} Grace, nor Fatigued! But rather My^{-azwj} Command when I^{-azwj} Want something is that I^{-azwj} Say to it: "Be!" And it comes into being!"

الصحيفة الثالثة صحيفة الرزق يَا أَيُّهَا الْإِنْسَانُ انظُرْ وَ تَدَبَّرْ وَ اعْقِلْ وَ تَفَكَّرْ هَلْ لَكَ رَازِقٌ سِوَايَ يَزِيدُكَ أَوْ مُنْعَمٌ عَنِّي يُنْعِمُ عَلَيْكَ

The third scroll, is scroll of sustenance – "O you human being! Look, and ponder, and reflect, and think! Is there any provider for you other than Me^{-azwj} to sustain You^{-azwj}, or any bestower other than me to bestow upon You^{-azwj}?"

أَمْ أُخْرِجُكَ مِنْ ضَيْقِ مَكَانِكَ فِي الرَّحِمِ إِلَى أَنْوَاعٍ مِنَ النَّعَمِ أَخْرَجْتُكَ مِنَ الضَّيْقِ إِلَى السَّعَةِ وَ مِنَ التَّعَبِ إِلَى الدَّعَةِ وَ مِنَ الظُّلْمَةِ إِلَى النُّورِ

Did I^{-azwj} not Extract you from a constricted place in the womb to a variety of bounties? I^{-azwj} Extracted you from the narrowness to the vastness, and from the fatigue to the rest, and from the darkness to the light!

ثُمَّ عَرَفْتُ ضَعْفَكَ عَمَّا يُقِيمُكَ وَ عَجْزَكَ عَمَّا يُقَوِّمُكَ فَأَدْرَجْتُ لَكَ مِنْ صَدْرِ أُمِّكَ عَيْنَيْنِ مِنْهُمَا طَعَامُكَ وَ شَرَابُكَ وَ فِيهِمَا غَدَاؤُكَ وَ نَمَاؤُكَ

Then I^{-azwj} Knew of your weakness of what would stand you, and your incapability from what you miss, so I^{-azwj} Flowed for you from the chest of your mother, two springs. From these was your food and your drink, and in these was your feed and your growth!

ثُمَّ عَطَفْتُ بِقَلْبِهَا عَلَيْكَ وَ صَرَفْتُ بِوُدِّهَا إِلَيْكَ كَيْ لَا تَتَبَرَّمَ بِكَ مَعَ إِبْدَائِكَ لَهَا وَ لَا تَطْرَحَكَ مَعَ إِضْحَارِكَ إِيَّاهَا وَ لَا تُفَرِّزَكَ مَعَ كَثْرَةِ عَاهَاتِكَ وَ لَا تَسْتَقْدِرَكَ مَعَ تَوَالِي آفَاتِكَ وَ قَادُورَاتِكَ تَجُوعٌ لِيُشْبِعَكَ وَ تَطْمَأٌ لِيُرْوِيكَ وَ تَسْهَرٌ لِيُرْفِدَكَ وَ تَنْصَبُ لِيُرِيحَكَ وَ تَنْتَعِبُ لِيُرْفِدَكَ وَ تَنْتَقَدِرُ لِيُنْتَظَمَكَ

Then I^{-azwj} Softened her heart towards you and Directed her affection towards you, so that she wouldn't be repulsed by your hurtful actions towards her, nor cast you away despite your neglect, nor despise you despite the abundance of your infirmities, nor was she disgusted by your filth with her in charge of your infirmities. She went hungry to feed you, and thirsty to saturate you, and stayed awake to put you to sleep, and toiled to rest you, and fatigued herself to nourish you and to clean you!

لَوْ لَا مَا أَلْقَيْتُ عَلَيْهَا مِنَ الْمَحَبَّةِ لَكَ لَأَلْقَيْتُكَ فِي أَوَّلِ أَدَى يَلْحَقُهَا مِنْكَ فَضْلاً عَنْ أَنْ تُؤْتِرَكَ فِي كُلِّ حَالٍ وَ لَا تُحْيِيكَ لَهَا مِنْ بَالٍ

Had it not been for the love I^{-azwj} instilled in her for you, she would have cast you away at the first harm you caused her, let alone prefer you in every circumstance. She wouldn't have given you any care.

وَ لَوْ وَكَلْتُكَ إِلَى وَجْدِكَ وَ جَعَلْتُ قُوَّتَكَ وَ قِيَامَكَ مِنْ جُهْدِكَ لَمِتَّ سَرِيعاً وَ فُتَّ ضَائِعاً هَذِهِ عَادَتِي فِي الْإِحْسَانِ إِلَيْكَ وَ الرَّحْمَةِ لَكَ إِلَى أَنْ تَبْلُغَ أَشُدَّكَ وَ بَعْدَ ذَلِكَ إِلَى مُنْتَهَى أَجَلِكَ

If I^{-azwj} had Entrusted you to your own strength and Made your ability and stability reliant on your efforts, you would have quickly faltered and be lost. This is My^{-azwj} Norm of Benevolence towards you and Mercy upon you until you reach your utmost and thereafter until the end of your term.

أَهَيْتُ لَكَ فِي كُلِّ وَقْتٍ مِنْ عُمْرِكَ مَا فِيهِ صَلَاحٌ أَمْرِكَ مِنْ زِيَادَةٍ فِي خَلْقِكَ وَ تَيْسِيرٍ لِرِزْقِكَ أَقْدِرُ مُدَّةَ حَيَاتِكَ قَدْرَ كِفَايَتِكَ مَا لَا تَتَجَاوَزُهُ وَ إِنْ أَكْثَرْتَ مِنْ التَّعَبِ وَ لَا يَفُوتُكَ وَ إِنْ قَصُرْتَ فِي الطَّلَبِ فَإِنَّ ظَنَنْتَ أَنَّكَ الْجَائِبُ لِرِزْقِكَ

I^{-azwj} Arrange for you throughout your life what is conducive to your well-being, whether through an Increase in your qualities or Facilitation of your sustenance. I^{-azwj} Determine the span of your life according to your sufficiency, no more and no less, even if you exert yourself excessively or fall short in seeking, if you think that you are the one bringing about your own sustenance!

فَمَا لَكَ تَرُومُ أَنْ تَزِيدَ فِيهِ وَ لَا تَقْدِرُ أَمْ مَا لَكَ تَتَّعِبُ فِي طَلَبِ الشَّيْءِ فَلَسْتَ تَنَالُهُ وَ يَأْتِيكَ غَيْرُهُ عَفْوَاً يَمَّا لَا تَتَفَكَّرُ فِيهِ وَ لَا تَتَعَيَّنُ لَهُ

So, what is the matter with you viewing that you can increase in it and you are not able? Or what is the matter with you exhausting yourself in seeking something you cannot attain, and something else comes to you spontaneously from what you had not thought regarding it nor had you aimed for it?

أَمْ مَا لَكَ تَرَى مَنْ هُوَ أَشَدُّ مِنْكَ عَقْلاً وَ أَكْثَرَ طَلَباً مَحْرُوماً مَجْدُوداً وَ مَنْ هُوَ أضعفُ مِنْكَ عَقْلاً وَ أَقلُّ طَلَباً مَحْرُوماً مَجْدُوداً

Or what is the matter with you seeing the one who is stronger than you in intellect, and of more seeking, is deprived, destitute, and the one who is weaker than you in intellect and of less seeking is successful, prosperous?

أَتَرَكَ أَنْتَ الَّذِي هَيَّأْتَ لِمَشْرِبِكَ وَ مَطْعَمِكَ سِقَاءَينِ فِي صَدْرِ أُمِّكَ أَمْ تَرَكَ سَلْطَطْتَ عَلَى نَفْسِكَ وَقْتَ السَّلَامَةِ الدَّاءِ أَوْ جَلَبْتَ لَهَا وَقْتَ السُّقْمِ الدِّفَاءَ

Do you see yourself as being the one who prepared your own drink and your food to be quenched in your mother's chest, or do you see as being in charge of yourself in times of health and sickness, or pulled the healing for it in the time of sickness?

أَ لَا تَنْظُرُ إِلَى الطَّيْرِ الَّتِي تَغْدُو خِمْصاً وَ تَرُوحُ بِطَاناً أَمْ لَهَا زَرْعٌ تَزْرَعُهُ أَوْ مَالٌ تَجْمَعُهُ أَوْ كَسْبٌ تَسْعَى فِيهِ أَوْ اخْتِيَالٌ تَتَوَسَّمُ بِتَعَاطِيهِ

Don't you look at the birds which are hungry in the morning and they return with full bellies? Are there any crops they have planted, or wealth they have amassed, or earnings they have striven for, or tricks they have utilised to be given it?

اعْلَمْ أَيُّهَا الْغَافِلُ أَنَّ ذَلِكَ كُلَّهُ بِتَقْدِيرِي لَا أَنَاذُ وَ لَا أَضَادُ فِي تَدْبِيرِي وَ لَا يُنْقِصُ وَ لَا يُزَادُ مِنْ تَقْدِيرِي ذَلِكَ أَيُّ أَنَا اللَّهُ الرَّحِيمُ الْحَكِيمُ

Know, O you heedless one, all of that is due to My^{-azwj} Determination. I^{-azwj} am neither opposed nor contradicted in My^{-azwj} Management, nor is there any reduction nor increase from My^{-azwj} Determination of that! Surely, I^{-azwj} am Allah^{-azwj}, the most Merciful of the merciful ones!"

الصحيفة الرابعة صحيفة المعرفة مَنْ عَرَفَ الخَلْقَ عَرَفَ الخَالِقَ وَ مَنْ عَرَفَ الرِّزْقَ عَرَفَ الرَّاغِقَ وَ مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ

The fourth scroll is the scroll of recognition – “One who recognises the created beings will recognise the Creator, and one who recognises the sustenance will recognise the Sustainer, and one who recognises himself will recognise his Lord^{-azwj}!”

وَمَنْ خَلَصَ إِيمَانُهُ أَمِنْ دِينِهِ كَيْفَ تَخْفَى مَعْرِفَةُ اللَّهِ وَ الدَّلَائِلُ وَاصِحَةٌ وَ الْبَرَاهِينُ عَلَى وَحْدَانِيَّتِهِ لَا يَخْفَى

One who purifies his Eman secures his religion. How can the recognition of Allah^{-azwj} be hidden and the evidence(s) are clear and the proofs upon His^{-azwj} Oneness are manifest!

عَجَباً لِمَنْ غَنِيَ عَنِ اللَّهِ وَ فِي مَوْضِعِ كُلِّ قَدَمٍ وَ مَطْرَفِ عَيْنٍ وَ مَلَمَسِ يَدٍ دَلَالَةٌ سَاطِعَةٌ وَ حُجَّةٌ صَادِقَةٌ عَلَى أَنَّهُ تَبَارَكَ وَاحِدٌ لَا يُشَارِكُ وَ جَبَّارٌ لَا يُقَاوَمُ وَ عَلِيمٌ لَا يُجْهَلُ وَ عَزِيزٌ لَا يَدُلُّ وَ قَادِرٌ لَطِيفٌ وَ صَانِعٌ حَكِيمٌ فِي صُنْعِهِ كَانَ أَبَداً وَحَدَهُ وَ يَبْقَى مِنْ بَعْدِهِ وَحَدَهُ

Surprise at the one who is indifferent to Allah^{-azwj} while in the place of every foot, and blink of an eye, and touch of a hand there is shining evidence and stunning arguments upon that He^{-azwj} the Blessed is One, having no associates, and a Subduer Who cannot be resisted, and a Knower nor ignorant, and Mighty not humiliated, and the Able, Subtle, and a Maker Wise in His^{-azwj} Making! He was always Alone, and will remain Alone from afterwards!

هُوَ الْبَاقِي عَلَى الْحَقِيقَةِ وَ بَقَاؤُهُ عَزِيزٌ جَبَّارٌ وَ هُوَ الْغَنِيُّ وَ غَنَى غَيْرَهُ صَائِرٌ إِلَى فَقْرٍ وَ إِغْوَاوٍ وَ هُوَ الَّذِي جَرَتْ الْأَفْلاكُ الدَّائِرَةُ وَ التُّجُومُ السَّائِرَةُ بِأَمْرِهِ

He^{-azwj} is the Everlasting upon the reality, and His^{-azwj} remaining is not metaphorical; and He^{-azwj} is the Rich and richness of others comes to poverty and need; and He^{-azwj} is the One Who Flows the revolving spheres and the travelling stars by His^{-azwj} Command!

وَ اسْتَقَلَّتِ السَّمَاوَاتُ وَ اسْتَقَرَّتِ الْأَرْضُونَ بِعَظَمَتِهِ وَ خَضَعَتِ الْأَصْوَاتُ وَ الْأَعْنَاقُ لِمَلَكُوتِهِ وَ سَجَدَتِ الْأَطْلَالُ وَ الْأَشْبَاحُ لِجَبْرُوتِهِ بِإِذْنِهِ أَنْزَلَتْ الشَّمْسُ وَ الْقَمَرُ وَ نَزَلَ الْعَيْثُ وَ الْمَطَرُ وَ أَنْبَتَتِ الْأَرْضُ الْمَيْتَةُ نَبَاتاً حَيّاً وَ أَخْرَجَتِ الْعَيْدَانَ الْيَابِسَةَ رِيقاً رَطْباً وَ نَبَعَتِ الصُّخُورُ الصَّلَاةُ مَاءً تَمِيراً وَ أَوْرَقَتِ الْأَشْجَارُ الْحُضْرَةَ نَاراً ضَوْءاً مُنِيراً

The skies stand firm and the earths are settled due to His^{-azwj} Magnificence, and the voices and the necks are humbled to His^{-azwj} Dominion, and the shadows and the resemblances prostrate to His^{-azwj} Force! By His^{-azwj} Permission the sun and the moon shine, and the showers and the rains fall, and the dead land grows living vegetation, and the dry branches sprout wet leaves, and the solid rocks burst out fresh water, and the green tress produce illuminating, radiant fire!

طُوبَى لِمَنْ آمَنَ بِهِ وَ صَدَّقَ بِرُسُلِهِ وَ كُتِبَ وَ وَقَفَ عِنْدَ طَاعَتِهِ وَ انْتَهَى عَنِ مَعْصِيَتِهِ وَ بُؤْسَى لِمَنْ جَحَدَ آلاءَهُ وَ كَفَرَ نِعْمَاءَهُ وَ حَادَّ أَوْلِيَاءَهُ وَ عَاذَ أَعْدَاءَهُ

Beatitude is for the one believing in Him^{-azwj}, and ratifies His^{-azwj} Messengers^{-as} and His^{-azwj} Books, and pauses at obedience to Him^{-azwj} and desists from disobeying Him^{-azwj}; and Misery be to the one who rejects His^{-azwj} Favours and denies His^{-azwj} bounties, and opposes His^{-azwj} friends, and supports His^{-azwj} enemies!

إِنَّ أَوْلِيكَ الْأَقْلُونَ الْأَذَلُّونَ عَلَيْهِمْ فِي الدُّنْيَا سِيَمَاءَ وَ هُمْ فِي الْآخِرَةِ مِهَادُ النَّارِ دَوَّلَتْهُمْ إِفْلَاقٌ وَ اسْتَدْرَاجٌ وَ عَاقِبَةُ غِنَائِهِمْ احْتِيَابٌ وَ مَوْتِلُ سُرُورِهِمْ غَمٌّ وَ انْعِجَاجٌ وَ مَصِيرُهُمْ فِي الْآخِرَةِ إِلَى جَهَنَّمَ خَالِدِينَ بِلا إِخْرَاجٍ

They are the minority, the lowly. There is a mark upon them in the world and for them in the Hereafter is the abode of Hellfire! Their governance is temporal and a gradual deception. The

end result of their riches is the neediness, and the end of their happiness is sadness and distress, and their destination in Hereafter is to Hell, eternally without coming out!

فَأَمَّا الْمُؤْمِنُونَ الصَّادِقُونَ فَلَهُمُ الْعِزَّةُ بِاللَّهِ وَالْإِعْتِزَالُ إِلَيْهِ وَالْقُوَّةُ بِنَصْرِهِ وَالتَّوَكُّلُ عَلَيْهِ وَهُمْ الْعَاقِبَةُ فِي الدُّنْيَا وَالْفَلَاحُ عَلَى أَعْدَائِهِمْ بِإِظْفَارِ

As for the believers and the truthful, for them is the honour with Allah^{-azwj} and the solace to Him^{-azwj}, and the strength with His^{-azwj} Help, and the reliance upon him, and for them is the well-being in the world, and the triumphing over their enemies with the victory!

فَوْ عِزِّي لِأَصِيرَتِ الْأَرْضِ وَ لَا يُعْبَدُ عَلَيْهَا سِوَايَ وَ لَا يُدَانَ لِإِلَهِ غَيْرِي وَ لِأَجْعَلَ مَنْ نَصَرَنِي مُنْصُوراً وَ مَنْ كَفَرَنِي ذَلِيلاً مُفْهُوراً وَ لِيَلْحَقَنَّ الْجَاهِلِينَ لِي
أَعْظَمُ النَّدَامَةَ فِي هَذِهِ الدُّنْيَا وَ فِي يَوْمِ الْقِيَامَةِ

By my Might! I^{-azwj} will Make the earth such and no one will be worshipped upon it other than Me^{-azwj}, not will any god be bowed to apart from Me^{-azwj}, and I^{-azwj} will Ensure the one who helps Me^{-azwj} to be victorious, and the one who denies Me^{-azwj} would be disgraced, coerced, and the rejecters of Me^{-azwj} will face the mightiest of regret in this world and during the Day of Qiyamah!

وَ لِأُخْرِجَنَّ مِنْ دُرِّيَّةِ آدَمَ مَنْ يَنْسُخُ الْأَدْيَانَ وَ يَكْسِرُ الْأَوْثَانَ فَأَنْبِرُ بُرْهَانَهُ وَ أُؤَيِّدُ سُلْطَانَهُ وَ أُوطِيهِ الْأَعْقَابَ وَ أَمْلِكُهُ الرِّقَابَ فَيَدِينُ النَّاسُ لَهُ طَوْعاً وَ كَرْهاً
وَ تَصْدِيقاً وَ قَسراً

And I^{-azwj} will Extract from the offspring of Adam^{-as}, one who will abrogate the religions and break the idols, so I^{-azwj} will Irradiate his^{-saww} proofs, and Support his^{-saww} authority, and Grant him^{-saww} the posterity, and Make him control the necks. The people will submit to him^{-saww} willingly and unwillingly, and ratifying and by coercion!

هَذِهِ عَادَتِي فِيمَنْ عَرَفَنِي وَ عَبْدَنِي وَ لَهُمْ فِي الْأَخِرَةِ دَارُ الْخُلُودِ فِي نَعِيمٍ لَا يَبِيدُ وَ سُرُورٍ لَا يَشُوبُهُ غَمٌّ وَ حُبُورٍ لَا يَحْتَلِطُ بِهِ هَمٌّ وَ حَيَاةٍ لَا تَتَعَبُّهَا وِفَاةٌ وَ
نِعْمَةٍ لَا يَغْتَوِرُهَا نِقَمَةٌ

This is My^{-azwj} Norm among the ones who recognise Me^{-azwj} and worship me, and for them in the Hereafter is the eternal house in bliss not to end, and joy not tainted by sadness, and exultation nor mingled with worries, and a life nor having expiry as a consequence, and bounties not marked by scourge!

فَسُبْحَانِي سُبْحَانِي وَ طُوبَى لِمَنْ سَبَّحَنِي وَ قُدُوسٌ أَنَا وَ طُوبَى لِمَنْ قَدَّسَنِي جَلَّتْ عَظَمَتِي فَلَا تُحَدُّ وَ كَثُرَتْ نِعْمَتِي فَلَا تُعَدُّ وَ أَنَا الْقَوِيُّ الْعَزِيزُ

Glory be to Me^{-azwj}! Glory be to Me^{-azwj}, and beatitude before the one who glorifies Me^{-azwj}, and Holy I^{-azwj} am, and beatitude is for the one who sanctified Me^{-azwj}! My^{-azwj} Might is Majestic, so there is no limitation, and My^{-azwj} bounties are abundant, so they cannot be counted, and I^{-azwj} am the Strong, the Mighty!"

الصحيفة الخامسة صحيفة العظمة يَا أَخْنُوخُ أَعْجَبْتُ لِمَنْ رَأَيْتَ مِنَ الْمَلَائِكَةِ وَ اسْتَبَدَّعْتَ الصُّورَ وَ اسْتَهَلَّتْ الخَلْقَ وَ اسْتَكْثَرْتَ العَدَدَ وَ مَا رَأَيْتَ مِنْهُمْ
كَالْفِطْرَةِ الْوَاحِدَةِ مِنْ مَاءِ الْبَحَارِ وَ الْوَرَقَةِ الْوَاحِدَةِ مِنْ وَرَقِ الْأَشْجَارِ أَ تَتَعَجَّبُ بِمَا رَأَيْتَ مِنْ عَظَمَةِ اللَّهِ

The fifth scroll, the scroll of Magnificence – “O Akhnoukh^{-as}! Are you surprised at the one from the Angels you^{-as} have seen, and amazed at their forms, and overwhelmed by the appearances, and considered their large numbers, and what you^{-as} have seen from them are like a drop of water from the oceans, and the one leaf from leaves of the trees! Are you marvelling from what you^{-as} have seen of the Magnificence of Allah^{-azwj}?

فَلَمَّا غَابَ عَنْكَ أَكْبَرُ وَ تَسْتَبْدِعُ صَنَعَةَ اللَّهِ فَلَمَّا لَمْ تُبْصِرْهُ عَنْكَ أَهْوَلُ وَ أَكْبَرُ مَا يُحِيطُ حَظُّ كُلِّ بَنَانٍ وَ لَا يَحْوِي نُطْقُ كُلِّ لِسَانٍ مُذِ ابْتَدَأَ اللَّهُ خَلْقَهُ إِلَى
أَنْبَهَاءِ الْعَالَمِ أَقَلَّ جُزْءٍ مِنْ بَدَائِعِ فِطْرَتِهِ وَ أَذَى شَيْءٍ مِنْ عَجَائِبِ صُنْعَتِهِ

When what is hidden from you^{-as} is greater and are marvelling what Allah^{-azwj} had Created and what you^{-as} have not seen is mightier, and greater, no writing of a hand can write it, nor can the talk of every tongue describe it. Since Allah^{-azwj} Began His^{-azwj} creation up to end of the world (universe) is less than a part of the beginning of nature, and least of things from the wonders of His^{-azwj} Making!

إِنَّ لِلَّهِ مَلَائِكَةً لَوْ نَشَرَ الْوَاحِدُ جَنَاحَهُ لَمَلَأَ الْأَفَاقَ وَ سَدَّ الْأَمَاقَ وَ إِنَّ لَهُ لِمَلَكًا يَصْنَعُهُ مِنْ تَلْجِ جَمْدٍ وَ يَصْنَعُهُ مِنْ هَسِّ مُتَّقَدٍ لَا حَاجِرَ بَيْنَهُمَا فَلَا النَّارُ
تُذِيبُ الْجَمْدَ وَ لَا التَّلْجُ تُطْفِئُ اللَّهَبَ الْمُتَّقَدَ

For Allah^{-azwj} there are such Angels, if one of them were to spread his wings it would fill up the horizons and block the views, and for Him^{-azwj} there is such an Angel, half of it is frozen ice and half of it is of igniting flame, there being no barrier between the two (halves)! Neither does the fire melt the freeze nor does the ice extinguish the igniting flame!

لِهَذَا الْمَلَكِ ثَلَاثُونَ أَلْفَ رَأْسٍ فِي كُلِّ رَأْسٍ ثَلَاثُونَ أَلْفَ وَجْهِ فِي كُلِّ وَجْهِ ثَلَاثُونَ أَلْفَ فَمٍ فِي كُلِّ فَمٍ ثَلَاثُونَ أَلْفَ لِسَانٍ يَخْرُجُ مِنْ كُلِّ لِسَانٍ ثَلَاثُونَ أَلْفَ لُغَةٍ
تُقَدِّسُ اللَّهُ بِتَقْدِيسَاتِهِ وَ تُسَبِّحُهُ بِتَسْبِيحَاتِهِ وَ تُعْظِمُهُ بِعُظْمَاتِهِ وَ تَذْكُرُ لَطَائِفَ فِطْرَاتِهِ

For this Angel there are thirty thousand heads, in each head there are thirty thousand faces, in each face there are thirty thousand mouths, in each mouth there are thirty thousand tongues. Thirty thousand languages emerge from each tongue sanctifying Allah^{-azwj} with His^{-azwj} Holiness, and glorifying Him^{-azwj} with His^{-azwj} Glorification, and magnifying Him^{-azwj} with His^{-azwj} Magnificence, and mentioning the subtleties of His^{-azwj} Originations!

وَ كَمَ فِي مُلْكِهِ تَعَالَى جَدُّهُ مِنْ أَمْثَالِهِ وَ مَنْ أَعْظَمَ مِنْهُ يَجْتَهُدُونَ فِي التَّسْبِيحِ فَيَقْصُرُونَ وَ يَدْعَبُونَ فِي التَّقْدِيسِ فَيَحْضُرُونَ وَ هَذَا مَا خَلَا شَيْءٌ مِنْ آيَاتِي وَ
جَلَالِي

And how many there are in His^{-azwj} Dominion, Exalted is His^{-azwj} Majestic, there are similar to it and mightier than it. They are striving in the glorification but they are (still) being deficient, and they are being diligent in extolling the Holiness but they are regrettably falling short! And this is nothing compared to My^{-azwj} signs and My^{-azwj} Majesty!

إِنَّ فِي الْبُعُوضَةِ الَّتِي تَسْتَحْفِرُهَا وَ الدَّرَّةِ الَّتِي تَسْتَضَعِرُهَا مِنَ الْعُظْمَةِ لِمَنْ تَدْبِرُهَا مَا فِي أَعْظَمِ الْعَالَمِينَ وَ مِنَ اللَّطَائِفِ لِمَنْ تَفَكَّرَ فِيهَا مَا فِي الْخَلْقِ أَجْمَعِينَ
مَا يَخْلُو صَغِيرٌ وَ لَا كَبِيرٌ مِنْ بَرَهَانٍ عَلَيَّ وَ آيَةٍ فِيَّ

Surely, in the mosquito which you^{-as} deem as insignificant, and the particle which you are belittling are from the magnificent (creations) for the ones who contemplates it, comparable

to the mighty (things) in the worlds, and from the subtleties for the one who ponders in it of what is in the creatures, all of them! Nothing from the small or large is devoid of proof upon Me^{-azwj} and a sign regarding Me^{-azwj}!

عَظُمْتُ عَنْ أَنْ أُوصَفَ وَكَرِهْتُ عَنْ أَنْ أُكَيَّفَ حَارَتِ الْأَلْبَابِ فِي عَظَمَتِي وَكَلَّتِ الْأَلْسُنُ عَنْ تَعْدِيرِ صِفَتِي ذَلِكَ أَيُّ أَنَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِي شَيْءٌ وَأَنَا الْعَلِيُّ الْعَظِيمُ

I^{-azwj} am more Magnificent than to be described, and Greater than to be defined! The minds are confounded regarding My^{-azwj} Grandeur, and the tongues falters from determining My^{-azwj} Attributes! That is because I^{-azwj} am Allah^{-azwj} Who, there isn't anything like Me^{-azwj}, and I^{-azwj} the Exalted, the Magnificent!"

الصحيفة السادسة صحيفة القرية سألت يا أخنوخ عمًا يُقْرَبُكَ مِنَ اللَّهِ ذَلِكَ أَنْ تُؤْمِنَ بِرَبِّكَ مِنْ كُلِّ قَلْبِكَ وَتُبَوِّءَ بِدَنْبِكَ وَبَعْدَ ذَلِكَ تَلْزِمَ رَحْمَةَ الْخَلْقِ وَحُسْنَ الْخُلُقِ وَإِيْتَاَرَ الصِّدْقِ وَأَدَاءَ الْحَقِّ وَالْجُودَ مَعَ الرِّضَا بِمَا يَأْتِيكَ مِنَ الرِّزْقِ

The sixth scroll is the scroll of nearness – “You^{-as} asked, O Akhnoukh^{-as}, about what would draw you^{-as} closer to Allah^{-azwj}! That is, you^{-saww} should believe in your^{-as} Lord^{-azwj} from the whole of your^{-as} heart, and admit your^{-as} sin, and after that you^{-azwj} should necessitate mercy to the creatures and the good manners, and prefer the truthfulness, and fulfil the right, and the generosity along with the satisfaction with what sustenance I^{-azwj} Give you^{-saww}!

وَإِكْتَارِ التَّسْبِيحِ بِالْعَشَائِيا وَالْأَسْحَارِ وَأَطْرَافِ اللَّيْلِ وَالنَّهَارِ وَمُجَانِبَةِ الْأَوْرَارِ وَالتَّوْبَةِ مِنْ جَمِيعِ الْأَصَارِ وَإِقَامَةِ الصَّلَوَاتِ وَإِيْتَاءِ الرِّكَوَاتِ وَالرِّفْقِ بِالْأَيَامِي وَالْأَيْتَامِ وَالْإِحْسَانِ إِلَى جَمِيعِ الْخَلَائِقِ وَالْأَنْتَامِ وَأَنْ تَجَارَ إِلَى اللَّهِ بِتَدَلُّلٍ وَحُشُوعٍ وَتَضَرُّعٍ

And frequent the glorification in the evening and the pre-dawn, and ends of the night and the day, and avoid the sins, and the repenting from entirety of the limbs, and establish the Salat, and give the Zakat, and be kindness with children and the orphans, and the favours to entirety of the creatures and the animals, and if you^{-as} shelter to Allah^{-azwj} He^{-azwj} will Shade, and fearfulness, and beseeching!

وَ تَقُولُ بِاللِّسَانِ النَّاطِقِ عَنِ الْإِيمَانِ الصَّادِقِ اللَّهُمَّ أَنْتَ الرَّبُّ الْقَوِيُّ الْكَرِيمُ الْجَلِيلُ الْعَظِيمُ عَلَوْتُ وَدَنَوْتُ وَ تَأَيْتُ وَ قَرِبْتُ لَمْ يَخُلْ مِنْكَ مَكَانٌ وَ لَمْ يُقَاوِمَكَ سُلْطَانٌ جَلَلْتَ عَنِ التَّحْدِيدِ وَكَرِهْتَ عَنِ الْمِثْلِ وَ التَّدْبِيدِ بِكَ التَّجَاهُ مِنْكَ وَ إِلَيْكَ الْمَهْرَبُ عَنكَ

And you^{-as} should say with the speaking tongue from the sincere Eman: ‘O Allah^{-azwj}! You^{-azwj} are the Lord^{-azwj}, the Strong, the Benevolent, the Majestic, the Magnificent! You^{-azwj} are Exalted, and Near, and Distant, and Close! There is no place empty from You^{-azwj}, and no authority can resist You^{-azwj}! You^{-azwj} are too Majestic from the limitations, and too Great from the resemblance and the rival to You^{-azwj}! The salvation is from You^{-azwj} and to You^{-azwj} is the fleeing from You^{-azwj}!

إِيَّاكَ نَسْأَلُ إِلَهْنَا أَنْ تُكَيِّفَنَا بِرَحْمَتِكَ وَ تُشْمِلَنَا بِرَأْفَتِكَ وَ تَجْعَلَ أَمْوَالَنَا فِي دَوِي السَّمَاخَةِ وَ الْفُضْلِ وَ سُلْطَانَنَا فِي دَوِي الرِّشَادِ وَ الْعَدْلِ وَ لَا تُخَوِّجْنَا إِلَّا إِلَيْكَ فَقَدْ أَتَكَلْنَا اللَّهُمَّ عَلَيْكَ إِلَيْكَ

It is You^{-azwj} we ask, our God^{-azwj}! Suffice us with Your^{-azwj} Mercy and Include in Your^{-azwj} Kindness, and Make our wealth to be with the people of tolerance and the merit, and our

authority with the people of rightful guidance and the justice, and do not Make us to be needy except to You^{-azwj}, for we are relying upon You^{-azwj}, O Allah^{-azwj}! We flee to You^{-azwj}.

تَبَرُّاً مِنَ الْحَوْلِ وَالْإِحْتِيَالِ وَ نُوحِجَهُ عَنَّا الرَّغْبَةَ وَالسُّؤَالَ فَأَجِبْنَا اللَّهُمَّ إِلَى مَا نَدْعُو وَ حَقِّقْ فِي فَضْلِكَ وَ كَرَمِكَ مَا نَأْتُلُ وَ نَرْجُو وَ آمِنًا مِنْ مُوبِقَاتِ
أَعْمَالِنَا وَ مُحِطَاتِ أَفْعَالِنَا بِرَحْمَتِكَ يَا إِلَهَ الْعَالَمِينَ

We disassociate from the might and the cunningness, and we direct the reins of desires and the requests, so Answer us, O Allah^{-azwj}, to what we are supplicating, and in Your^{-azwj} Grace and Your^{-azwj} Benevolence we realise what we are wishing and hoping for, and safety from our destructive works, and nullification of our deeds, by Your^{-azwj} Mercy, O God^{-azwj} of the worlds!

يَا أَحْنُوهُ مَا أَعْظَمَ مَا يَدَّخِرُ فَاعِلُ ذَلِكَ مِنَ الثَّوَابِ وَ مَا أَثْقَلَ هَذِهِ الْكَلِمَاتِ فِي الْمِيزَانِ يَوْمَ الْحِسَابِ فَأَنْبِئِ النَّاسَ بِمَا مَوْلِ رَحْمَتِي الْوَاسِعَةِ وَ خَشْيَتِي سَخِطَتِي
الصَّافِقَةِ وَ ذَكِّرْهُمْ آلائِي وَ احْضُرْهُمْ عَلَى دُعَائِي فَحَقِّقْ عَلَيَّ إِجَابَتَهُ الدَّاعِينَ وَ نَصْرَ الْمُؤْمِنِينَ وَ أَنَا ذُو الطَّوْلِ الْعَظِيمِ

O Akhnoukh! How mighty is the Reward what is stored for the one who does that, and how heavy will these phrases be in the scale of Reckoning on the Day of Qiyamah! So, inform the people to be hoping for My^{-azwj} vast Mercy, and fearing My^{-azwj} Overwhelming Wrath, and remind them of My^{-azwj} Favours, and urge them to supplicate to Me^{-azwj}! There is a right upon Me^{-azwj} to Answer the supplicaters and Help the believers, and I^{-azwj} am with the Mighty bounties!"

الصحيفة السابعة صحيفة الجبابة يَا أَحْنُوهُ كَمْ مِنْ جَبْرَوْتِ جَبَّارٍ فَصَمَتْهَا وَ كَمْ مِنْ قَوِيٍّ ظَنَّ أَلَّا مُغَالِبَ لَهُ فَتَجَرَّ وَ عَنَا وَ تَمَرَّدَ وَ طَعَا أَرِيثُهُ فُذِرْتِي وَ
أَذَقْتُهُ وَ بَالَ سَطَوِي وَ أَوْرَدْتُهُ حِيَاضَ الْمَنِيَّةِ فَشَرِبَ كَأْسَهَا وَ ذَاقَ بَأْسَهَا

The seventh scroll, the scroll of tyrants – “O Akhnoukh! How many a forceful tyrant I^{-azwj} have Broken, and how many a strong one thought that I^{-azwj} will not Overcome him, so he became tyrannous, and arrogant, and defiant, and rebellious! I^{-azwj} Showed him My^{-azwj} Power and Made him taste the misfortune of My^{-azwj} Wrath, and Returned him to the fountain of death. He drank its cup and tasted its severity!

وَ حَطَّطْتُهُ مِنْ عَالِي حُصُونِهِ وَ وَثِيقِ قَلَاعِهِ وَ أَخْرَجْتُهُ مِنْ عَامِرِ دُورِهِ وَ مَوْنِقِ رَبَاعِهِ إِلَى الْقُبُورِ الْمَلْحُودَةِ وَ الْحُفْرَةِ الْمَحْدُودَةِ فَاضْطَجَعَ فِيهَا وَجِيداً وَ سَالَ
مِنْهُ فِيهَا صَدِيداً وَ أَطْعَمَ حَرِيثَاتٍ وَ دُوداً وَ صَارَ مِنْ مَالِهِ وَ جُمُوعِهِ بَعِيداً وَ فِي مَلَاقَاتِ الْمُحَاسَبَةِ فَرِيداً لَمْ يَنْفَعَهُ مَا عَدَدَ وَ لَمْ يَخْلُدْهُ مَا خَلَدَ وَ لَمْ يَتَّبِعْهُ إِلَّا
تَبَعَاتُ الْحِسَابِ وَ لَمْ يَصْحَبْهُ مِنْ أَحْوَالِ دُنْيَاهُ إِلَّا مُوجِبَاتُ الثَّوَابِ أَوْ الْعَذَابِ

I^{-azwj} Dropped him from his exalted fortress and his secure castle, and I^{-azwj} Extracted him from his prosperous home and his beautiful dwelling to the entombed graves and the dug out pits. He lied down in it alone, and the pus flowed from him, and was eaten by worms and insects, and he became distant from his wealth and his collections, and individual in the Reckoning! It did not benefit him what he had counted and it did not last eternally what he had considered eternal, and nothing followed him except the followed good deeds, and nothing accompanied him from situations of his world except obligated Rewards of Punishments!

لَمْ أَوْرَثْتُ مَا حَازَ مِنَ الْبَاطِلِ وَ جَمَعَ وَ صَدَّ عَنِ الْحَقِّ مَنْ لَمْ يَشْكُرْهُ عَلَى مَا صَنَعَ وَ لَا دَعَا لَهُ وَ لَا نَفَعَ شَقِيٍّ ذَاكَ بِجَمْعِهِ وَ فَازَ هَذَا الْوَارِثُ بِنَفْعِهِ

Then he inherited what he had acquired from the falsities and had gathered, and hindered from the truth one who did not thank him upon what he had done, nor supplicated for him, nor did that wretch benefit from his collection, and the inheritor succeeded with his benefit!

قَدْ رَأَى الْعَابِرُ عَاقِبَةَ مَنْ مَضَى فَلَا يَزِيدُغَ وَأَبْصَرَ الْبَاقِيَ مَصِيرَ مَنْ انْقَضَى فَلَا يَنْزِجُرُ وَلَا يَنْفَعُ مَا لَهُمْ أَعْيُنٌ فُتْبِصِرَ أَوْ قُلُوبٌ فَتَتَفَكَّرَ أَوْ عُقُولٌ فَتَدَبَّرَ

The successor saw the consequence of the one in the past, but he did not take heed and remaining one saw the fate of the one who had expired but he was not deterred nor suppressed. Are there no eyes for them to see, or hearts to ponder, or intellects to ponder with?

كَذَّبُوا بِي فَصَدَقْتُهُمْ سَخَطِي وَ نَامُوا عَنْ حَقِّي فَنَبَّهْتُهُمْ عُثُوبِي أَدِّ إِلَيْهِمْ رِسَالِي وَ عَرَفْتُهُمْ نَصِيحِي وَ أَكَّدَ عَلَيْهِمْ حُجَّتِي وَ أَمَّحَجَ لَهُمْ حَدَّ حُجَّتِي

They belied Me^{-azwj} so My^{-azwj} Wrath became true for them, and they slept from (ignored) My^{-azwj} rights, so My^{-azwj} Punishment alerted me! Deliver My^{-azwj} Message and introduce them to My^{-azwj} Advice, and emphasise My^{-azwj} Argument upon them, and pave for them the limits of My^{-azwj} Path.

ثُمَّ كَلَّمَهُمْ إِلَى مُحَاسَبَتِي فَوَعِزَّتِي لَا يَتَعَدَّانِي ظَلَمٌ وَلَا يَخْفِقُ عِنْدِي مَظْلُومٌ وَ سَأَقْتَصُّ لِلْكَالِ مِنَ الْكُلِّ وَ أَنَا الْحَكِيمُ الْعَدْلُ

Then leave them to My^{-azwj} Reckoning! By My^{-azwj} Might! Neither will any unjust one escape Me^{-azwj} nor is they oppressed one hidden in My^{-azwj} Presence, and I^{-azwj} shall Retaliate from all, and I^{-azwj} am the Wise, the Just!”

الصحيفة الثامنة صحيفة الحول ذَلَّ مَنْ ادَّعَى الْحَوْلَ وَ الْقُوَّةَ مِنْ دُونِي وَ زَعَمَ أَنَّهُ يَقْدِرُ عَلَى مَا يَرِيدُ لَوْ كَانَ دَعْوَاهُ حَقًّا وَ قَوْلُهُ صِدْقًا لَتَسَاوَتْ الْأَقْدَامُ وَ تَعَادَلَتْ فِي جَمِيعِ الْأُمُورِ الْأَنَامُ فَإِنَّ الْكُلَّ يَطْلُبُ مِنَ الْخَيْرِ الْعَاقِبَةَ وَ يَتْرُكُ مِنَ السَّعَادَةِ الْيَهَابَةَ

The eighth scroll, the scroll of Might – “Humiliated is the one who claims the might and the strength from besides Me^{-azwj}, and alleges that he is able upon what is more! If his claim was true and his word was true, the feet would have been the same and the people would have been equal in entirety of the affairs, for there is a peak for all what is sought from the goodness, and the ultimate of what they want from the happiness!

فَلَوْ كَانَتْ تَصَاريفُ الْأُمُورِ وَ مَوَاقِعُ الْمَقْدُورِ عَلَى مَا يَرُومُونَ وَ مُوَكَّلًا مِنْ قُوَاهُمْ وَ اسْتِطَاعَاتِهِمْ إِلَى مَا يَقْدِرُونَ وَ الْجَمَاعَةُ تَطْلُبُ نَهَابَةَ الْخَيْرِ وَ تَتَجَنَّبُ أَدْنَى مَوَاقِعِ الضَّرِّ لَمَّا رُئِيَ فَقِيرٌ وَ لَا مَسْكِينٌ ضَرِيرٌ وَ لَمَّا اخْتِجَ أَحَدٌ إِلَى أَحَدٍ وَ لَا افْتَقَرَتْ يَدٌ إِلَى يَدٍ وَ أَنْتَ الْآنَ تَرَى السَّيِّدَ وَ الْمُسَوَّدَ وَ الْمَجْدُودَ وَ الْمَجْدُودَ وَ الْعَيْيَّ الْحُجْلَ وَ الْفَقِيرَ الْمُدْقِعَ

If the changes of affairs and the occurrence of destiny were based upon what they want, and dependent upon their strengths and their capabilities to what they are able upon, and the community sought the ultimate good and shunned the least occurrence of harm, no one would have been sees as poor, nor needy destitute, and no one would have needed anyone nor would a hand be poor to a hand, and now you^{-as} are seeing the chief and the servant, and the cut off and the favoured, and the rich one ashamed, and the poor as miserable!

ذَلِكَ أَيُّهَا الْإِنْسَانُ دَلِيلٌ عَلَى أَنَّ الْأَمْرَ لِعَٰبِرِكَ وَ مَوْكُولٌ إِلَىٰ سِوَاكَ وَ أَنَّكَ مَمْهُورٌ مُدَبَّرٌ وَ لِمَا يُرَادُ مِنْكَ مُقَدَّرٌ وَ مُيسَّرٌ لِأَنَّكَ تُرِيدُ الْأَمْرَ الْيَسِيرَ بِالتَّعَبِ الْكَثِيرِ فَيَمْنَعُ عَلَيْكَ وَ يَتَأَيُّ وَ تَعْفُلُ عَنِ الْأَمْرِ الْكَبِيرِ وَ يُسَهِّلُ لَكَ مِنْ غَيْرِ تَعَبٍ

That, O you human being, is evidence upon that the Command is for someone else, and is dependent upon other than you, and you are the coerced, managed, and what is wanted from you is Pre-determined and Facilitated, because you want the small matter with a lot of fatigue, but it is prevented upon you and refused, while you are heedless from the great matter and it has been Eased for you from without fatigue!

اعْرِفْ أَيُّهَا الْعَبْدُ بِالْعَجْزِ يُصْنَعُ لَكَ وَ لَا تَدْعِ الْحَوْلَ وَ الْقُوَّةَ فَتَهْلِكَ وَ اعْلَمْ أَنَّكَ الضَّعِيفُ وَ أَنِّي الْقَوِيُّ

Acknowledge, O you servant, of the incapability, and it will be Done for you and do not claim the might and the strength, for you will be destroyed, and know that you are the weak and I^{-azwj} am the Strong!"

الصحيفة التاسعة صحيفة الانتقال إلهي أنت تعرف حاجتي و تعلم فائتي و أنت عالم الغيوب و كاشف الكروب تعلم الكائنات قبل وقوعها و تحيط بالأشياء قبل وقوعها و أنت عني عن العالمين و هم فقراء إليك

The ninth scroll, the scroll of transfer – ‘My God^{-azwj}! You^{-azwj} Know my need and You^{-azwj} Know of my destitution, and You^{-azwj} are a Knower of the unseen and the Remover of distress! You^{-azwj} Know occurrences before they occur, and Encompass the things before their occur, and You^{-azwj} are Needless of the worlds, and they are poor to You^{-azwj}!

أَمَرْتَنِي فَعَصَيْتُ وَ هَيَّبْتَنِي فَأَتَيْتُ وَ بَصَّرْتَنِي فَعَمَيْتُ وَ أَسْعَدْتَنِي فَشَقِيتُ

You^{-azwj} Commanded me but I disobeyed, and You^{-azwj} Prohibited me but I committed, and You^{-azwj} Enlightened me but I (acted) blind, and You^{-azwj} Made me fortunate but I was wretched!

تَعْرِفْ ذُنُوبِي فَلَا سِتْرَ دُونَكَ فَلَا تَفْضُخْنِي بِهَا فِي الدُّنْيَا وَ لَا فِي الْآخِرَةِ وَ لَا فِي الْمَحْشَرِ وَ فِي عَرْصَةِ السَّاهِرَةِ

You^{-azwj} Know my sins so there is no cover apart from You^{-azwj}. Do not Expose me with it in the world nor in the world, nor in the gathering nor in the plains of Resurrection!

اللَّهُمَّ فَكَمَا سَتَرْتَهَا عَلَيَّ فَاعْفُرْ لِي وَ كَمَا لَمْ تُظْهِرْهَا عَلَيَّ فَحُطِّهَا عَلَيَّ وَ قِنِي مُنَاقَشَةَ الْحِسَابِ وَ مُكَابِدَةَ الْعَذَابِ وَ يَسِّرْ الْخَيْرَ لِي فِي عَاجِلِي وَ آجِلِي وَ حَيَاتِي وَ مَمَاتِي وَ اقْضِ حَاجَاتِي الَّتِي أَنْتَ عَالِمٌ بِهَا مِنِّي وَ اصْرِفْ شَرَّ جَمِيعِ مَا خَلَقْتَ عَلَيَّ وَ وَفِّقْنِي مِنْ مَنَافِعِ الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! Just as You^{-azwj} have Concealed upon me, Forgive for me, and just as You^{-azwj} did not Reveal upon me, Drop it from me and Save me from the scrutiny of the Reckoning and the hardship of Punishment, and Ease the good for me in my current and my future, and my life and my death, and Fulfil my needs which You^{-azwj} are more Knowing with it than me, and Turn away from me evil of all what You^{-azwj} have Created, and Harmonise me to benefits of the world and the Hereafter!

لِمَا تَعْلَمُ فِيهِ صَلَاحِي وَ تَعْرِفُ فِيهِ فَالَاحِي وَ أَنَا عَنْهُ غَافِلٌ وَ بِوَجْهِهِ اسْتِجْلَابِهِ جَاهِلٌ فَقَدْ بَسَطْتُ يَدِي بِالِاتِّهَالِ إِلَيْكَ وَ وَقَفْتُ بِدَلِّ الْمُدْنِيِّينَ وَ
خُشُوعِ الرَّاغِبِينَ وَ تَضَرُّعِ الْمُحْتَاجِينَ بَيْنَ يَدَيْكَ

Due to what You^{-azwj} Know my betterment in it, and You^{-azwj} Know my success in it, and I am unaware and heedless from it and ignorant of the aspects of betterment, so I am extending my hands with the pleading to You^{-azwj}, and I am standing with humility of the sinners, fearful of the desiring ones, and beseeching of the needy ones in front of You^{-azwj}!

وَ أَنْتَ أَنْتَ أَهْلُ الْإِجَابَةِ وَ إِنْ كُنْتُ أَنَا أَهْلًا لِلْحَبِيبَةِ فَأَنْتَ وَ لِئِ السَّعَافِ وَ الْإِطْلَابِ وَ إِنْ كُنْتُ أَنَا الْمُسْتَحَقُّ لِعَظِيمِ الْعَذَابِ

And You^{-azwj}, You^{-azwj} are rightful of the Response and even though I am deserving of the disappointment. You^{-azwj} are Guardian of the Granting and the requests, and even though I am deserving of mighty Punishment!

فَأَنْتَ مَوْضِعُ الرَّغْبَةِ وَ مُنْتَهَى السُّؤْلِ وَ الطَّلِبَةِ وَ أَنَا لَا أَهْتَدِي إِلَّا إِلَيْكَ وَ لَا أَعْوَلُ إِلَّا عَلَيْكَ وَ لَا أَرْجُو إِلَّا ثَوَابَكَ وَ لَا أَخَافُ إِلَّا
عَذَابَكَ وَ لَا أَحْشَى إِلَّا عِقَابَكَ

You^{-azwj} are the Place of desires, and the Ultimate point of the requests, and the seeking while I am not guided except through You^{-azwj}, nor do I rely except upon You^{-azwj}, nor do I knock except on Your^{-azwj} Door, nor do I hope except for Your^{-azwj} Rewards, nor do I fear except Justice, nor do I dread except Your^{-azwj} Retribution!

فَرَدِّي اللَّهُمَّ هِدَايَةً إِلَيْكَ وَ بَسِّرْ لِي مَا عَوَّلْتُ فِيهِ وَ افْتَحْ لِي بَابَكَ وَ أَجْزِلْ لِي مِنْ رَحْمَتِكَ ثَوَابَكَ وَ آمِنِّي بِمَا اسْتَحَقَّهُ بِذُنُوبِي مِنْ عَذَابِكَ وَ أَلِيمِ عِقَابِكَ
إِنَّكَ أَنْتَ الرَّؤُوفُ الرَّحِيمُ

Increase for me, O Allah^{-azwj}, Guidance to You^{-azwj}, and Ease for me what I have relied upon You^{-azwj} in, and Open Your^{-azwj} Door for me, and Make Your^{-azwj} Rewards plentiful for me from Your^{-azwj} Mercy, and Secure me from the Punishment what I deserve due to my sins and the pain of Your^{-azwj} Retribution, surely You^{-azwj} are the Kind, the Merciful!

الصحيفة العاشرة و هي صحيفة التوكل من توكل على الله كفاه و من استنعاه رعاه و من قرع بابه افتتح و من سأله أنجح و من كان الله معه لم يفدر
الناس له على ضرر و من أتى الأمر متبرئاً من حوله و قوته استكثر الخير و أمن من توابع الشر

The tenth scroll, and it is the scroll of reliance – “One who relies upon Allah^{-azwj}, He^{-azwj} would Suffice him; and one who seeks His^{-azwj} Care, He^{-azwj} will Take care of him; and one who knocks His^{-azwj} Door, He^{-azwj} would Open it; and one who asks Him^{-azwj} will succeed; and the one (in whose support) Allah^{-azwj}, the people will not be able upon harming him; and one who comes to a matter disavowing from his own might and his own strength will attain abundant good and will be safe from the evil pursuing him!

وَ مَنْ تَابَ تَبَّ عَلَيْهِ وَ مَنْ أَنَابَ غُفِرَ لَهُ وَ الْأَعْمَالُ بِالْمُؤَافَاةِ وَ الْإِسْتِذْرَاكِ قَبْلَ الْقُوتِ وَ الْوَفَاةِ وَ لَنْ يَضِيْعَ فِعْلُ أَحَدٍ مِنْ صَحِيفَتِهِ وَ لَا يُتَوَقَّى بَلْ يُجَاسَبُ
عَلَى الْقَطْمِيرِ وَ يُجَازَى

And one who repents, He^{-azwj} will Turn to him; and one who is penitent, He^{-azwj} will Forgive (sins) for him, and deeds are judged by their completion, and there is a chance to make

amends before it is too late and before death. No one's good deeds (with faith) will be lost from their record; they will not be neglected but will be accounted for even to the smallest measure, and they will be Recompensed!

فَو رَبِّ السَّمَاءِ الَّتِي يُصَوِّتُ بِهَا النُّجُومَ مِنَ اللَّيْلِ وَالنَّهَارِ وَ لَنَسْتَوِينَّ يَوْمَ الْقِيَامَةِ فِي الْمَدَائِنِ الْأَقْدَامِ وَ لِيَجَازِيَنَّ كُلُّ امْرِئٍ عَلَى مَا اعْتَرَفَ مِنْ حَسَنَاتٍ وَ آثَامٍ عِنْدَ مَنْ لَا يَخْفَى عَلَيْهِ الصَّمَائِرُ وَ لَا يَغِيبُ عَنْهُ السَّرَائِرُ وَ لَا يَتَعَاظَمُهُ شَيْءٌ لِكِبْرِهِ وَ لَا يَنْكَبُ شَيْءٌ لِحِقَارَتِهِ وَ صَعْرَهُ وَ لَا يَتَّكِبُهُ الْإِحْصَاءُ وَ لَا يَذْهَبُ عَلَيْهِ الْجَزَاءُ

By the Lord of the sky! Retribution will be Taken from the generations for the amassing, and they will be of the same standing on the Day of Qiyamah for the Judgment, and every person will be Recompensed based upon what he has acknowledged of the good deeds and sins in the Presence of the One^{-azwj} the conscience(s) are not hidden unto Him^{-azwj} nor are the secrets hidden from Him^{-azwj}, nor is anything too big for His^{-azwj} Greatness, nor is anything hidden unto Him^{-azwj} due to its insignificance and its smallness, and the enumerating does not toil Him^{-azwj} nor does the Recompensing upon it escape Him^{-azwj}!

ذَلِكُمْ اللَّهُ رَبُّ الْعَالَمِينَ فَذَرَّ كُلَّ شَيْءٍ وَ قَضَاهُ وَ عَدَّهُ وَ أَحْصَاهُ فَلَا يَخْفَى عَلَيْهِ خَافِيَةٌ إِلَّا رَحْمَتُهُ ثُمَّ الْعَمَلِ الصَّالِحِ

That is Allah^{-azwj}, Lord^{-azwj} of the worlds! He^{-azwj} Determined every thing and Decreed it, and Counted it, and Enumerated it, so no hidden matter is hidden unto Him^{-azwj} except His^{-azwj} Mercy, then (strive for) the righteous deeds!”

الصحيفة الحادية عشر لا غنى لمن استغنى عني و لا فقر بمن افتقر إلي و لا يضيع عمل أحد عندي من خير و شر فأما الخير فأنا أجزي و غداً غير مكذوب و أما الشر فإلي إن شئت عقوبت و إن شئت عاقبت و أنا الغفور الرحيم

The eleventh scroll – “There is no richness for the one who considers himself needless of Me^{-azwj}, nor is there any poverty with the one who is poor (needy) to Me^{-azwj}, nor will the work of anyone be wasted in My^{-azwj} Presence, from good and evil! As for the good, I^{-azwj} shall Fulfil a Promise without belying, and as for the evil, it is up to Me^{-azwj}. If I^{-azwj} so Desire I^{-azwj} will Pardon, and if I^{-azwj} so Desire I^{-azwj} will Punish, and I^{-azwj} am the Forgive, the Merciful!”

الصحيفة الثانية عشر صحيفة البعث يا أيها الناس إن كنتم في مرتبة من البعث فتتفكروا أن الذي أوجدكم عن عدم و خلقكم من غير قدم و خلقكم في الأرحام نطفاً و مضغاً ثم صوركم و أخرجكم من بطون أمهاتكم ضعفاء

The twelfth scroll, the scroll of Resurrection – “O you people! If you are suspicious of the Resurrection, think that the One Who Brought You^{-azwj} into existence from non-existence, and Created you from without precedent, and Created you in the wombs as a seed and lump of flesh, then Fashioned you, and Extracted you from bellies of your mothers as weak!

فَقَوَّأَكُمْ وَ أَقْدَرَكُمْ وَ غَيَّرَكُمْ مِنْ حَالٍ إِلَى حَالٍ وَ صَبَّرَكُمْ فِي كُلِّ الْأُمُورِ ذَوِي زَوَالٍ وَ انْتَقَالَ قَادِرٌ عَلَى أَنْ يُعِيدَكُمْ كَمَا بَدَأَكُمْ وَ يُبْعَثُكُمْ كَمَا خَلَقَكُمْ وَ ذَلِكُمْ فِي عُقُولِ النَّاسِ أَهْوَى وَ أَقْرَبُ

He^{-azwj} Strengthened you and Enabled you, and Changed you from a state to a state, and Made you become with decline in every matter and transfer. He^{-azwj} is Able upon Repeating you just

as He^{-azwj} had Initiated you, and He^{-azwj} will Resurrect you just as He^{-azwj} had Created, and in intellects of the people that is easier and closer!

فَأَمَّا اللَّهُ فَلَا يَتَعَاظَمُهُ كَبِيرٌ لِكِبْرِهِ وَ لَا يَتَعَذَّرُ عَلَيْهِ صَغِيرٌ لِصِغَرِهِ وَ كُلُّ الْأُمُورِ بِيَدِهِ هَيِّئًا لَا يَتَصَبَّبُ فِيهَا وَ لَا يَتَعَبُّ وَ لَا يَعْيَا وَ لَا يَلْغَبُ إِذَا أَمُرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ذَلِكَ اللَّهُ خَالِقُ الْخَلْقِ أَجْمَعِينَ

As for Allah^{-azwj}, nothing is too great for His^{-azwj} Greatness, nor is anything small difficult due to its smallness, and all affairs are easy in His^{-azwj} Hand (control)! Neither does He^{-azwj} Toil regarding it, nor get Tired, nor Exhausted, nor overcome! But rather whenever He^{-azwj} Wants something, He^{-azwj} Says to it: “Be!” So it comes into being. That is Allah^{-azwj}, Creator of the whole creation!

الصحيفة الثالثة عشر صحيفة سهم الجبابة يَا أَخْنُوخَ قَدْ أَهْمَلِ النَّاسُ عِبَادَتِي فَأَضْرِبُوا عَنِّي طَاعَتِي وَ أَصْرُوا عَلَى الْعَصِيانِ وَ أَهْمَكُوا فِي الطُّغْيَانِ وَ آثَرُوا طَاعَةَ الشَّيْطَانِ وَ هَمَّالِكُوا فِي الْبُعْيِ وَ الْعُدْوَانِ

The thirteenth scroll, the scroll of the tyrant's arrow – “O Akhnoukh^{-as}! People have neglected worshipping Me^{-azwj}, abandoned obedience to Me^{-azwj}, persisted in disobedience, indulged in tyranny, preferred the obedience of Satan^{-la}, and plunged into rebellion and aggression!

كَأَنَّهُمْ لَمْ يَرَوْا مَصَارِعَ الطُّغْيَانِ قَبْلَهُمْ وَ لَمْ يَنْظُرُوا إِلَى دِيَارِهِمْ الْخَاوِيَةِ وَ خُدُورِهِمْ وَ خُلُوفِ فُصُورِهِمْ الْمُشْتَدَّةِ وَ اتَّضَاعِ أَسْمَائِهِمْ الْعَالِيَةِ لَمْ تَدْفَعْ عَنْهُمْ سَخَطِي لَمَّا حَلَّتْ مُوثِقُ الْقِلَاعِ وَ مُوثِقُ الرِّبَاعِ وَ لَمْ يُجْرِهِمُ الْجُنُودُ الْمُجَنَّدَةُ وَ الْعَدَدُ الْمُعَدَّدَةُ وَ الْأَمْوَالُ الْجَمَّةُ وَ الْمَمَالِكُ الْعَظِيمَةُ

It is as if they have not seen the tyrants before them having been knocked down, and they are not looking at their desolate dwellings and their rooms, and their empty magnificent palaces, and the dropping of their exalted names. My^{-azwj} Wrath could not be repelled from them when it was released, nor their fortified strongholds, and the beautiful estates, and the conscripted army, and their countless numbers, and the amassed wealth, and the magnificent kingdoms!

بَلْ تَضَعَضُوا لِوَاقِعِ النَّقْمَةِ إِذْ لَمْ يَشْكُرُوا سَابِغَ النِّعْمَةِ وَ تَزَعَزَعُوا لِجُلُولِ السَّخَطِ لَمَّا تَنَاسَوْا حَقِّي عَلَيْهِمْ عِنْدَ الْمُهْلَةِ فَبَادُوا وَ هَلَكُوا وَ طَرِيقَ الْخِزْيِ فِي الدُّنْيَا وَ الْآخِرَةِ سَلَكُوا حَتَّى كَانَتْ قَرِيبًا مَصَارِعَ سَهْمِ الْجَبَّارِ وَ أَصْحَابِهِ

But, they crumbled at the befalling Retribution when they did not thank for the abundant bounties, and they trembled at the approach of the Wrath, when they forgot My^{-azwj} right upon them at the respiting. So, they perished and were destroyed and they travelled the path of disgrace in the world and the Hereafter until it was as if they did not see the imminent knock down by the arrow of the tyrant and his companions!

الْجَبَابِرَةُ لَمَّا أَصْرُوا عَلَى الْكُفْرِ وَ الْجُنُودِ وَ اسْتَمَرُّوا عَلَى الْبُعْيِ وَ الْعُدْوَانِ وَ اسْتَعْبَدُوا عِبَادِي وَ خَرَّبُوا بِلَادِي وَ اسْتَحَقَرُّوا الْخَلْقَ وَ عَمَطُوا الْحَقَّ وَ أَخْيَرُوا سُنْنَ الْأَشْرَارِ وَ عَطَلُوا سُنْنَ الْأَخْيَارِ وَ وَضَعُوا الْمُكُوسَ وَ أَزْهَقُوا النَّفُوسَ وَ تَرَكُوا مَا كَانَ عَلَيْهِمْ فَرْضًا وَ رَكَّضُوا فِي الْبَابِلِ رَكْضًا وَ سَفَكُوا الدِّمَاءَ حَتَّى أَبْكُوا بِأَفْعَالِهِمُ الْأَرْضَ وَ السَّمَاءَ

The tyrants, when they persisted upon the Kufr and the rejection, and they were perpetually upon the rebellion and the obstinacy, and they enslaved My^{-azwj} servants, and they ruined My^{-azwj} Land, and they demeaned the creatures, and they disdained the truth, and they

revived the conducts of the evil people, and they suspended the conducts of the good people, and they placed the burdens, and they vanished the souls, and they neglected whatever was imposed upon them, and they sprinted into the falsehood, and they shed the bloods until the earth and the sky cried at their actions!

مُفْتَحِرِينَ مُغْتَرِبِينَ بِأَجْسَامِهِمُ الْعِظَامَ وَ جُنْتِهِمُ الْكِبَارَ وَ فُؤُوهِمُ الشَّدِيدَةَ وَ أَمْوَالِهِمُ الْعَنِيدَةَ وَ لَمَّا انْقَضَتْ أَيَّامُهُمْ وَ تَمَّتْ آثَامُهُمْ أَجْهَشَتِ الْبِغَاغُ وَ بَكَتِ الرِّوَابِي وَ التَّلَاحُ بِمَنْ فِيهَا مِنْ أَصْنَافِ الْحَيَوَانِ إِلَى الْحَتَّانِ الْمَنَانِ

Proud and deluded by their robust bodies, their towering frames, their mighty strength, and their abundant wealth. When their days came to an end and their sins reached their peak, the lands wailed, the plains wept, and the mountains and valleys mourned for those within them, of various kinds of creatures, to the Affectionate, the Bestower!

فَرِحْنَا تَضَرُّعُهُمْ وَ اسْتَجَبْنَا دَعْوَهُمْ وَ انْتَصَرْنَا لِلْمُؤْمِنِينَ مِمَّنِ اسْتَضَعُّهُمْ فَجَعَلْنَا لَهُمْ أَرْبَاباً لِمَنْ كَانَ اسْتَعْبَدَهُمْ وَ أَمْرَاءَ عَلَى مَنْ اسْتَرَدَّهُمْ وَ أَلْقَيْنَا بَيْنَ الْجَبَابِرَةِ الْبَأْسَ وَ أَرْحَنَّا مِنْهُمْ جَمَاعَةَ النَّاسِ

So, We^{-azwj} Mercied their beseeching and We^{-azwj} Answered their supplication, and We^{-azwj} Granted victory to the Momineen from the ones who had weakened, so We^{-azwj} Made them lords (leaders) for the ones who had enslaved them, and as governors upon the ones who had debased them, and We^{-azwj} Cast the despair between the tyrants, and Rested a group of people from them!

فَتَحَارَبَ الْجَبَابِرَةُ وَ تَحَارَبُوا وَ تَكَادُوا حَتَّى أَهْلَكُوا بَعْضُهُمْ بَعْضاً وَ قَتَلُوا نَفْسَهُمْ بِأَيْدِيهِمْ وَ قَطَعُوا أَيْدِيَهُمْ بِسُيُوفِهِمْ وَ إِنْ كَانَ أَقْوَاهُمْ وَ أَعْتَاهُمْ وَ أَكْثَرُهُمْ قَامَةً وَ أَشَدَّهُمْ بَسْطَةً سَهْمٌ قَيْصَرَ عَلَيْهِمْ

So, the tyrants fought each other, aligned themselves in factions, clashed, and struggled against one another until they destroyed each other. They killed themselves with their own hands and cut down their own bodies with their own swords. Even the strongest, most defiant, and tallest among them was struck down by Caesar's arrow.

وَ بَقِيَ بَعْدَهُمْ قَرِيحاً جَرِيحاً لَا يَسُوعُ شَرَاباً وَ لَا طَعَاماً وَ لَا يَجِدُ قَرَاراً وَ لَا يَلْتَذُّ مَنَاماً مِنَ الَّذِي أَصَابَهُ فِي حُرُوبِ سَائِرِ الْجَبَابِرَةِ مِنْ ضَرْبِ السُّيُوفِ وَ طَعْنِ الرِّمَاحِ وَ شُدْحِ الْجُنَادِلِ وَ وَقَعَ السَّهَامُ فَبَعَلَ بِنَفْسِهِ وَ مَهَّدَ بِيَدِهِ مَوْضِعَ رَمْسِهِ وَ أَخْتَى عَلَى سَيْفِهِ وَ لَقِيَ حَتْفَهُ بِكَفِّهِ وَ كَانَ آخِرُهُمْ مَوْتاً وَ عَقِيْبُهُمْ قُوْتاً وَ وَرَثَ الْمُسْتَضْعَفُونَ أَمْوَالَهُمْ وَ دِيَارَهُمْ وَ وَطَنُوا أَعْقَابَهُمْ

Afterward, he remained suffering, wounded, unable to enjoy drink nor food, finding no peace nor pleasure in sleep because of what he endured in the wars with the other tyrants—from sword strikes, spear thrusts, the crashing of stones, and the impact of arrows. He became distraught with himself, prepared his own grave with his hands, bent over his sword, and met his death by his own hand. He was the last of them to die, following the others in demise. The oppressed inherited their wealth and homes and walked over their ruins.

فَإِنْ شَكَرْتُمْ يَا أَيُّهَا النَّاسُ نِعْمَتِي عَلَيْكُمْ زِدْنَاكُمْ وَ إِنْ أَطَعْتُمُونِي أَمَدَدْنَاكُمْ وَ إِنْ أَفْتَدَيْتُمْ بِالْعَصَاةِ وَ فَعَلْتُمْ فِعْلَ الْبُغَاةِ لَمْ تَكُونُوا أَعْرَ عَلَيَّ وَ أَجَلَ لَدَيَّ بِمَنْ تَقَدَّمَكُمْ

So, if you were to appreciate My^{-azwj} bounties, O you people, I^{-azwj} will Increase them upon you, and if you obey Me^{-azwj}, I^{-azwj} will Support you, and if you follow the disobedient ones and do the actions of the rebels, you will not become more honourable unto Me^{-azwj} and more majestic than the ones who had preceded you!

وَكُلُّكُمْ خَلْقِي وَأَكِلُ رِزْقِي لَا نَسَبَ بَيْنِي وَبَيْنَكُمْ لَا حَاجَةَ بِي إِلَى أَحَدٍ مِنْكُمْ كَمَا لَمْ يَكُنْ بِي حَاجَةٌ إِلَى مَنْ قَبْلَكُمْ فَوَعِزِّي لِأَهْلِكَنَّ الطَّاعِينَ وَ
لَأَنْتَصِرَنَّ لِلْمَظْلُومِينَ مِنَ الظَّالِمِينَ وَأَنَا الْغَلَابُ الْمَتِينُ

And all of you are My^{-azwj} creatures and consuming My^{-azwj} sustenance! There is no affiliation (kinship) between Me^{-azwj} and you all, nor is there any need with me to anyone of you just as there did not happen to be any need with me to the ones before you! By My^{-azwj} Might! I^{-azwj} will Destroy the tyrants and I^{-azwj} will Grant victory to the oppressed ones from the oppressors, and I^{-azwj} am the Prevailer, the Invincible!”

الصحيفة الرابعة عشر صورة صحيفة المن يَا أَيُّهَا النَّاسُ مَا عَزَّكُمْ بِرَبِّكُمْ الَّذِي سَوَّى خَلْقَكُمْ وَقَدَّرَ رِزْقَكُمْ وَأَوْزَى لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا وَالصَّخْرِ
الْجُلْمَدِ نَارًا يُجَلِّبُونَ بِهِ الْمَنَافِعَ وَالتُّورَ وَالضِّيَاءَ وَتَسْتَدْفِعُونَ بِهِ الظُّلْمَةَ وَالتَّبْرَدَ وَالْأَذَى وَهُوَ جَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ وَأَوْبَارِهَا رِيشًا يُؤَارِي السَّوْءَاتِ
وَ يَدْفَعُ الْأَقَاتِ

The fourteenth scroll, the scroll of conferment – “O you people! What has deceived you concerning your Lord^{-azwj} Who Fashioned your physique and Determined your provision? He^{-azwj} Kindled for you fire from green trees and from solid rocks, bringing you benefits, light, and illumination. You repel darkness, cold, and harm with it. He^{-azwj} Made for you coverings from the skins and wool of livestock, which conceal your shame and protect you from calamities!

وَ هُوَ الَّذِي أَخْرَجَ عُيُونًا يَتَابِعُ تُنْبِثُ الرِّزْقَ وَ تَنْفَعُ الطَّمَاءَ وَ أَجْرَى فِي السَّمَاءِ مَصَابِيحَ يُهْتَدَى بِهَا فِي مَهَامِهِ اللَّيْلِ وَ لُجَجِ الْبَحْرِ وَ عَلَّمَكُمْ مَا لَمْ تَكُونُوا
تَعْلَمُونَ مِنْ كِتَابِ الْكِتَابِ وَ نَسَجَ الثِّيَابِ وَ تَدْلِيلِ الدَّوَابِّ وَ هُوَ الَّذِي أَدَّرَ لَكُمْ الضُّرُوعَ وَ أَنْبَتَ الْأَشْجَارَ وَ الرُّزُوعَ وَ أَجْرَى الْفُلُكَ فِي الْبِحَارِ وَ هَدَاكُمْ
فِي سَبَابِ الْفِقَارِ

And He^{-azwj} is the One who Brought forth springs of water producing crops and quenching thirst. He^{-azwj} Placed lamps in the sky, by which you are guided in the wilderness and the depths of the sea. He^{-azwj} Taught you what you did not know—writing, weaving fabrics, taming animals. He^{-azwj} is the One Who filled the udders for you, made the trees and crops grow, enabled ships to sail the seas, and guided you through vast deserts.

أَلَيْسَ غَيْرُهُ يَقْدِرُ عَلَى شَيْءٍ مِنْ ذَلِكَ أَوْ أَنْتُمْ إِلَى مِثْلِهِ تَهْتَدُونَ فَسُبْحَانَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ الْمَنَّانُ الْكَرِيمُ

Is there a god other than Him^{-azwj} who can do any of this, or do you find guidance to such things without Him^{-azwj}? Exalted is He^{-azwj}, Who is unlike anything else and is the Benevolent Bestower!”

الصحيفة الخامسة عشر صحيفة النجاة لَيْسَ النَّجَاةُ بِالْقُوَّةِ وَ لَا الْخَالِصُ بِالْجَبْرُوتِ وَ لَا تُسْتَحَقُّ اسْمُ الصِّدِّيقِيَّةِ بِالْمُلْكِ الْعَظِيمِ وَ لَا يُوصَلُ إِلَى مَلَكُوتِ
السَّمَاءِ بِالْعِزِّ الْجَسِيمِ وَ لَا يُنْفَعُ فِي الْأَخِرَةِ كَثْرَةُ الرِّجَالِ وَ تَرْوَةُ الْأَمَالِ

The fifteenth scroll, the scroll of salvation – “The salvation is not (achieved) by strength, nor is deliverance attained by force, nor is the name ‘Truthful’ deserved by the mighty kingdom, nor can the kingdoms of the sky arrived to by the immense might, nor can the Hereafter be benefitted with the large numbers of men and the abundant wealth!

وَلَا يُنْجِي يَوْمَ الْحِسَابِ الْحُدُقُ فِي الصَّنَائِعِ وَالْكَيْسُ فِي الْمَكَاسِبِ لَكِنَّ الْبِرَّ الَّذِي يُنْجِي وَالطَّهَارَةَ الَّتِي تُنْقِذُ وَبِالتَّزَاهَةِ مِنَ الذُّنُوبِ تُسْتَحَقُّ الصِّدْقِيَّةُ
وَبِالْعَمَلِ الصَّالِحِ يُنَالُ مَلَكُوتَ السَّمَاءِ مَا يَنْفُلُ فِي الْمِيزَانِ إِلَّا النَّيَّةُ الصَّادِقَةُ وَالْأَعْمَالُ الطَّاهِرَةُ وَكَفُّ الْأَذَى وَالنَّصِيحَةُ لِجَمِيعِ الْوَرَى وَاجْتِنَابُ
الْمَحَارِمِ وَالْهَرَبُ مِنَ الْمَأْتَمِ

And it will not save on the Day of Qiyamah, skill in crafts and astuteness in acquisitions. Rather, it is piety that saves, and purity that delivers. Righteousness earns the title of the truthful, and good deeds secure the kingdoms of the sky. What weighs heavily in the scale are sincere intentions, pure actions, refraining from harming, advising all people, avoiding forbidden acts, and fleeing from sins.

فَاعْبُدُوا اللَّهَ الَّذِي فَطَرَكُمْ وَسَوَّى صُورَكُمْ وَأَنْبِئُوا إِلَيْهِ وَتَوَكَّلُوا عَلَيْهِ يُسَهِّلْ لَكُمْ فِي دُنْيَاكُمْ الْمَطْلَبِ وَ يُجِزِّكُمْ فِي مَعَادِكُمْ مِنَ الْمَعَاطِبِ وَ اعْلَمُوا أَنَّ الْخَيْرَ
بِيَدَيْهِ وَالْأُمُورَ كُلَّهَا إِلَيْهِ وَ هُوَ الْعَزِيزُ الْعَلَّابُ

So, worship Allah^{-azwj} Who created you and shaped you, turn to Him^{-azwj}, and rely on Him^{-azwj}. He^{-azwj} will Ease your pursuits in this world and protect you from harm in the Hereafter. Know that all good is in His^{-azwj} Hand (control), and all matters return to Him^{-azwj}. He^{-azwj} is the Mighty, the Prevailer!”

الصحيفة السادسة عشر صحيفة الأفلاك يَا أَخْنُوحُ أَمَا تَفَكَّرْتَ فِي بَدَائِعِ فِطْرَةِ اللَّهِ الَّذِي بَصَّرَكَ عَجَائِبَهَا وَأَرَكَ مَرَاتِبَهَا مِنْ هَذِهِ الْأَفْلَاقِ الدَّوَّارَةِ وَ
النُّجُومِ السَّيَّارَةِ الَّتِي تَطْلُعُ وَ تَأْفُلُ وَ تَسْتَقِرُّ أحياناً وَ تَرْحَلُ وَ تُضِيءُ فِي الظُّلَمِ وَ الدَّادِي وَ تُهْتَدَى بِهَا فِي اللُّجَجِ وَ الْقِيَابِي تَنْجُمُ وَ تَعُورُ وَ تُدَبِّرُ عَجَائِبِ
الْأُمُورِ لَا زِمَةَ جَارِي مَنَاطِقِهَا عَانِيَةً خَاضِعَةً لِأَمْرِ خَالِقِهَا

The sixteenth scroll, the scroll of the celestial spheres – “O Akhnoukh^{as}! Have you not considered the marvels of Allah’s creation, which He has shown you in all their wonders and levels? From these revolving celestial spheres and wandering stars that rise and set, sometimes remain stationary and sometimes move, illuminating the darkness and desolate places, guiding in the depths and wilderness, emerging and submerging, managing the wonders of affairs, adhering to their paths, submissive to the command of their Creator?

أَمَا نَظَرْتَ إِلَى هَذِهِ الشَّمْسِ الْمُنِيرَةِ الْمُفَرِّقَةِ بَيْنَ اللَّيْلِ وَ النَّهَارِ الْمُعَاقِبَةِ بَيْنَ الْأَطْلَامِ وَ الْأَسْفَارِ الْمُعَيَّرَةِ فُصُولِ السَّنَةِ إِسْحَاناً وَ تَبْرِيداً وَ إِفْرَاطاً وَ تَعْدِيلاً
الْمُرْتَبَةِ لِثَمَارِ الْأَشْجَارِ وَ جَوَاهِرِ الْمَعَادِنِ فِي الْأَبَارِ الَّتِي إِنْ دَامَتْ عَلَى حَالٍ وَاحِدَةٍ لَمْ يَبْثُ زَرْعٌ وَ لَمْ يَدِرْ ضَرْعٌ وَ لَا حَيِي حَيَوَانٌ وَ لَا اسْتَقَرَّ زَمَانٌ وَ
مَكَانٌ

Have you not observed this radiant sun that separates day from night, alternating between darkness and light, changing the seasons, warming and cooling, intensifying and moderating, nurturing the fruits of trees and the jewels of minerals in the wells? If it remained in one state, no crop would grow, no milk would flow, no creature would live, and no time or place would remain steady.

أَمَا عَلِمْتُمْ أَنَّ ذَلِكَ بِفِطْرَةِ حَكِيمٍ وَسِعَ عِلْمُهُ الْأَشْيَاءَ وَ خَلَقَ قَوِيٌّ لَا يَسْتَقْبِلُ الْأَعْبَاءَ وَ أَمْرٌ عَلَيْهِ لَا يَتَكَادُهُ الْإِحْصَاءُ وَ حُكْمٌ قَادِرٌ لَا يَلْحَقُهُ نَصَبٌ وَ لَا إِعْيَاءٌ وَ تَدْبِيرٌ عَالٍ لَا مُعَالِبَ لِحُكْمِهِ وَ أَنَّ ذَلِكَ لِعِنَابَتِهِ بِضِعَافِ الْخَلْقِ وَ كَرَمِهِ فِي إِذْرَارِ الرِّزْقِ وَ أَنَّهُ تَعَالَى الْعَالَمِ الْحَقُّ الَّذِي لَا يَغِيبُ عَنْهُ مَا كَانَ وَ لَا مَا يَكُونُ

Do you not know that this is by the nature of a Wise Creator Whose Knowledge encompasses all things, a Powerful Being Who does not Find burdens heavy, a Knowing Commander for Whom enumeration is not difficult, a Judging Master Who does not Experience fatigue or weariness, and an Exalted Planner whose Rule none can overpower? All of this is due to His^{-azwj} Care for the weak of creation and His^{-azwj} Generosity in providing sustenance. Indeed, He^{-azwj} is the All-Knowing Truth who is aware of all that was and all that will be!”

الصحيفة السابعة عشر صحيفة المعاصي يَا أَخْنُوحُ قَدْ كَثُرَتِ الْمَعَاصِي وَ نُبِدَتِ الطَّاعَاتُ وَ نَسِيَتِي خَلْقِي كَأَنَّهُمْ لَيْسَ يَأْكُلُونَ رِزْقِي وَ لَا يَسْتَوْطِنُونَ أَرْضِي وَ لَا تُكِنُّهُمْ سَمَائِي

The seventeenth scroll, the scroll of disobedience – “O Akhnoukh^{-as}! Sins have increased and acts of obedience have been cast aside. My^{-azwj} creatures have forgotten Me^{-azwj} as if they do not consume My^{-azwj} provision, do not inhabit My^{-azwj} land, and are not sheltered by My^{-azwj} sky!

مَا الَّذِي يُؤْمِنُهُمْ أَنْ أَشْوَهَ خَلْقَهُمْ أَوْ أَطْمَسَ وَجُوهَهُمْ أَوْ أَحْسَسَ الْأَمْطَارَ عَنْهُمْ أَوْ أَصَلَدَ الْأَرْضِينَ فَلَا تُنْبِتُ لَهُمْ أَوْ أَسْقَطَ السَّمَاءَ عَلَيْهِمْ وَ أَرْسَلَ سُودًا مِنَ الْعَذَابِ إِلَيْهِمْ

What makes them feel secure from Me^{-azwj} Distorting their forms, Obliterating their faces, Withholding rain from them, Hardening the lands so they produce nothing for them, or Dropping the sky upon them and sending forth a scorching Punishment against them?

عَرَفْتُمْ حَلْمِي فَشَكُّوا فِي عِلْمِي وَ رَأَوْا إِهْمَالِي وَ أَمَلُوا إِهْمَالِي لَا وَ عَزَّتِي لَيْسَ الْأَمْرُ كَمَا يَظُنُّونَ إِنِّي لَأَعْلَمُ التَّغْيِيرَ وَ الْقَطْمِيرَ وَ لَيْسَ يَخْفَى عَلَيَّ شَيْءٌ مِنَ الْأُمُورِ لِكَيْتِي لِكَرَمِي أَنْتَظِرُ بَعْدِي الْإِنَابَةَ وَ أُؤَخِّرُ مُعَاقِبَتَهُ تَرْفُحًا رَجَاءً لِلتَّوْبَةِ إِذْ كَانَ لَا حَاجَةَ بِي إِلَى عَذَابِ أَحَدٍ مِنَ الْعَالَمِينَ وَ رَحْمَتِي تَسْعُ الْخَلَائِقَ أَجْمَعِينَ

My^{-azwj} Forbearance has deceived them, leading them to doubt My^{-azwj} Knowledge. They observed My^{-azwj} Delay and hoped for My^{-azwj} Neglect. No, by My^{-azwj} Might! Matters are not as they think. Indeed, I^{-azwj} Know even the tiniest speck and the smallest detail. Nothing is hidden from Me^{-azwj} among all matters. Yet, out of My^{-azwj} Generosity, I^{-azwj} Await My^{-azwj} servant’s repentance and Delay punishment in Kindness, hoping for their return in repentance. I^{-azwj} have no need to Punish anyone from the worlds, and My^{-azwj} Mercy encompasses all creation.

فَمَنْ تَابَ تُبْتُ عَلَيْهِ وَ مَنْ أَنْابَ عَفَرْتُ لَهُ وَ مَنْ عَمِيَ عَن رُشْدِهِ وَ لَمْ يُبْصِرْ سَبِيلَ قَصْدِهِ لَمْ يُفْنِي وَ لَا يَعْتَاصُ عَلَيَّ كَبِيرٌ لِكَبْرِهِ وَ لَا يَخْفَى لَدَيَّ صَغِيرٌ لِيَصْغَرُ فَأَنَا الْحَبِيرُ الْعَلِيمُ

So, whoever repents, I^{-azwj} Accept their repentance. Whoever returns to Me^{-azwj}, I^{-azwj} Forgive them. However, whoever remains blind to guidance and does not see the straight path does not escape Me^{-azwj}. No one is too great for Me^{-azwj} due to his greatness, and no one is too small for Me^{-azwj} due to his smallness. For I am the Informed, the All-Knowing!”

الصحيفة الثامنة عشر صحيفة الإنذار يَا أَخْنُوحُ أَنْذِرِ النَّاسَ عَذَابًا قَدْ أَظْلَمَهُمْ وَ طُوفَانًا قَدْ آتَى أَنْ يَشْمَلَهُمْ يُسَوِّي بَيْنَ الْوَهَادِ وَ النَّجَادِ وَ يُعْمُ النَّحْوَاتِ وَ الْعَقَوَاتِ وَ تُغْرِقُ الْأَرْضُ بِأَقْفَاهَا وَ تَبْلُغُ مُنْتَهَى أَقْطَارِهَا وَ أَعْمَاقِهَا وَ تَسْحَطُ لِسَحْطِي وَ تَنْتَقِمُ لِي مِمَّنْ نَبَدَ طَاعَتِي

The eighteenth scroll, the scroll of warning – “O Akhnoukh^{as}! Warn the people of a punishment that looms over them, and a flood that is about to encompass them, levelling the valleys and the heights, and covering the lowlands and the highlands. The earth will be submerged in its expanse, reaching its furthest horizons and deepest depths. It will be angered due to My^{azwj} Wrath and will take vengeance on those who have discard obedience to Me^{azwj}!

وَ لَا أَفْعَلُ ذَلِكَ إِلَّا بَعْدَ أَنْ أَسْتَظْهَرَ عَلَيْهِمُ بِالْحُجَجِ اللَّوَامِعِ وَ أَنْذَرْتُهُمُ بِالْآيَاتِ السَّوَاطِعِ وَ أَنْتَظِرُ بِهِمْ قَرْنًا بَعْدَ قَرْنٍ كَعَادَتِي فِي الْإِمْتِهَالِ وَ الْحَلِيمِ فَإِذَا أَصْرُوا عَلَيَّ طُغْيَانِهِمْ وَ اسْتَمْتَرُوا عَلَيَّ غُدُونِهِمْ وَ عَمَّ الْكُفْرُ وَ قَلَّ الْإِيمَانُ فَتَنَحَّتْ يَنَابِيعَ الْأَرْضِ عَزَالِي السَّمَاءِ وَ مَلَأْتُ الصَّوْاحِي وَ الْأَكْنَافَ مِنَ الْمَاءِ

However, I^{azwj} will not Do this without first Establishing clear and compelling evidence against them and warning them with manifest signs. I^{azwj} will Give them time, century after century, as is My^{azwj} Norm with Forbearance and Patience. But if they persist in their transgression and continue in their aggression, and disbelief becomes widespread while faith becomes scarce, I^{azwj} will Open the springs of the earth and the downpours of the sky, filling the outskirts and surroundings with water!

وَ نَجَّيْتُ الْمُؤْمِنِينَ وَ قَلِيلٌ عَدَدُهُمْ وَ أَهْلَكْتُ الطَّاعِينَ وَ كَثِيرٌ مَا هُمْ وَ ذَلِكَ دَائِبِي فِيمَنْ عَبَدَ سِوَايَ أَوْ جَعَلَ لِي شُرَكَاءَ وَ أَنَا مَعَ ذَلِكَ رَءُوفٌ رَحِيمٌ

I^{azwj} will Save the believers, though their number are few, and destroy the tyrants, though they are many. This is My^{azwj} Norm with those who worship others besides Me^{azwj} or attribute partners to Me^{azwj}. Yet, despite this, I am Kind, Merciful!”

الصحيفة التاسعة عشر صحيفة الحق لَا قَبِيحَ إِلَّا الْمَعْصِيَةُ وَ لَا حَسَنَ إِلَّا الطَّاعَةُ وَ لَا وُصُولَ إِلَّا بِالْعَمَلِ إِلَى الْمَعْرِفَةِ بِالْحَقِّ عُرِفَ الْحَقُّ وَ بِالنُّورِ أَهْتَدِيَ إِلَى النُّورِ وَ بِالشَّمْسِ أَبْصُرْتُ الشَّمْسُ وَ بِضَوْءِ النَّارِ رُئِيَ النَّارُ

The nineteenth scroll, the scroll of truth – “There is no ugliness except disobedience, nor any good except the obedience! There is no attainment except through intellect of the recognition of the truth. The truth is known by the truth, by the Noor is the guidance to the Noor, and by the (light of) sun, the sun is seen, and by the illumination of the fire, the fire is seen!

وَ لَنْ يَسَعَ صَغِيرٌ مَا هُوَ أَكْبَرُ مِنْهُ وَ لَا يَقِلُّ صَعِيفٌ مَا هُوَ أَقْوَى مِنْهُ وَ لَا يُجْتَاخُ فِي الدَّلَالَةِ عَلَى الشَّيْءِ الْمُنِيرِ بِمَا هُوَ دُونَهُ وَ لَا يَضِلُّ عَنِ الطَّرِيقِ إِلَّا الْمَأْخُودُ بِهِ عَنِ التَّوْفِيقِ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

And a small cannot contain what is larger than it, nor can a weak carry what is stronger than it, nor is a radiant needy regarding the evidence upon the thing with what is lesser than it, nor will he stray from the path except the one whose inclination has been Seized, and Allah^{azwj} is Able upon all things!”

الصحيفة العشرون صحيفة المحبة طُوبَى لِقَوْمٍ عَبَدُونِي حُبًّا وَ اتَّخَذُونِي إِلَهًا وَ رَبًّا سَهَرُوا اللَّيْلَ وَ دَأَبُوا النَّهَارَ طَلَبًا لَوْجْهِي مِنْ غَيْرِ رَهْبَةٍ وَ لَا رَغْبَةٍ وَ لَا لِنَارٍ وَ لَا جَنَّةٍ بَلْ لِلْمَحَبَّةِ الصَّحِيحَةِ وَ الْإِرَادَةِ الصَّرِيحَةِ وَ الْإِنْقِطَاعِ عَنِ الْكُلِّ إِلَيَّ وَ الْإِتِّكَالِ مِنْ بَيْنِ الْجَمِيعِ عَلَيَّ

The twentieth scroll, the scroll of love – “Blessed are the people who worship Me^{-azwj} out of love and have taken Me^{-azwj} as their God^{-azwj} and Lord^{-azwj}! They stay awake at night and toil during the day seeking My^{-azwj} Presence, not out of fear or desire, nor for the sake of Hell or Paradise, but for true love, sincere will, and complete devotion to Me^{-azwj}, relying on Me^{-azwj} Alone from among all others.

فَحَقِّي عَلَيَّ أَنْ أَسْرُبُهُمْ طَوِيلًا وَ أَمْلَهُمْ مِنْ حَيِّي عِبَاءً ثَقِيلًا وَ أَسْبُكُهُمْ سَبْكَ الدَّهَبِ فِي النَّارِ فَإِذَا اسْتَوَى مِنْهُمْ الإِعْلَانُ وَ الإِسْرَارُ وَ انْقَطَعَتْ مِنْ إِخْوَانِهِمْ وَصَائِلُهُمْ وَ تَصَرَّمَتْ مِنَ الدُّنْيَا عَلَانِيَتُهُمْ وَ وَصَائِلُهُمْ هُنَالِكَ أَرْفَعُ مِنَ النَّارِ حُدُودَهُمْ وَ أُغْلِي فِي السَّمَاءِ جُدُودَهُمْ أَنْصَرَّ مَعَادَهُمْ وَ أُبَلِّغُهُمْ مُرَادَهُمْ وَ أَجْعَلُ جَزَاءَهُمْ أَنْ أَحَقِّقَ رَجَاءَهُمْ وَ أُعْطِيَهُمْ مَا كَانَتْ عِبَادَتُهُمْ مِنْ أَجْلِهِ وَ أَنَا صَادِقُ الوَعْدِ لَا أُخْلِفُ

Therefore, it is incumbent upon Me^{-azwj} to Test them for a long time and to burden them with a heavy load of My^{-azwj} Love, and to Refine them as gold is refined in the fire. When their outward and inward selves are in harmony, and they are severed from their worldly attachments and distractions, then I^{-azwj} will Raise their faces from the dust and Elevate their fortunes in the skies. I^{-azwj} will Brighten their Hereafter and fulfil their desires. I^{-azwj} will Make their Reward the realisation of their hopes and Grant them what they worshipped Me^{-azwj} for. I^{-azwj} am Truthful in My^{-azwj} Promise and do not break it!

الصَّحِيفَةُ الحَادِيَةِ وَ العِشْرُونَ صَحِيفَةُ المَعَادِ سُبْحَانَ مَنْ خَلَقَ الإِنْسَانَ مِنْ مَاءٍ مَهِينٍ ثُمَّ جَعَلَ حَيَاتَهُ فِي مَاءٍ مَعِينٍ وَ تَبَارَكَ الَّذِي رَفَعَ السَّمَاءَ بِغَيْرِ عَمَدٍ تَقْلُبُهَا وَ لَا مَعَالِيْقَ تَرْفَعُهَا

The twenty-first scroll, the scroll of Return – Glorious is the One Who Created the human being from despicable water, then Made his life to be in fresh water; and Blessed is the One^{-azwj} Who Raise the sky without pillars carrying it, nor any supports to hold it up!

إِنَّ لَكُمْ أَثَمَهَا النَّاسُ فِي الشَّجَرِ الَّذِي يَكْتَسِي بَعْدَ نَحَاتِ الوَرَقِ وَرَفًا نَاضِرًا وَ يَلْبَسُ بَعْدَ المُخُولِ زَهْرًا زَاهِرًا وَ يَعُودُ بَعْدَ الهَرَمِ شَابًا وَ بَعْدَ المَوْتِ حَيًّا وَ يَسْتَبْدِلُ بِالفَحْلِ نَضَارَةً وَ بِالدُّبُولِ عَضَارَةً لِأَعْظَمِ دَلِيلٍ عَلَى مَعَادِكُمْ

Indeed, for you, O you people, in the tree that regains its leaves after they have fallen, and adorns itself with bright blossoms after barrenness, and becomes youthful after aging, and alive after death, and replaces its dryness with freshness, and its withering with vitality, there is the greatest evidence upon your return (Resurrection).

فَمَا لَكُمْ تَمْتَرُونَ أَمْ لَمْ تَوَاقِفُوا فِي الأُظْلَالِ وَ الأَشْبَاحِ وَ أَحَدِ العَهْدِ عَلَيكُمْ فِي الدَّرِّ وَ النُّشُورِ وَ تَرَدُّدِكُمْ فِي الصُّورِ وَ تَعَبِيرِكُمْ فِي الخَلْقِ وَ انْحِطَاطِكُمْ مِنَ الأَصْلَابِ وَ خَلَّتُمْ فِي الأَرْحَامِ

So, what is the matter you are doubting? Did you not covenant in the (realm of the) shadows and the resemblances, I^{-azwj} Took the Covenant upon you all in the (realm of the) particles, and the Resurrection, and You^{-azwj} will be Returned in the images, and You^{-azwj} will be changed in the physique, and I^{-azwj} Took you out from the loins and Released you into the wombs?

فَمَا تَنْكُرُونَ مِنْ بَعْتَرَةِ الأَجْدَاثِ وَ قِيَامِ الأَرْوَاحِ وَ كَوْنِ المَعَادِ وَ كَيْفَ تَشْكُونَ فِي رُبُوبِيَّةِ خَالِقِكُمْ الَّذِي بَدَأَكُمْ ثُمَّ يُعِيدُكُمْ وَ أَحَدِ المَوَاقِيْقِ وَ العَهْدِ عَلَيكُمْ وَ أَبْدَأَ آيَاتِهِ لَكُمْ وَ أَسْبَغَ نِعْمَهُ عَلَيكُمْ

What are you denying from the scattering of the graces, and rising of the souls, and the existence of the Resurrection? And how can you doubt regarding the Lordship of Your^{-azwj} Creator Who Began you, then He^{-azwj} will be Repeating you, and He^{-azwj} Took the Covenants and the Pacts upon you all, and Manifest His^{-azwj} signs to You, and Made abundant His^{-azwj} bounties upon you!

فَلَهُ فِي كُلِّ طَرْفَةِ نِعْمَةٍ وَ فِي كُلِّ حَالٍ آيَةٌ يُؤَكِّدُهَا حُجَّةٌ عَلَيْكُمْ وَ يُوثِقُ مَعَهَا إِندَاراً إِلَيْكُمْ وَ أَنْتُمْ فِي غَفْلَةٍ سَامِدُونَ وَ عَمَّا خُلِقْتُمْ لَهُ وَ نُذِيتُمْ إِلَيْهِ لِأَهْوَى كَأَنَّ الْمُخَاطَبَ سِوَاكُمْ وَ كَأَنَّ الْإِنْدَارَ بِمَنْ عَدَاكُمْ

For Him^{-azwj} there is a bounty in every blink (moment), and in every state, there is a sign, confirming it as proof against you and binding it as a warning to you. Yet you are heedless, indulgent, and distracted from what you were Created for and Invited to, as if the message is addressed to someone else, and the warning is meant for the ones inimical to you!

أَتُظَنُّونَ أَنِّي هَازِلٌ أَوْ عَنْكُمْ غَافِلٌ أَوْ أَنَّ عَلَمِي بِأَفْعَالِكُمْ غَيْرٌ مُحِيطٌ أَوْ مَا تَأْتُونَ بِهِ مِنْ خَيْرٍ وَ شَرٍّ يَضِيعُ كَلَّا حَابٍ مَنْ طَنَّ ذَلِكَ وَ حَسِرَ وَ اللَّهُ هُوَ الْعَلِيُّ الْأَكْبَرُ

Do you think I^{-azwj} am Jesting, or Unaware of you, or that My^{-azwj} Knowledge of your deeds is not encompassing, or that what you do of good or evil will go to waste? Never! Disappointed is the one who thinks that and incurs loss, and Allah^{-azwj}, He^{-azwj} is the Exalted, the Greatest!”

الصحيفة الثانية و العشرون صحيفة الدنيا تفكروا في هذه الدنيا التي تمين بزيج زخايفها و تحذع بحلاوة تصايفها و لذاتها شبيهة بنور الورد المحفوف بالشوك الكثير فهو ما دام زاهراً يزوق العيون و يسر النفوس و هو مع ذلك تمتنع بالشوك المفرح يد متناوله فإذا مضت ساعات قليلة انتثر الزهر و بقي الشوك

The twenty-second scroll, the scroll of the world – “Reflect upon this world, which entices with its embellished decorations and deceives with the sweetness of its changing pleasures. Its delights are like the radiance of a rose surrounded by many thorns. As long as it remains in bloom, it pleases the eyes and gladdens the hearts. Yet, at the same time, it is guarded by the thorns that prick the hand that reaches for it. After a few short hours, the flowers scatter and only the thorns remain!

كَذَلِكَ الدُّنْيَا الْحَائِثَةُ الْفَانِيَةُ فَإِنَّ حَيَاتَهَا مُتَعَبِّبٌ بِالْمَوْتِ وَ شَبَابُهَا صَائِرٌ إِلَى الْهَرَمِ وَ صِحَّتُهَا مَحْفُوفَةٌ بِالْمَرَضِ وَ غِنَاهَا مَتَّبُوعٌ بِالْفَقْرِ وَ مُلْكُهَا مَعْرُضٌ لِلزُّوَالِ وَ عِزُّهَا مَقْرُونٌ بِالذُّلِّ وَ لَذَاتُهَا مُكَدَّرَةٌ بِالسُّوَابِ وَ شَهَوَاتُهَا مُتَمَرِّجَةٌ بِمَضَضِ النَّوَابِ شَرُّهَا مَحْضٌ وَ خَيْرُهَا مُتَمَرِّجٌ مِنْ حَيْبٍ مِنْهَا بِشَيْءٍ مِنْ شَهَوَاتِهَا لَمْ يَخُلْ مِنْ غُصَصِ مَرَايَاتِهَا وَ حُؤُفِ عُقُوبَاتِهَا وَ خَشْيَةِ تَبَعَاتِهَا وَ مَا يُعْرَضُ فِي الْحَالِ مِنْ أَفَاتِهَا هَذِهِ حَالٌ فَازَ مَنْ سَعِدَ بِهَا

Such is the treacherous and fleeting world. Its life is inevitably followed by death, its youth is destined for old age, its health is surrounded by illness, its wealth is accompanied by poverty, its power is subject to decline, its honour is linked with humiliation, its pleasures are tainted with impurities, and its desires are mixed with the bitterness of calamities. It’s evil is pure, and its good is mixed. Whoever loves it for its desires is not free from the pangs of its bitterness, the fear of its punishments, and the anxiety of its consequences, along with the misfortunes that may occur in these situations. Succeeded is the one fortunate with it!

فَمَا تَقُولُ فِيمَنْ لَمْ يَحْطَ بِطَائِلِ مِنْهَا الصَّحِيحِ فِيهَا يَخَافُ السُّمْمَ وَالْعَيْنُ يَخْشَى الْفَقْرَ وَالشَّابُّ يَتَوَقَّعُ الْهَرَمَ وَالْحَيُّ يَنْتَظِرُ الْمَوْتَ مَنْ اعْتَمَدَ عَلَيْهَا وَاسْتَنَامَ إِلَيْهَا كَانَ مِثْلَ الْمُسْتَنِدِّ إِلَى جَبَلٍ شَاهِقٍ مِنَ التَّلْحِ يَعْظُمُ فِي الْعُيُونِ عَرْضُهُ وَطُولُهُ وَتَمَكُّهُ فَإِذَا أَشْرَقَتْ شَمْسُ الصَّيْفِ عَلَيْهِ ذَابَ غَفْلَةً وَ سَالَ وَ بَقِيَ الْمُسْتَنِدُّ إِلَيْهِ وَالْمُسْتَدْرِي لَهُ بِالْعَرَاءِ

What can be said about one who gains nothing from this world? The healthy fear sickness, the wealthy dread poverty, the young anticipate old age, and the living await death. Whoever relies on it and feels secure with it is like one leaning on a lofty mountain of snow - its width, height, and thickness may seem impressive to the eye, but when the summer sun rises upon it, it melts carelessly and drips away, leaving the one leaning on it and seeking its shade exposed.

فَكَذَلِكَ مَصِيرُ هَذِهِ الدُّنْيَا إِلَى زَوَالٍ وَ اضْمِحْخَالٍ وَ انْتِقَالٍ إِلَى دَارٍ غَيْرِهَا لَا يُقْبَلُ فِيهَا إِلَّا الْإِيمَانُ وَ لَا يَنْفَعُ فِيهَا إِلَّا الْعَمَلُ الصَّالِحُ وَ لَا يُتَخَلَّصُ فِيهَا إِلَّا بِرَحْمَةِ اللَّهِ مَنْ هَلَكَ فِيهَا هَوَى وَ مَنْ فَازَ فِيهَا عَلَا وَ هِيَ مُخْتَلِفَةٌ دَائِمَةٌ

Like that, the fate of this world is to vanish, dissolve, and transition to another abode where only Eman is Accepted, only good deeds are beneficial, and salvation is attainable only by the Mercy of Allah^{-azwj}. Those who perish in it fall, and those who succeed in it rise. It is constantly changing!”

الصحيفة الثالثة و العشرون صحيفة البقاء سَبْعُونَ كُلُّ شَيْءٍ إِلَى عُنُصْرِهِ وَ يَضْمَجُ كُلُّ مَا تَرَوْنَ بِأَسْرِهِ وَ يَشْمَلُ الْفَنَاءَ وَ يَزُولُ الْبَقَاءُ فَلَا يَبْقَى بَاقٍ إِلَّا مَنْ كَانَ بَقَاؤُهُ بِلَا ائْتِدَاءٍ فَإِنَّ مَا كَانَ بِلَا ائْتِدَاءٍ فَهُوَ بِلَا ائْتِهَاءٍ وَ يُخْلَصُ الْأَمْرُ لَوْلِي الْأَمْرِ وَ يَرْجِعُ الْخَلْقُ إِلَى بَارِي الْخَلْقِ وَ تَقُومُ الْقِيَامَةُ وَ طُوبَى لِلنَّاجِينَ وَ وَئِلٌ لِلْهَالِكِينَ

The twenty-third scroll, the scroll of the remaining – “Everything will return to its origin, and everything you see will entirely perish. Extinction will encompass all, and permanence will vanish. There will not remain any remaining one except One^{-azwj} whose remaining was without a beginning. Whatever existed without a beginning, it is without end, and the command will result for the Guardian of the Command, and the creatures will return to the Maker of the creatures, and the Qiyamah will be Establish, and beatitude is for the saved, and woe be to the destroyed ones!”

الصحيفة الرابعة و العشرون صحيفة الطريق يَا أَخْنُوخَ الطَّرِيقُ طَرِيقَانِ إِذَا الْهَدَى وَ الْإِيمَانُ وَ إِذَا الضَّلَالَةُ وَ الطُّغْيَانُ فَأَمَّا الْهَدَى فَظَاهِرَةٌ مَنَابِهَا لِأَنِحَةِ آثَارِهَا مُسْتَقِيمٌ سَنَنُهَا وَاضِحٌ تَهَجُّهَا وَ هُوَ طَرِيقٌ وَاحِدٌ لِأَجْبَ لَا شِعْبَ فِيهَا وَ لَا مَضَلَّاتٍ تَعْتَوِرُهَا

The twenty-fourth scroll, the scroll of the path – “O Akhnoukh^{-as}! The paths are two paths – either the Guidance and the Eman or the straying and the tyranny! As for the guidance, its markings are apparent, its traces are evidence, its course is straight, and its manifesto is clear, and it is one path! There is neither any obstacle not potholes in it, nor any dilemmas to lead astray!

فَلَا يَغْمَى عَنْهَا إِلَّا مَنْ عَمِيَتْ عَيْنُ قَلْبِهِ وَ طُمِسَ نَاطِرٌ لُبِّهِ مَنْ لَزِمَهَا فَعَصِمَ لَمْ يَضِلَّ عَنْهَا وَ لَمْ يَرْتَبْ بِمَنَارِهَا وَ لَمْ يَمْتَرِ فِي وَاضِحِ آثَارِهَا وَ هِيَ تَهْدِي إِلَى السَّلْمِ وَ النَّجَاةِ وَ دَائِمِ الرَّاحَةِ وَ الْحَيَاةِ

None will be blinded to it except those whose heart's eyes are blinded and whose inner vision is obscured. Whoever adheres to it is protected, does not go astray, does not doubt its

markers, and is not perplexed by its clear signs. It leads to peace, salvation, eternal comfort, and life.

وَأَمَّا طَرِيقُ الضَّلَالَةِ فَأَعْلَامُهَا مُسْتَبْهَمَةٌ وَآثَارُهَا مُسْتَعْجَمَةٌ وَشُعْبُهَا كَثِيرَةٌ تَكْتَنِفُ طَرِيقَ الْهُدَى مِنْ يَمِينِهَا وَشِمَالِهَا مِنْ رَبْعِهَا نَاهٍ وَ مِنْ سَلَكِهَا حَارٌ وَ جَارٌ وَ هِيَ تُفْطَعُ بِرَاكِبِهَا وَ تُبَدَعُ بِسَالِكِهَا وَ تُؤَدِّي السَّائِرَ فِيهَا إِلَى الْمَوْتِ الْأَبَدِيِّ الَّذِي لَا سُكُونَ مَعَهُ وَ لَا رَاحَةَ فِيهِ

As for the path of misguidance, its signs are unclear, its traces ambiguous, and its branches numerous, surrounding the path of guidance from the right and the left. Whoever takes it will be lost, and whoever follows it will be confused and deviate. It leads its traveller to eternal death, which has neither peace nor comfort.

فَادْعُ يَا أَخْنُوخَ عِبَادِي إِلَيَّ وَ قِفْ بِحِمِّ عَلَيَّ طَرِيقِي ثُمَّ كَلِّمْهُمْ إِلَيَّ فَوَ جَلَالِي لَا أَضِيعُ عَمَلَ مُحْسِنٍ وَ إِنِ حَقَّفَ وَ لَا يَذْهَبُ عَلَيَّ عَمَلُ مُسِيءٍ وَ إِنِ قَلَّ وَ أَنَا الْحَاسِبُ الْعَلِيمُ

O Akhnoukh^{as}! Call My^{azwj} servants to Me^{azwj}, and paused with them upon My^{azwj} Path, then leave them to Me^{azwj}! By My^{azwj} Majesty! I^{azwj} will not waste the work of a good doer and even if these are light (few), nor will the work of an evil doer escape Me^{azwj}, and even if they are little, and I^{azwj} am the All-Knowing Reckoner!”

الصحيفة الخامسة و العشرون صحيفة الظلمة مَنْ رَأَى ظُلْمًا فَلَمَّا كُنْهُ التَّكْبِيرُ فَلَمْ يَفْعَلْ فَهُوَ ظَالِمٌ وَ مَنْ أَتَى الظُّلْمَ أَوْ رَضِيَ بِهِ فَهُوَ يَوْمَ الْقِيَامَةِ لَا شَكَّ نَادِمٌ

The twenty-fifth scroll, the scroll of the injustice – “Whoever witnesses the oppression of a tyrant and has the ability to object but does not do so is himself an oppressor! And whoever commits oppression or is contented with it will undoubtedly regret it on the Day of Qiyamah!

وَ عَزَّيْ إِنَّ الْإِنْتِقَامَ عَلَى الظُّلْمِ أَمْرٌ مِنَ الظُّلْمِ عَلَى الْمُظْلُومِ وَ لَيْسَ يَظْلِمُ الظَّالِمُ إِلَّا نَفْسَهُ وَ لَا يَبْحُسُ الْبَاحِسُ إِلَّا حِطَّةً وَ سَأَنْتَقِمَ لِلْكُلِّ مِنَ الْكُلِّ وَ حَسْبُكَ بِمَنْ أَنْتَقِمَ مِنْهُ مُمْهُورًا وَ بِمَنْ أَنَا أَنْتَقِمَ لَهُ مِنْصُورًا فَلَأُظْهِرَنَّ عَلَى الظَّالِمِينَ سَيِّمًا الْحَزِيَّ وَ الصَّعَارَ ...

By My Might! The Retribution upon the oppressor is more bitter than the oppression upon the oppressed! The oppressor only wrongs himself, and the one who deprives only diminishes his own portion! I^{azwj} will Take Retribution for everyone against everyone, and it suffices to say that those from whom I^{azwj} take Retribution will be subdued, and those for whom I^{azwj} take Retribution will be victorious. I^{azwj} will, surely, Expose the oppressors, and they will face shame and belittling!”

ببياض في جميع النسخ و الساقط تنمة الخامسة و العشرين و صدر السادسة و العشرين

Note – *There is a blank page in all the copies, and the dropped (sentences) complete the twenty-fifth (scroll) and beginning of the twenty-sixth (scroll).*

وَ رَبُّ الْعَالَمِينَ وَ هَلْ تَبُورُ بِحَارَةٌ مَعَ أَحْكَمِ الْحَاكِمِينَ وَ أَرْحَمِ الرَّاحِمِينَ وَ طُوبَى لِمَنْ طَعِمَ الصَّرِيكَ وَ كَسَا الصُّعْلُوكَ وَ اكْتَنَفَ الْأَزْمَلَةَ وَ التَّبِيمَ وَ جَادَ عَلَى ابْنِ السَّبِيلِ وَ أَعَانَ أَخَاهُ فِي النَّوَائِبِ وَ وَأَسَأَهُ مِنْ نِعَمِ اللَّهِ عِنْدَهُ وَ مَوَاهِبِهِ

“And Lord^{azwj} of the worlds! And will a trade with the Wisest of the wise ones and most Merciful of the merciful ones? Beatitude is for one who tastes the hardship, and clothes the

bare, and shelters the widows and the orphans, and is generous upon the wayfarer, and assists his brother during the disasters, and consoles him from the bounties of Allah^{-azwj} which are in his possession and gifts it to him!

فَإِنَّ ذَلِكَ حَقٌّ عَلَى اللَّهِ أَنْ يُضَاعِفَ لَهُ مَا فَعَلَ وَ يُمَيِّزُهُ فِي الْمَعَادِ بِمَنْ يَجَلَّ وَ يُجَارِيهِ عَلَى إِحْسَانِهِ الْجَزَاءِ الْأَفْضَلَ وَ يُؤْتِيهِ مِنْ رِضْوَانِهِ الْعَطَاءَ الْأَكْمَلَ الْأَجْرَ
وَ اللَّهُ لَا يُخْلِفُ الْمِيعَادَ

That is a right upon Allah^{-azwj} to Multiply for him what he has done (from good deeds), and to Distinguish him in the Hereafter from the ones who were miserly, and to Reward him upon his favours, the superior Rewards, and Give him the awards from His^{-azwj} Satisfaction the perfect awards, the plentiful, and Allah^{-azwj} does not Break the Promise!”

الصحيفة السابعة و العشرون صحيفة الويل بالبرِّ وَ عَمَلِ الْخَيْرِ اطْلُبُوا النِّجَاةَ وَ انظُرُوا وَ تَدَبَّرُوا فَإِنَّ سَبِيلَ الصِّدِّيقِيَّةِ قَاصِدَةٌ لِاجِبَةٍ وَ هِيَ مَمْلُوءَةٌ سُورًا وَ مُؤَدِّيَةٌ إِلَى الْفَوْزِ وَ النِّجَاةِ وَ سَبِيلِ الضَّلَالَةِ زَائِفَةٌ مَائِلَةٌ مَخْمُوفَةٌ بِالْمَلَادِ وَ هِيَ مُؤَدِّيَةٌ إِلَى الْبَوَارِ وَ الْهَلَاكِ فَانصَرَفُوا عَنْ سَبِيلِ الضَّلَالَةِ الْمَمْلُوءَةِ مَوْتًا وَ لَا تَسْلُكُوهَا لِقَلًّا تَبِيهُوا بَلْ آثَرُوا الْبِرَّ وَ عَمَلِ الْخَيْرِ تَنَالُوا الرَّاحَةَ الْأَبَدِيَّةَ فِي دَارِ السَّلَامِ

The twenty-seventh scroll, the scroll of woe – “Seek salvation through righteousness and good deeds, and reflect and contemplate, for the path of the righteous is straight and clear, filled with joy and leading to success and salvation. The path of misguidance is deceptive, crooked, and surrounded by pleasures, leading to ruin and destruction. So, turn away from the path of misguidance, filled with death, and do not tread it lest you go astray. Instead, choose righteousness and good deeds to attain eternal rest in the abode of peace!

الْوَيْلُ لِمَنْ يَبِيْتُ وَ نَيْتُهُ مَوْفُوفَةٌ عَلَى عَمَلِ الْخَطَايَا يَتَفَكَّرُ كَيْفَ يَفْتُلُ وَ كَيْفَ يَسْلُبُ وَ كَيْفَ يَزِي وَ كَيْفَ يَعْصِي فَإِنَّ ذَلِكَ مَهْدُومُ الْقَوَاعِدِ عَاجِلُ الْهَلَاكِ

The woe be for the one who sleeps with intentions cantered on committing sins, contemplating how to kill, steal, commit adultery, and disobey. Such a foundation is doomed to destruction and swift destruction.

الْوَيْلُ لِمَنْ يَفْتِنِي الذَّهَبُ وَ الْفِضَّةَ بِالْمَكْرِ وَ الْفَسَادِ وَ الظُّلْمِ فَإِنَّهُ يَهْلِكُ عَنْ ذَلِكَ وَشَيْكًا وَ تَبْقَى عَلَيْهِ التَّبَعَاتُ

Woe be to those who acquire gold and silver through deceit, corruption, and oppression, for they will soon perish, leaving behind their liabilities!

الْوَيْلُ لِلْعَبِيِّ الَّذِي يَدْكُرُ بَعْدَهُ الْإِلَهَ الْعَلِيِّ وَ لَكِنَّهُ يَطْلُبُ بَعْدَهُ الْخَطَايَا وَ يُبْقِي الذُّنُوبَ فَإِنَّهُ مُعَدُّ لَهُ فِي الْعَاقِبَةِ مِقَاسَةُ الضُّبَابِ وَ الظُّلْمَةِ فِي يَوْمِ الدِّينِ وَ لَا يُصَابُ بِالرَّحْمَةِ مِنَ الدِّيَانِ الْعَظِيمِ وَ لَا يُرْحَمُ مِنْ جَهَنَّمَ الْهَاطِيَةِ إِلَّا مَنْ طَابَ وَ اذْعَوَى وَ عَاوَدَ الرُّشْدَ

Woe be to the wealthy who, despite acknowledging the Exalted God^{-azwj}, seek sins and accumulate transgressions with their wealth. They are destined to endure fog and darkness on the Day of Qiyamah, devoid of Mercy from the Great Judge and salvation from the depths of Hell, unless they repent, reform, and return to righteousness!

الْوَيْلُ لِمَنْ يُعَسِّرُ الْمُؤْمِنِينَ وَ يُؤَذِّبُهُمْ وَ يَبْغِي الْعَوَائِلَ لَهُمْ وَ يَصُدُّهُمْ عَنْ إِقَامَةِ فَرَائِضِهِمْ وَ إِحْيَاءِ شَرَائِعِهِمْ فَإِنَّ مَصِيرَهُمْ وَ مَصِيرَ مَنْ عَاوَهُمْ إِلَى النَّارِ الْمُتَنَهَبَةِ الَّتِي لَا تُطْفَأُ وَ الْعَذَابِ الشَّدِيدِ الَّذِي لَا يَهْدَأُ

Woe be to those who burden and harm the believers, seeking to cause them distress and hinder them from fulfilling their obligations and reviving their Laws. Their fate, along with those who support them, is the blazing Fire which does not extinguish, and the severe Punishment which is not limited!

الْوَيْلُ لِشَاهِدِ كَاتِمِ الشَّهَادَةِ فَإِنَّهُ مُعَذَّبٌ لَهُ الْخِزْنُ الدَّائِمُ وَالْوَيْلُ الشَّدِيدُ فِي الْآخِرَةِ

Woe to the witnesses who conceals their testimony, for they are destined for eternal sorrow and severe woe in the Hereafter.

الْوَيْلُ لِمَنْ أَكَلَ طَيِّبَ الطَّعَامِ وَ شَرِبَ لَذِيذَ الشَّرَابِ وَ لَمْ يُؤَدِّ شُكْرَ الْوَهَابِ وَ إِنَّهُ مُحَاسَبٌ عَلَى الْخُرْدَلَةِ وَ مَدِينٌ بِمَا صَنَعَ

Woe to those who consume fine food and drink delicious beverages but fail to show gratitude to the Giver. They will be held accountable for even the smallest deeds and indebted for their actions.

الْوَيْلُ كُلُّ الْوَيْلِ لِلْمُفْتَحِرِ بِمُرَادِيهِ الطَّاعِي فِي جَبْرُوتِهِ الْمُسْتَذِلِّ لِلْخَيْرِينَ اللَّيِّنِينَ مِنَ الْمُؤْمِنِينَ الْمُهَيِّنِ لِلصُّلَحَاءِ السَّاكِنِينَ فَإِنَّهُ صَائِرٌ إِلَى هَلَاكِ الْأَبَدِ وَ نَوَارِ الْخُلْدِ حُكْمًا مِنْ دِيَانِ عَادِلٍ وَ حَكِيمٍ قَادِرٍ

Woe of all woes be to those who take pride in their arrogance, are oppressive in their might, belittling the virtuous, gentle believers, and disrespecting the peaceful righteous ones. They are headed for eternal destruction and perpetual ruin, Decreed by a Just and Wise Judge and Able Ruler!

عَجَبًا لِمَنْ يَقُولُ لِمَنْ مَاتَ مِنَ الْأَيْمَةِ الْخَطَاةِ طُوبَى لَهُ فَقَدْ عَاشَ عُمُرًا طَوِيلًا وَ نَالَ خَيْرًا جَزِيلًا وَ سُورًا عَظِيمًا وَ مُلْكًا جَسِيمًا وَ تَمَتَّعَ بِالْأَهْلِ وَالْوَالِدِ وَ السَّعَةِ وَ الْعَيْ تَمَّ مَاتَ كَرِيمًا وَادِعَاً وَ لَمْ يُبْلَقِ هَوَانًا

Surprise at the one saying for one from the sinful leaders who has died, 'Beatitude be for him for he has lived a long life, and achieved plenty of goodness, and mighty joy, and immense power, and enjoyed with the family, and children, and prosperity, and wealth. Then he died peacefully and honourably, without facing disgrace.

أَ مَا عَلِمْتُمْ أَنَّهُ تَمَتَّعَ قَلِيلًا وَ خَلَّفَ وَرَاءَهُ حِسَابًا طَوِيلًا وَ اخْتَمَلَ مِنْ أَوْزَارِهِ عَيْنًا ثَقِيلًا وَ كَانَتْ أَيَّامُهُ فِي سُورِهِ وَ غِنَاهُ وَ مُلْكِهِ وَ ذُنْيَاهُ كَحُلْمِ النَّائِمِ وَ مَجْرَى السَّرَابِ لَمْ يَحْصُلْ مِنْهُ عِنْدَ انْقِضَائِهِ إِلَّا عَلَى تَبِعَةِ حِسَابٍ وَ مُكَابَدَةِ خُلُودِ الْعَذَابِ

Do you not know that he enjoyed for a short time but behind him is a long Reckoning, bearing a heavy burden of his sins? His days of joy, wealth, power, and worldly life were like a dream to a sleeper or like the flow of a mirage. In the end, all that remains is the burden of Reckoning and enduring eternal Punishment.

أَ مَا عَلِمْتُمْ أَنَّهُ انْتَقَلَ مِنَ الْفَانِي إِلَى الْبَاقِي الَّذِي لَا يَبِيدُ وَ أَنَّهُ مُحَاسَبٌ عَلَى التَّغْيِيرِ وَ الْقِطْعِ وَ مَلَاقِي خُزْنًا عَظِيمًا وَ خَوْفًا شَدِيدًا وَ صَائِرٌ إِلَى إِغْوَارِ جَهَنَّمَ الْمَمْلُوءَةِ ظُلْمَةً وَ حَرِيقًا وَ مُكَابَدَةً هُنَاكَ عُسْرًا وَ ضِيقًا

Do you not know that he has moved from the perishable to the everlasting which never ceases, and that he is accountable for even the smallest deeds? He will face great sorrow and

severe fear, destined for the depths of Hell, filled with darkness and flames, where he will endure hardship and constriction!

فَمَا تَغْبِطُونَ الْمَسْكِينِ عَلَى قَلِيلٍ مَا نَالَ مِنْ دُنْيَاهُ فِي جَنبِ عَظِيمٍ مَا نَالَ مِنْ تَبِعَتِهِ وَ أَذَاهُ فِي دَارٍ دَائِمَةٍ خَالِدَةٍ غَيْرِ فَانِيَةٍ وَ لَا بَائِدَةٍ

So, why do you envy the unfortunate man for the little he has attained in his worldly life, compared to the great suffering he would have gained in the Hereafter, an eternal abode that does not perish?

أَيُّهَا الْأَيْمَةُ الْخَطَاةُ الظَّلْمَةُ لَا تَطُنُّنَّ أَنْتُمْ غَيْرُ مَطْلُوبِينَ أَوْ غَيْرُ مُحَاسِبِينَ وَ مُعَاقِبِينَ عَلَى مَا ارْتَكَبْتُمْ مِنَ الْمَآثِمِ وَ آتَيْتُمْ مِنَ الْعِظَامِ وَ فَعَلْتُمْ مِنَ الظُّلْمِ وَ سَنَنْتُمْ مِنَ الْفُسَادِ فَإِنَّ جَمِيعَ آثَامِكُمْ وَ سَيِّئَاتِكُمْ مَكْتُوبٌ بَيْنَ يَدَيِ الدَّيَّانِ وَ مَحْفُوظٌ عَلَيْكُمْ وَ غَيْرُ مَنْسِيٍّ وَ لَا مَتْرُوكٍ

O you sinful, sinful leaders! Don't think that you will not be held Accountable or that you will not be Punished for the sins you have committed, the enormities you have perpetrated, and the injustices you have practiced, or for the corruption you have spread? All your sins and misdeeds are recorded before the Just Judge, preserved against you, neither forgotten nor neglected.

وَ أَنْتُمْ مَدِينُونَ وَ عَلَى مَا آتَيْتُمْ مُعَاقِبُونَ وَ دَيَّانُكُمْ عَالِمٌ بِالسَّرَائِرِ عَارِفٌ بِالضَّمَائِرِ لَا يَخْفَى عَلَيْهِ خَافِيَةٌ وَ لَا تَقِي مِنْ سَخَطِهِ وَاقِيَةٌ وَ هُوَ الْفِتَاخُ الْفُعَالُ الْعَلِيمُ

You are indebted and will be Punished for what you have done. Your^{-azwj} Judge knows all secrets, is Aware of all consciences. Nothing is hidden from Him^{-azwj}, and no protection can shield from His^{-azwj} Wrath. He^{-azwj} is the All-Knowing, the All-Powerful, the All-Wise.

الصحيفة الثامنة و العشرون صحيفة القرون يَا أَخْنُوخُ قُلْ لِلنَّاسِ أَ تُقَدِّرُونَ أَنَّ اللَّهَ لَمْ يَخْلُقْ سِوَاكُمْ أَوْ لَيْسَ لَهُ عَالَمٌ مَا عَدَاكُمْ لَقَدْ خَلَقْتُ قَبْلَكُمْ قُرُونًا وَ بَادَتْ قَبَائِلُ وَ بُطُونٌ فَمَا تَقْضُوا اللَّهَ سُلطَانَهُ

The twenty-eighth scroll, the scroll of generations – “O Akhnoukh^{-as}! Say to the people: ‘Are you thinking that Allah^{-azwj} has not Created anyone other than you? Or there isn't any world apart from yours? Generations before you have passed, and tribes and clans have perished, and they could not reduce Allah^{-azwj} of His^{-azwj} Authority!’”

الصحيفة التاسعة و العشرون صحيفة العباد عُدَّ بِاللَّهِ مِنَ الْأَسْقَامِ وَ الْعَلَلِ مِنَ الدَّقَعِ وَ الْحَجَلِ مِنَ الرَّبْعِ فِي الدِّينِ وَ مِنَ التَّهَالِكِ فِي الْهُوَى وَ مِنَ الشَّيْطَانِ الطَّاغِي وَ السُّلطَانِ الْبَاغِي وَ الدِّينِ الْمُجْحَفِ وَ الْغَرِيمِ الْمُلْحَفِ

The twenty-ninth scroll, the scroll of Refuge – “Seek refuge in Allah^{-azwj} from diseases and ailments, from disgrace and embarrassment, from deviation in religion, from perishing in desires, from the tyrant devil, from the oppressive ruler, from unjust religion, and from the persistent creditor.

وَ اغْسِلْ قَلْبَكَ بِالتَّقْوَى كَمَا تَغْسِلُ ثِيَابَكَ بِالْمَاءِ وَ إِنْ أَحْبَبْتَ رُوحَكَ فَاجْتَهِدْ فِي الْعَمَلِ لَهَا وَ نَقِّ مِنَ الدَّعَلِ طَرِيقَهَا وَ شَكِّ بِهَا مِنَ السُّغْلِ إِلَى الْعُلُوِّ وَ مِنَ الْمَوْتِ إِلَى الْحَيَاةِ وَ أَنْتَعِبْ تَسْتَرِحْ وَ انْجِرْ مَعَ الْعَنِيِّ الْوَتِيِّ تَرَبِّحْ وَ اسْتَهِنْ تَمْلِكِ الدُّنْيَا زُخْرُفَهَا الَّتِي تُسْرِعُ إِلَى الرَّوَالِ وَ هِيَ بَعْرَضِ الْإِنْتِقَالِ وَ لَا تُفْهَ بِغِنَاهَا الْمُوَدِّي إِلَى الْفَقْرِ وَ عِمَارَاتِهَا الصَّائِرَةَ إِلَى الْقَفْرِ

Cleanse your heart with piety as you wash your clothes with water. If you love your soul, strive in works for its sake, and clear its path of corruption. Lift it from the lowly to the sublime, from death to life. Struggle so you may find rest. Trade with the Faithful, Generous One, and you will profit. Dismiss the allure of this world's fleeting riches, for they swiftly vanish and are subject to change. Do not be deceived by its wealth which leads to poverty and its constructions which turn into desolation!

وَ اسْتَحْفَ بِالْأَنْسَابِ الْوَلَادِيَّةِ وَ الْأَسْبَابِ الدُّنْيَوِيَّةِ الَّتِي تَنْقَطِعُ فِي الْآخِرَةِ وَ لَا تَثْبُتُ وَ لَا تَنْصَرِّمُ فِي الْمَعَادِ وَ لَا تَنْفَعُ وَ لَيْكُنْ عَمَلُكَ لِلَّهِ الْعَلِيِّ الْمَالِكِ
مَلَكَوَتِ السَّمَاءِ وَ تُحْلِلُ دَرَجَاتِ الْعُلَى تَأْمَنُ بَوَائِقِ الدَّمَارِ وَ تَنْحَلُّ مِنْ حَبَائِلِ الْإِسَارِ

Disregard worldly lineages and relationships that will be severed in the Hereafter, neither will they remain nor benefit in the final return. Let your actions be for the Allah^{-azwj} the Exalted, the Owner of Dominions of the skies, and you will achieve the highest ranks. You will be safe from the perils of destruction, freed from the traps of bondage.

وَ اسْتَعِزْ بِاللَّهِ يُعِينِكَ وَ اسْتَهْدِهِ يَهْدِيكَ وَ اعْلَمْ أَنَّكَ بِهِ تَنْجُو وَ بِتَقْوَاهُ تَرْتَفِعُ وَ تَعْلُو وَ لَا تَكُنْ كَمَنْ يَنْظُرُ وَ لَا يَتَفَكَّرُ.

Seek Assistance with Allah^{-azwj}, He^{-azwj} will Assist you, and seek His^{-azwj} Guidance and He^{-azwj} will Guide you. Know that by Him^{-azwj} you will be saved, and by His^{-azwj} fear, you will rise and elevate. Do not be like those who look but do not reflect!"⁶⁴

هذا آخر ما بلغ إلينا من هذه الصحيفة الشريفة المباركة الإدريسية التي أنزل الله عليه سلام الله على نبينا و عليه و على جميع الأنبياء و المرسلين و آل سيدنا محمد و أئمة المعصومين وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

This is the last part that has reached us from this Blessed and Noble Idreesian scroll (of Prophet Idrees^{-as}), which Allah^{-azwj} Revealed. Greeting be upon our Prophet^{-saww}, upon him^{-saww}, and upon all the Prophets^{-as} and Messengers^{-as}, and the family of our Master Muhammad^{-saww} and the Infallible Imams^{-asws}, and praise be for Allah^{-azwj}, Lord of the worlds.

⁶⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 131 H 1 b