



O Allah, Bliss Mohammad, and the Household of Mohammad

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Selected Hajj Supplications

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Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious,
the Most Merciful.

Hajj, the pilgrimage to Mecca, has held a special significance among Muslims for centuries. Every year, hundreds of thousands of eager Muslims from around the globe embark on a journey to the holy land of Mecca, overcoming various challenges, and preparing themselves to fulfill the obligations of Hajj with the fervent call of “Labbayk” (We are here saying ‘yes’ to Your call, O Lord). The Almighty God has stated in verses 96 and 97 of the blessed Surah of Ale-Imran:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى
لِّلْعَالَمِينَ * فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ
كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ
سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

“Indeed, the first House [of worship] established for mankind was that at Makkah which is Blessed and a guidance for the worlds * In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And it is the duty of mankind toward Allah to make pilgrimage to the House, for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.”

According to this noble verse, the Kaaba is the first place of worship built on Earth, located in the city of Mecca, the secure land of God through the supplication of Prophet Abraham.

God has asked Muslims who are capable, to go there at a specific time and engage in worship through certain rituals. This noble tradition has been significant and cherished since the time of Prophet Abraham in Arabia and Islam has considered it a vital part of the religion. From the beginning of Islam until now, the practice of Hajj has been more prevalent than ever, and pilgrims hasten towards the House of God.

Based on the teachings of the Holy Quran and Islamic traditions, pilgrims begin their sacred journey by donning the Ihram attire at designated entry points leading to the Meccan sanctuary, responding to God's call with the reverent phrase "Labbayk." Subsequently, they perform the Tawaf (circumambulation) ritual around the Kaaba seven times within the precincts of Masjid al-Haram, followed

by prayers of circumambulation. They then traverse between the hills of Safa and Marwah seven times before culminating their acts with Taqsir (shortening their hair and clipping their finger nails). On the 9th of Dhu al-Hijjah, they re-enter the state of Ihram in Mecca and proceed towards Arafat for a momentous vigil. Spending the night of the 10th in Muzdalifah, they engage in symbolic rituals in Mina on the 10th day, casting stones at pillars representing Satan, offering sacrifices, shaving their heads, and completing Taqsir. Pilgrims spend the 11th night in Mina, perform the symbolic stoning of the three pillars representing Satan, and then return to Mecca. Completing the pilgrimage, they perform the Tawaf al-Nisa (circumambulation of women) and prayers, thereby concluding their journey and exiting

the state of Ihram.

It must be taken into consideration that Hajj, both in its entirety and its individual components, is regarded as a form of worship, with pilgrims immersed in continuous worship and spiritual connection with the Divine throughout these rites. Worship of God stands as the cornerstone of religion, with supplication being an inseparable element tied to the concepts of faith and worship. Supplication holds a paramount position in Islam, and a significant portion of the Islamic narrations emphasizes the importance and quality of supplication and the spiritual connection with the Almighty. These narrations provide a general perspective of the Ahl al-Bayt ^(PBUT) regarding the principle and quality of supplication, offering profound

supplications that encapsulate repositories and treasures of wisdom and knowledge. The Holy Quran notably exalts the act of supplication to a lofty status;

In verse 60 of the blessed chapter of Ghafir, we read:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

“Your Lord has said, Call upon Me and I will answer you Surely those who wax too proud to do Me service shall enter Hell utterly abject”.

The Prophet Muhammad (peace be upon him) once said:

﴿الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَعَمُودُ الدِّينِ وَنُورُ السَّمَاوَاتِ وَالْأَرْضِ﴾

“Supplication/prayer is the believer’s weapon, the foundation of religion, and the light of the heavens and the earth.” ¹

1. Al-Kafi 2:468

The Commander of the believers, Imam Ali^(PBUH) said:

«الدُّعَاءُ مِفْتَاحُ الرَّحْمَةِ وَسِرَاجُ الزَّاهِدِينَ وَشَوْقُ الْعَابِدِينَ»

“Supplication is the key to mercy, the lamp of the ascetics, and the yearning of the worshippers.”¹

In another narration, His Holiness also said:

«الدُّعَاءُ مِفْتَاحُ الرَّحْمَةِ وَمِصْبَاحُ الظُّلْمَةِ»

“Supplication is the key to mercy and the lamp of darkness.”²

Hajj, being the largest Islamic gathering, holds significant importance as a prime location for worship and communion with God. Moreover, within the Islamic narrative tradition, possesses rich, diverse and extensive sources of supplications associated

1. Irshad al-Qulub: 1:150

2. Al-Mustadrak al-Wasa'il: 5:167

with the minutest acts of Hajj. Undoubtedly, the Hajj rituals, spanning from calling “Labbayk” to looking at the Kaaba, and from circumambulation to sacrifice, enriched by the supplications of the Ahl al-Bayt ^(PBUT), hold profound value and promise greater rewards and outcomes for the pilgrims.

In 2011, Dua International Foundation took on the task of compiling a comprehensive collection of Islamic supplications related to the spiritual rituals of Hajj, titled as تفصيل أدعية الحج “Detailed Supplications of Hajj,” which was initially published in Arabic. Due to its wide acceptance and the demand from Persian speakers, it was later translated into Persian in 2023.

The booklet before you is the English translation of carefully selected supplications

related to Hajj from the aforementioned magnum opus, meticulously chosen supplications associated with these grand rituals in a step-by-step manner. It has been designed to simplify the supplication needs of pilgrims, published in a pocket-sized format for the spiritual journey, and made accessible to those interested.

The translator humbly requests from dear readers to contact the center for any mal-translation or mistakes regarding the English text.

Finally, we hope it will be beneficial and receive the attention of enthusiasts and respected pilgrims.

Dua International Foundation

1

Hajj Supplications

Hammad ibn Uthman asked Imam Sadiq says: I told him that I want to perform Umrah on to the Hajj, what should I say? He said: Say:

اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ عَلَى كِتَابِكَ وَ
سُنَّةِ نَبِيِّكَ ﷺ.

O God! I want to perform Umrah and Hajj according to Your book and the tradition/method (Sunnah) of Your Prophet.

And then the Imam said: And if you want, you can ask what you want in your mind without verbally speaking.¹

1. Al-Kafi, Vol 3, Page 332.

2

Visiting Hajj as a proxy (1)

It is narrated from Imam Mohammad Baqir ^(PBUH) who said: Whoever performs Hajj pilgrimage as a proxy, he shall say during his Ihram (as follows):

اللَّهُمَّ إِنِّي أَحُجُّ عَنْ فُلَانٍ فَتَقَبَّلْ مِنْهُ وَأَجُرْنِي عَلَى قَضَائِي عَنْهُ.

O God, I perform Hajj pilgrimage on behalf of so and so (name of the person), therefore, please accept it from him and reward me for its performance on his behalf. ¹



1. Bihar Al-Anwar (ed. - Beirut), vol. 96, p. 119.

3

Visiting Hajj as a proxy (2)

It is narrated from Halabi from Imam Sadiq^(PBUH) saying: “I told him that a man performs Hajj pilgrimage on behalf of his brother, his father or a person of other people, is it necessary for him to say anything? He replied:” “Yes, he should say after he becomes Muhrim, as follows:”

اللَّهُمَّ مَا أَصَابَنِي فِي سَفَرِي هَذَا مِنْ تَعَبٍ أَوْ شِدَّةٍ أَوْ بَلَاءٍ أَوْ
شَعَثٍ فَأَجْرُ فُلَانٍ فِيهِ وَأَجْرُنِي فِي قَضَائِي عَنْهُ.

O God, whatever afflicted me in this journey, such as fatigue, distress, affliction or mishap, reward so-and-so (name of the person) for it, and reward me for my compensation for him.¹

1. Al-Kafi, vol. 4, p. 310.

4

Talbiyah (1)

(Talbiyah: It is a chant or slogan that Muslims recite while performing Hajj or Umrah)

Imam Sadiq (PBUH) stated: “Whenever the Messenger of God (PBUH&HF) recite the Talbiyah, He used to say:”

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ - لَبَّيْكَ ذَا
الْمَعَارِجِ لَبَّيْكَ.

I am present/here (at your service), O God, I am present. I am present, there is no partner for You, I am present, indeed all the praise be to You, all the bounties are Yours, and the sovereignty, there is no partner for You, I am

· present (Here You are), I am present, O the Possessor of the Ascensions, I am present.

Following the word Dhul-Ma'arij (ذوالمعارج), He (Peace be upon Him and His Family) used to recite Takbir (Allahu Akbar: God is greater than to be described), and he used to recite the Talbiyah whenever he met a rider, or climbed a hill or descended a valley, and at the end of the night and following the Prayers.¹



1. Wasa'il Al-Shi'a, vol. 12, p. 384.

5

Talbiyah (2)

Imam Jafar Sadiq ^(PBUH) related to Imam Ali^(PBUH) who said:

“When you headed towards Mecca, God willing, if you wish, enter ihram (a state which is established by wearing ihram clothe, and followed by certain conditions and prohibits) after prayer, and if you wish, when your camel/mount (nowadays; cars, buses etc.) has arrived to you, and the supplication of Talbiyah is (as follows):

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ
النِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ.

I am present/here (at your service), O God, I am present. I am present, there is no partner for You, I am present, indeed all the praise be to You, all the bounties are Yours and the sovereignty, there is no partner for You, I am present (Here You are).¹



1. Al-Jafariyat (Al-Asha'thiyat), p. 64, Mustadrak al-Wasa'il, vol. 9, p. 179.

6

Talbiyah (3)

And Imam Sadiq and Imam Musa ^(PBU) used to add on it as follows:

لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ لَبَّيْكَ دَاعِيَا إِلَى دَارِ السَّلَامِ لَبَّيْكَ
 لَبَّيْكَ غَفَّارَ الذُّنُوبِ لَبَّيْكَ لَبَّيْكَ مَرْغُوباً وَ مَرْهُوباً إِلَيْكَ
 لَبَّيْكَ لَبَّيْكَ تُبْدِي وَ الْمَعَادُ إِلَيْكَ لَبَّيْكَ تَسْتَعْنِي وَ نَقْتَفِرُ
 إِلَيْكَ لَبَّيْكَ لَبَّيْكَ إِلَهَ الْحَقِّ لَبَّيْكَ لَبَّيْكَ ذَا التَّعَمَّاءِ وَ الْفَضْلِ
 الْحَسَنِ الْجَمِيلِ لَبَّيْكَ لَبَّيْكَ كَاشِفَ الْكَرْبِ لَبَّيْكَ لَبَّيْكَ
 عَبْدُكَ بَيْنَ يَدَيْكَ يَا كَرِيمُ لَبَّيْكَ.

Here I am, O The Possessor of the Ascents. Here I am, O Inviter towards the abode of Peace and Safety. Here I am, O the Forgiver of sins. Here I am, O the Desired for and feared from. Here I am,

my God. Here I am, You initiate and the return is to You. Here I am, you seek self-sufficiency and we are in need of you. Here I am, Here I am, the God of truth. Here I am, Here I am, the Possessor of bounty and good and beautiful bounty. Here I am, Here I am, O remover of distress. Here I am, Here I am, your servant is in front of You, O Generous One, Here I am.

Bless upon the Prophet and His Household a lot, and ask God for forgiveness, Paradise, Heaven, Pardon, and seek refuge in His mercy from His wrath and from Hellfire, and continuously recite Talbiyah (Labbayk), while standing up, sitting down, mounting, landing, ceremonially unclean and clean, during the day, during the night, and all the time, while reciting loudly. ¹

1. Bihar Al-Anwar (ed.-Beirut), vol. 96, p. 339.

7

Supplication following the Supererogatory prayers/acts

It is narrated that Imam Sadiq ^(PBUH) stated: Ihram is not established unless after the obligatory prayer, that following the prayer salutation, you enter ihram, and if your prayer is a supererogatory which you have performed two units, and following it you enter ihram, and when you finish your prayer, praise God and glorify Him and bless upon the Messenger (and His family) and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ لِي مِمَّنْ اسْتَجَابَ لَكَ وَأَمَّنْ بِوَعْدِكَ
وَاتَّبَعَ أَمْرَكَ فَإِنِّي عَبْدُكَ وَفِي قَبْضَتِكَ لَا أُوقِي إِلَّا مَا وَقَيْتَ وَ

لَا أَخْذُ إِلَّا مَا أُعْطِيتَ وَقَدْ ذَكَرْتَ الْحَجَّ فَأَسْأَلُكَ أَنْ تُعْزِمَ
لِي عَلَيْهِ عَلَى كِتَابِكَ وَسُنَّةِ نَبِيِّكَ وَتُقَوِّينِي عَلَى مَا صَعَفْتُ
عَنْهُ وَتَسَلِّمَ مِنِّي مَنَاسِكَي فِي يُسْرِ مِنْكَ وَعَافِيَةٍ وَاجْعَلْنِي
مِنْ وَفْدِكَ الَّذِينَ رَضِيتَ وَارْتَضَيْتَ وَسَمَّيْتَ وَكَتَبْتَ
اللَّهُمَّ فَتَمِّمْ لِي حَجِّي وَعُمْرَتِي اللَّهُمَّ إِنِّي أُرِيدُ التَّمَتُّعَ بِالْعُمْرَةِ
إِلَى الْحَجِّ عَلَى كِتَابِكَ وَسُنَّةِ نَبِيِّكَ ﷺ فَإِنْ عَرَضَ لِي شَيْءٌ
يُحْبِسُنِي فَحُلْنِي حَيْثُ حَبَسْتَنِي لِقَدْرِكَ الَّذِي قَدَّرْتَ عَلَيَّ
اللَّهُمَّ إِنْ لَمْ تَكُنْ حَاجَةً فَعُمْرَةٌ أَحْرَمَ لَكَ شَعْرِي وَبَشْرِي وَ
لَحْمِي وَدَمِي وَعَظَامِي وَمُخِّي وَعَصَبِي مِنَ النِّسَاءِ وَالثِّيَابِ وَ
الطِّيبِ أَبْتَغِي بِذَلِكَ وَجْهَكَ وَالدَّارَ الْآخِرَةَ.

O God, verily I ask You to place me amongst those who have responded to You, and has believed in Your promise and obeyed Your command, as I am Your servant, and I am in Your grip (under Your control), I do not refuse unless what You refuse, and I do not take in possession unless what You grant,

and You have mentioned/reminded the Hajj, therefore, I ask you to support me in it according to your book and the Sunnah of your Prophet, and to strengthen me in what I am weak about, and to grant me my rites with ease from You, and in good health and safety and place me among your delegation whom you are satisfied of and completely satisfied from, and whom you have named and written. O God, complete my Hajj and Umrah for me. O God, I want to perform the Umrah until the Hajj according to Your Book and the Sunnah of Your Prophet, and if something occurred to me which will detain me, then free me as You detained me due to Your decree that You have decreed upon me. O God, if it was not a Hajj, then accept it as an Umrah. For Your satisfaction I forbid my hair, my skin, my flesh, my blood, my bones, my brain, my nervous system from women,

· clothes, and perfume, which by doing so, I seek Your face and the Hereafter.

He said: and it suffices you if you recite this one time when you enter ihram, then stand up and walk happily, and when you were settled on the path, whether you are walking or riding, recite the Talbiyah. ¹



1. Al-Kafi (Islamic Edition), vol. 4, p. 331.

8

Entering the Sacred Shrine

It is related to Nadhr ibn Katheer who said: I and Sufyan visited Imam Jafar ibn Mohammad^(PBUT), So I said I want to visit the Sacred House, so teach me what to pray for. He said: When you reach the Sacred Shrine, place your hand on the wall and say:

يَا سَابِقَ الْفَوْتِ يَا سَامِعَ الصَّوْتِ يَا كَاسِيَ الْعِظَامِ لَحْمًا
بَعْدَ الْمَوْتِ.

: O Preceding the death, O Hearer of the voice,
O Coverer of the bones with flesh after death.

Then ask what you wish.¹

1. Kashf Al-Ghummah fi Ma'rifat Al-Imams (old edition), vol.2, p.185.

9

Entering Mecca

It is narrated that Imam Hossein (PBUH) walked until He reached Mecca, and when He looked at its mountains, He began to recite (the following verse):

﴿وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ﴾

As he made his way towards Midian, he said:
“Perhaps my Lord will guide me along some level path.”¹

And when Imam Hossein (PBUH) arrived to Mecca, He said:

1. Surah Qasas, verse 22.

اَللّٰهُمَّ خِرْلِيْ وَاَقْرَعَيْنِيْ وَاهْدِنِيْ سَوَاءَ السَّبِيْلِ.

O God, choose for me the best, brighten and refresh my eyes, and guide me to the right path.



10

Entering the Sacred Mosque

It is narrated from Imam Mohammad Baqir^(PBUH) Who said: When you entered the Sacred Mosque, and stood in parallel to the Black Stone (Hajar al-Aswad), then recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ آمَنْتُ بِاللَّهِ وَكَفَرْتُ بِالطَّاغُوتِ وَبِاللَّاتِ وَ الْعُزَّى وَبِعِبَادَةِ الشَّيْطَانِ وَبِعِبَادَةِ كُلِّ نِدِّيدٍ عَنِ مَنْ دُونِ اللَّهِ.

I bear witness that indeed, there is no god but Allah, the only one who has no partner, and I bear witness that Mohammad ^(PBUH&HF) is His servant and His Messenger, I believed in Allah, and I disbelieved in Taghut (Tyrant),

L'at and Uzza (The idles in Mecca before the advent of Islam) and to the worship of Satan and to the worship of every rival which is called other than God.

Then, get close to the Stone and touch it with your right hand.

Then, say:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ. اللَّهُمَّ أَمَانَتِي أَدَيْتُهَا وَمِيثَاقِي
تَعَاهَدْتُهُ لِتَشْهَدَ عِنْدَكَ لِي بِالْمُؤَافَاةِ.

In the name of Allah, and Allah is Greater (than to be described by creatures), O God, I have fulfilled my trust, and I have fulfilled my covenant which I had promised, so that you may bear witness of my fulfillment.¹



1. Al-Kafi (Islamic Edition), vol. 4, p. 404.

11

Entering the Sacred Mosque

Imam Redha ^(PBUH) said: When you arrived to the Holy Shrine, perform ablution (Ghusl) before you enter into Mecca, and walk for a while, with tranquility and dignity. And when you entered Mecca and looked at the Sacred House, say:

الْحَمْدُ لِلَّهِ الَّذِي عَظَّمَكَ وَشَرَّفَكَ وَكَرَّمَكَ وَجَعَلَكَ مَثَابَةً
لِلنَّاسِ وَأَمْنًا وَهُدًى لِلْعَالَمِينَ .

All praise be to Allah, the one who exalted you, honored you, dignified you and appointed you to be a place of visitation for the people, and a sanctuary.

Then enter the mosque barefoot, tranquility and dignity. And if you were accompanying other people, guard their mounts over until they circumambulate and attempt, by doing that, you will be the greatest of them in reward, and enter the Mosque from the Bani Shaybah gate, and then say:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ .

In the name of Allah and by Allah and according to the faith of the Messenger of Allah (PBUH&HF) .

Then circumambulate the House and begin from the Black Stone pillar and say:

أَمَانَتِي أَدَيْتُهَا وَمِيثَاقِي تَعَاهَدْتُهُ لَتَشْهَدَ لِي بِالْمُؤَافَاةِ آمَنْتُ
بِاللَّهِ عَزَّ وَجَلَّ وَكَفَرْتُ بِالْحَبِيبِ وَالطَّاغُوتِ وَاللَّاتِ وَ
الْعُزَّى وَهُبَلٍ وَالْأَصْنَامِ وَعِبَادَةِ الْأَوْثَانِ وَالشَّيْطَانِ وَكُلِّ
نِدٍّ يُعْبَدُ مِنْ دُونِ اللَّهِ جَلَّ سُبْحَانَهُ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا .

I fulfilled my trust and pledged my covenant

so that You bear witness my fulfilment. I believe in God the Almighty and disbelieve in Al-Jibt and Taghut and Al-Lat and Al-Uzza and Hubal and idols, and the worship of idols, and Satan, and every rival that is worshiped other than God, Glory be to Him! How greatly Exalted is He over anything they may say!¹



1. Fiqh-Al-Redha, page 218.

12

Looking at the Kaaba

It is narrated from the Prophet ^(PBUH) that whenever He looked at The House, He used to say:

اَللّٰهُمَّ زِدْ بَيْتَكَ هَذَا تَسْرِيْفًا وَتَعْظِيْمًا وَتَكْرِيْمًا وَبِرًّا وَمَهَابَةً
وَزِدْ مِنْ شَرَفِهِ وَعَظَمِهِ مِمَّنْ حَجَّهٗ وَاَعْتَمَرَهُ تَعْظِيْمًا وَتَسْرِيْفًا
وَبِرًّا وَمَهَابَةً.

O God, increase this House of Yours in honor, reverence, dignity, righteousness, and veneration, and increase its nobility and greatness among those who have performed Hajj and Umrah with reverence, dignity, righteousness, and veneration.¹

1. Bihar Al-Anwar (ed. - Beirut), vol. 96, p. 342.

13

Looking at the Black Stone (Hajar-Alaswad)

Imam Sadiq ^(PBUH) said: Whenever you enter the Sacred Mosque (Masjid Al-Haraam), walk until you get close to the Black Stone, then stand in front of it and say:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا
اللَّهُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
أَكْبَرُ مِنْ خَلْقِهِ وَأَكْبَرُ مِنْ أَحْشَى وَأَحْذَرُ وَلَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ* وَ
يُمِيتُ وَيُحْيِي بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

: Praise be to God Who led us to this! We would never have been guided if God had not

led us on. Glory be to God and praise be to God and there is no god but God and God is greater (than to be described), Greater than His creation, and Greater than those I fear and beware and there is no god but God, One alone, unto Him belongs Sovereignty and unto Him belongs all praise, He gives life and Causes death, and He causes death and gives life, in His hand is all good and virtues, and He is Able to do all things.

And send bless and peace upon the Prophet and the Family of the Prophet (May God send peace and blessings upon Him and upon Them) and salute to/bless upon the Messengers as you did when you entered the Mosque, then say:

اللَّهُمَّ إِنِّي أُمِنُ بِوَعْدِكَ وَأُوفِي بِعَهْدِكَ.

O God, I believe in Your promise and fulfill Your covenant.¹

1. Al-Kafi (Islamic Edition), vol. 4, p. 403.

14

Circumambulation

Imam Sadiq (PBUH) said: “Circumambulate the Sacred House seven rounds and during circumambulation say:”

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي يُمَشَّى بِهِ عَلَى طَلَلِ الْمَاءِ
كَمَا يُمَشَّى بِهِ عَلَى جَدَدِ الْأَرْضِ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي
يَهْتَرُ لَهُ عَرْشُكَ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي تَهْتَرُ لَهُ أَقْدَامُ
مَلَائِكَتِكَ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ مُوسَى مِنْ جَانِبِ
الْطُّورِ فَاسْتَجَبْتَ لَهُ وَالْقَيْتَ عَلَيْهِ مَحَبَّةً مِنْكَ وَأَسْأَلُكَ
بِاسْمِكَ الَّذِي غَفَرْتَ بِهِ لِمُحَمَّدٍ ص مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ
مَا تَأَخَّرَ وَأَتَمَمْتَ عَلَيْهِ نِعَمَتَكَ أَنْ تَفْعَلَ بِي كَذَا وَكَذَا مَا
أَحْبَبْتَ مِنَ الدُّعَاءِ .

O God, (based on my firm belief in You)

I verily ask You in Your Name by which walking is made possible on the waves/surface of water corresponding to walking on land roads, and I ask You in Your name by which Your Throne moves for, and I ask You in Your name for which the angels' stability/feed quiver, and I ask You in Your name by which Moses called You from the Mountain and You accepted from Him and casted down upon Him of Your love, and I ask You in Your name by which You forgave for the sake of Mohammad (PBUH&HF), His past and future faults and You finalized Your bounty upon Him, to do for me so and so of what you like to ask.

And whenever you reached the door of Kaaba, send peace upon the Prophet (PBUH&HF) and between the Yemeni and Black Stone corners say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire.

And in circumambulation say:

اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَإِنِّي خَائِفٌ مُسْتَجِيرٌ فَلَا تُغَيِّرْ جِسْمِي
وَلَا تُبَدِّلْ اسْمِي.

O God, I am necessitous to You and I am afraid and seeking refuge, so do not alter my body and do not change my name.¹



1. Al-Kafi, vol. 4, p. 407.

15

Supplication At the Corner

Abu-Maryam said: I was with Imam Baqir^(PBUH) circumambulating, and he would not pass by the Yemeni Corner during his circumambulation without touching it, then He would say:

اللَّهُمَّ تُبَّ عَلَيَّ حَتَّى أَتُوبَ وَاعْصِمْنِي حَتَّى لَا أَعُودَ.

: O God, return to me so that I repent/return and protect me so that I do not go away.¹



1. Al-Kafi (Islamic Edition), vol. 4, p. 409..

16

The Yemeni Corner

Ahmad ibn Musa narrated from Imam Redha^(PBUH) as follows: I was with Imam Redha^(PBUH) during circumambulation, and when we were with him at the foot of the Yemeni Corner, he would stop and raise His hands and say:

يَا اللَّهُ يَا وَلِيَّ الْعَافِيَةِ يَا خَالِقَ الْعَافِيَةِ يَا رَازِقَ الْعَافِيَةِ وَ
الْمُنْعِمَ بِالْعَافِيَةِ وَالْمَتَّانَ بِالْعَافِيَةِ وَالْمُتَفَضِّلَ بِالْعَافِيَةِ عَلَيَّ
وَعَلَى جَمِيعِ خَلْقِكَ يَا رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا صَلِّ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنَا الْعَافِيَةَ وَدَوَامَ الْعَافِيَةِ وَتَمَامَ
الْعَافِيَةِ وَشُكْرَ الْعَافِيَةِ فِي الدُّنْيَا وَالْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

O God, O Granter of well-being, O Creator of well-being, O Provider of well-being, O bestower of well-being, and Bestower with well-being, and Bestower of well-being upon me and upon all Your creation, O Most Compassionate of this world and the Hereafter and Most Merciful of them, Bless Mohammad and the Family of Mohammad and grant us well-being, perpetual well-being, and complete well-being and being grateful of well-being in this world and the Hereafter, O Most Merciful of the compassionates.¹



1. Oyun Akhbar Al-Ridha ^(PBUH), 2/16.

17

Between the Corner and Stone

Abdullah ibn Senan narrated from Imam Sadiq ^(PBUH) that He said:

It is recommended to say between the Pillar and the Stone:

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

O God, grant us good in this world and in the Hereafter, and protect us from the torment of Hellfire.

And He said: Indeed, an assigned angel says Amen.¹



1. Al-Kafi, Vol 4, Page 408.

18

The circumambulation prayer

Ibn Sa'd narrated from Azdi who said: "I came out to circumambulate while I was beside Imam Sadiq (PBUH) until He finished His circumambulation, then He stayed aside and performed two-unit prayer towards the Corner of the House and Ishmael (Ishmael Room), so I heard Him saying while in prostration:"

سَجَدَ وَجْهِي لَكَ تَعَبُداً وَرِقاً وَلَا إِلَهَ إِلَّا أَنْتَ حَقّاً حَقّاً الْأَوَّلُ
قَبْلَ كُلِّ شَيْءٍ وَالْآخِرُ بَعْدَ كُلِّ شَيْءٍ وَهَا أَنَا ذَا بَيْنَ
يَدَيْكَ نَاصِيَتِي بِيَدِكَ فَاعْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذَّنْبَ الْعَظِيمَ
غَيْرُكَ فَاعْفِرْ لِي فَإِنِّي مُقَرَّبٌ بِذُنُوبِي عَلَى نَفْسِي وَلَا يَدْفَعُ الذَّنْبَ
الْعَظِيمَ غَيْرُكَ.

My face (with all attention) prostrated before You in devotion and affection, and there is no god but You Truly, Truly, the First before all things and the Last after all things, and here I am in Your hands. My forelock is in your hand, so forgive me, for no one can forgive a great sin except You, so forgive me, for I confess my sins against myself, and no one can repel the great sin except you.

Then He upturned His head while His face because of crying, was as if had been dipped in water.¹



1. Qurbul-Esn'ad, p. 40.

19

The Black Stone

Imam Ali (PBUH) while touching the Stone, used to say:

اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصَدِّقًا بِكِتَابِكَ وَاتِّبَاعَ سُنَّةِ نَبِيِّكَ.

O God, out of faith in You, belief in Your Book, and following the Sunnah of Your Prophet.¹



1. Kanz al-Ummal, hadith 12520.

20

Drinking Zamzam Water

Imam Sadiq ^(PBUH) stated: “When you have finished two-unit prayer, go to the Black Stone and Kiss it, touch it or point towards it, for that is necessary,” and He continued: “If you succeeded to drink from the Zamzam water prior to going to Safa (area), do it, and say while you drink:”

اللَّهُمَّ اجْعَلْهُ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ وَسَقَمٍ .

O God, make it beneficial knowledge and abundant sustenance and healing from any sorts of ailments and disease.

And He said: It has reached to us that the

Messenger of God, peace be upon Him and His Household while looking at Zamzam said: If it wouldn't have been a trouble for my nation, verily I would take one or two buckets from this water.¹



1. Al-Kafi: 430/4, Al-Shi'a: 13/472.

21

While drinking Zamzam water

When drinking Zamzam water, Imam Abul-Hassan ^(PBUH) always used to say:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالشُّكْرُ لِلَّهِ.

: “In the name of Allah, and All praise be to Allah, and All appreciation be to Allah.”¹



1. Al-Mahasin: 2/574, Bihar Al-Anwar: 244/96.

22

On Al-Safa and Al-Marwa

Zurarah said: I asked Imam Mohammad Baqir (Abu Jafar), peace be upon Him, about a person should supplicate in al-Safa and al-Marwa ritual? He said:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَ
يُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no god but God, the only one, there is no partner for Him, for Him is the sovereignty, and to Him is all praise, He enlivens and causes death, and He is powerful over everything. (for three times)¹

1. Al-Kafi: 4/432 H3, Wasael-Al-Shia: 13/478.

23

On Al-Safa and Al-Marwa

Jameel said: I told Abi Abdillah (Imam Sadiq, peace be upon Him), is there an interim supplication I recite on Al-Safa and Al-Marwa?

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَ
يُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no god but God, the only one, there is no partner for Him, for Him is the sovereignty, and to Him is all praise, He enlivens and causes death, and He is powerful over everything. (For three times)¹

1. Al-Kafi: 4/432, Al-Shi'a: 13/480.

24

Under the Spout (Meezab)

Ali ibn Mazid Bayya Saberi said: I saw Imam Sadiq ^(PBUH) in the Hijr (Ishmael Room), under the Spout while facing the House, opening His hands and He would say:

اللَّهُمَّ ارْحَمْ ضَعْفِي وَقِلَّةَ حِيلَتِي. اللَّهُمَّ أَنْزِلْ عَلَيَّ كِفْلَيْنِ
مِنْ رَحْمَتِكَ وَأَذِرْ عَلَيَّ مِنْ رِزْقِكَ الْوَاسِعِ وَأَذِرْ عَنِّي شَرَفَسَقَةَ
الْجَنِّ وَالْإِنْسِ وَشَرَفَسَقَةَ الْعَرَبِ وَالْعَجَمِ. اللَّهُمَّ أَوْسِعْ عَلَيَّ
مِنَ الرِّزْقِ وَلَا تَقْشُرْ عَلَيَّ. اللَّهُمَّ ارْحَمْنِي وَلَا تُعَذِّبْنِي أَرْضَ عَتِي
وَلَا تَسْخَطْ عَلَيَّ إِنَّكَ سَمِيعُ الدُّعَاءِ قَرِيبٌ مُجِيبٌ

O God, have mercy upon my weakness, and
upon my lack of resourcefulness/tactics.
O God, send down upon me two types of Your

mercy, and pour upon me of Your abundant provision, and turn away from me the evil of the licentious of the jinn and mankind, and the evil of the licentious of the Arabs and non-Arabs. O God, increase my sustenance and do not decrease (my sustenance) for me. O God, have mercy on me and do not punish me, be satisfied from me, and do not get angry upon me, as indeed You are the Hearer of the supplication, the Close, and the Responder.¹



1. Al-Kafi: 4/407, Wasa'il Al-Shi'a: 13/336

25

At the position of Gabriel

It related that Muawiya ibn Ammar said:
(Imam Sadiq) Abu Abdullah (PBUH) said:

Go to the place/position of Gabriel (peace be upon him) and that is under the gutter, as indeed it is his place when he used to get permission to come down to the Prophet of God (PBUH&HF) and say:

أَيُّ جَوَادُ أَيُّ كَرِيمٍ أَيُّ قَرِيبُ أَيُّ بَعِيدُ أَسْأَلُكَ أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَأَسْأَلُكَ أَنْ تَرُدَّ عَلَيَّ نِعْمَتَكَ

O Generous, O Granter prior to be asked/pre-asked-Granter, O Near, O Distant. I ask You to bless upon Mohammad and His Household, and I ask You to return Your bounties to me.¹

1. Al-Kafi: 4/557.

26

Entering Kaaba

It is narrated from Saeid al-A'raj relating to Imam Sadiq ^(PBUH) saying: The first-time pilgrim must enter the house before he returns, so when you enter it, enter it with serenity and dignity, then visit every corner of it and say:

اللَّهُمَّ إِنَّكَ قُلْتَ: وَمَنْ دَخَلَهُ كَانَ آمِنًا فَأَمِّنِّي مِنْ عَذَابِ
يَوْمِ الْقِيَامَةِ.

O God, verily You stated: “And whoever enters it shall be secure”, so protect me from the reprimand of the Judgement Day.

And perform prayer between the two pillars which lean on the red marble, and if there were

many people, then turn your face towards every corner from your position where you performed prayer.¹



1. Al-Kafi: 4/529.

27

Abdullah ibn Sinan said: I've heard (Imam Sadiq) Aba Abdillah ^(PBUH) while coming out of Kaaba and He would say:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

: Allah is Greater, Allah is Greater, until He said it three times.

Then He said:

اللَّهُمَّ لَا تُجْهِدْ بِلَاءَنَا رَبَّنَا وَلَا تُشْمِتْ بِنَا أَعْدَاءَنَا فَإِنَّكَ أَنْتَ
الضَّارُّ النَّافِعُ

: O God, do not burden us with affliction,
O Lord, and do not make our enemies gloat
over us, for You are the One who is the
Distresser and the Propitious.

Then He went down and while facing the Kaaba, performed prayer next to the step/stair in a way that the step/stair was on His left side, whilst no one was between Him and the Kaaba. Then he went out to His house. ¹



1. Al-Kafi: 4/529, Wasa'il Al-Shi'a: 13/282.

28

Araf'at

It is narrated from Jafar from his Father (PBUH) who said: On the day of Arafa, when the sun had set, the Prophet (Peace be upon Him and His Household supplicated, and His last word was the following supplication while His eyes were full of tears:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَمِنْ تَشْتُّتِ الْأُمُورِ وَمِنْ شَرِّ مَا
يَحْدُثُ بِاللَّيْلِ وَالنَّهَارِ. أَصْبَحَ ذُلِّي مُسْتَجِيرًا بِعِزِّكَ وَأَصْبَحَ
وَجْهِي الْفَانِي مُسْتَجِيرًا بِوَجْهِكَ الْبَاقِي يَا خَيْرَ مَنْ سُئِلَ
وَأَجْوَدَ مَنْ أُعْطِيَ وَأَرْحَمَ مَنْ اسْتُرْجِمَ جَلَلَنِي بِرَحْمَتِكَ وَ
الْبَسْنِي عَافِيَتَكَ وَاصْرِفْ عَنِّي شَرَّ جَمِيعِ خَلْقِكَ.

O Allah! I seek refuge in You from poverty,

adverse affairs, the evils of night and day. My abasement began the day while seeking shelter in Your Glory, and my mortal face seeking refuge in Your eternal face. O the Best from whom to seek and the Most Generous to grant, and the Most Merciful to be sought for mercy, cover me with Your mercy, clothe me with health from You, and keep away from me the evil of all your creation.¹



1. Qorb al-Isnaad: 12, Bihar al-Anwar: 251/96.

29

Arafah Supplication of the Prophet

Imam Sadiq ^(PBUH) said: The Messenger of Allah (peace be upon Him and His Household) told Ali ^(PBUH): Shall I not teach you the supplication of the Day of Arafah, which is the supplication of those who were the prophets preceding to me? The Prophet ^(PBUH&HF) said: Say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَ
يُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no god but Allah, alone, there is no partner for Him. To Him belongs sovereignty and all praise and He enlivens and causes to

die and He is Ever-Living who never faces death, in His hand is all good, and He is over all things Omnipotent.

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مِمَّا نَقُولُ وَفَوْقَ مَا يَقُولُ الْقَائِلُونَ. اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي وَلَكَ بَرَاعَتِي وَبِكَ حَوْلِي وَمِنْكَ قُوَّتِي. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَمِنَ وَسَاوِسِ الصُّدُورِ وَمِنْ شَتَاتِ الْأَمْرِ وَمِنْ عَذَابِ الْقَبْرِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الرِّيَاحِ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيَاحُ وَأَسْأَلُكَ خَيْرَ اللَّيْلِ وَخَيْرَ النَّهَارِ.

O God, for You belongs all praise as You say and better than what we can say, and beyond what the appraisers. O God, for You are my prayers, my rituals, my life and my death, And for You is my declaration, and by You is my power, and from You is my strength. O God, I seek refuge in You from poverty, from the whisperings of the chests, from the dispersal of affair, and from the torment of the grave.

O God, I ask You for the goodness of the winds, and I seek refuge in You from the evil that the winds bring, and I ask You for the goodness of the night and the goodness of the day.

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي وَبَصَرِي نُورًا وَلَحْمِي وَدَمِي وَعِظَامِي وَعُرُوقِي وَمَقْعَدِي وَمَقَامِي وَمَدْخَلِي وَمَخْرَجِي نُورًا وَأَعْظَمْ لِي نُورًا يَا رَبِّ يَوْمَ الْقَاكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O God, place light in my heart, light in my hearing and my sight, and light in my flesh, my blood, my bones, my veins, my seat, my position, my entrance and my exit, and magnify for me a light, O Lord, on the day I meet you, as You definitely have power over all things.¹

1. Al-Tahdheeb: 183/5.

30

The supplication of Imam Hossein (PBUH) on the Day of Arafa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَيْسَ لِقَضَائِهِ دَافِعٌ وَلَا لِعَطَائِهِ مَانِعٌ وَلَا
كَصْنَعِهِ صُنْعٌ صَانِعٌ وَهُوَ الْجَوَادُ الْوَاسِعُ فَطَرَ أَجْنَاسَ الْبَدَائِعِ
وَأَتَقَنَ بِحِكْمَتِهِ الصَّنَائِعَ لَا يَخْفَى عَلَيْهِ الظَّلَائِعُ وَلَا تَضِيعُ عِنْدَهُ
الْوَدَائِعُ أَتَى بِالْكِتَابِ الْجَامِعِ وَبِشَرَعَ الْإِسْلَامِ الثَّوَرِ السَّاطِعِ وَ
هُوَ لِلْخَلِيقَةِ صَانِعٌ وَهُوَ الْمُسْتَعَانُ عَلَى الْفَجَائِعِ جَازِي كُلِّ
صَانِعٍ وَرَأِئِشُ كُلِّ قَانِعٍ وَرَاحِمُ كُلِّ ضَارِعٍ وَمُنْزِلُ الْمَنَافِعِ وَ
الْكِتَابِ الْجَامِعِ بِالْثَّوْرِ السَّاطِعِ وَهُوَ لِلدَّعَوَاتِ سَامِعٌ [لِلْمُطِيعِينَ
نَافِعٌ] وَلِلدَّرَجَاتِ رَافِعٌ وَلِلْكُرِّيَّاتِ دَافِعٌ وَلِلْجَبَابِرَةِ قَامِعٌ وَ
رَاحِمُ عَبْرَةٍ كُلِّ ضَارِعٍ وَدَافِعٌ [وَرَافِعٌ] ضَرْعَةٍ كُلِّ ضَارِعٍ

فَلَا إِلَهَ غَيْرُهُ وَلَا شَيْءَ يَعْدِلُهُ وَلَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ
الْعَلِيمُ الْبَصِيرُ اللَّطِيفُ الْخَبِيرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

1. Absolute Praise belongs to God, who against His decree, there is no averter, and whose gift none may preventer. No fashioner's fashioning is like His fashioning, and He is the Absolute-Generous, the Boundless. He brought forth the varieties of unprecedented creatures and mastered through His wisdom all He had fashioned. Hidden not from Him are harbingers, nor lost with Him are deposits. He granted the all-encompassing Book and the religion of Islam in radiant light. And He is good doer in relation to the creation, and He is the one sought for help in times of calamity. And He is the Rewarder of every good doer, and Granter of every contented, and Merciful to everyone in need, and the Revealer of benefits and the All-inclusive Book with brilliant light.

And He is hearer to supplications, {Benefiter for the obedient ones}, and Exalter of the ranks, and the Reliever of the anguishes, and for the tyrants He is the Suppressor, and He is Beneficent to the weeping of the beseecher, and the Reliever {Alleviator} of beseeching of every beseecher, thus, there is no god but He, and nothing equals Him, “Naught is as His likeness; and He is the All-Hearer, All-Knowing, the All-Seer”, All-subtle, All-Aware, and “He is extremely powerful over all things.

اللَّهُمَّ إِنِّي أَرْغَبُ إِلَيْكَ وَأَشْهَدُ بِالرُّبُوبِيَّةِ لَكَ مُقِرّاً بِأَنَّكَ رَبِّي
وَأَنَّ إِلَيْكَ مَرَدِّي ابْتَدَأْتَنِي بِنِعْمَتِكَ قَبْلَ أَنْ أَكُونَ شَيْئاً
مَذْكُوراً وَخَلَقْتَنِي مِنَ التُّرَابِ ثُمَّ أَسَكَنْتَنِي الْأَصْلَابَ آمِناً
لِرَيْبِ الْمُنُونِ وَاحْتِلَافِ الدُّهُورِ فَلَمْ أَزَلْ ظَالِماً مِنْ صُلْبٍ
إِلَى رَحِمٍ فِي تَقَادُيمِ الْأَيَّامِ الْمَاضِيَةِ وَالْقُرُونِ الْحَالِيَةِ لَمْ
تُخْرِجْنِي لِرَأْفَتِكَ بِي وَلُطْفِكَ لِي [بِي] وَإِحْسَانِكَ إِلَيَّ فِي دَوْلَةٍ
أَيَّامِ الْكُفْرِ الَّذِينَ نَقَضُوا عَهْدَكَ وَكَذَّبُوا رُسُلَكَ لَكِنَّكَ

أَخْرَجْتَنِي رَافَةً مِنْكَ وَتَحْنُنًا عَلَيَّ لِلَّذِي سَبَقَ لِي مِنَ الْهُدَى
الَّذِي فِيهِ [لَهُ] يَسَّرْتَنِي وَفِيهِ أَنْشَأْتَنِي وَمِنْ قَبْلِ ذَلِكَ رُوِّفَتْ
لِي بِجَمِيلِ صُنْعِكَ وَسَوَائِغِ نِعْمَتِكَ.

2. O God, I crave for You and bear witness that Lordship is only Yours, acknowledging that You are indeed my Lord and to You is my return. You began bestowing on me by Your bounty before I was “anything worth mentioning”. You created me from special soil, then You settled me (placed me) in the loins (of my fathers), while kept me secured from the uncertainty of Fate and the passing of the eons. Thus, I remained a traveler from loin to womb in a time immemorial of past days and bygone centuries. You did not take me out, due to Your grace to me, Your kindness to me, and Your goodness regarding me, into the empire of the leaders of disbelief, those who breached their covenant with You, and belied Your messengers.

Rather, You brought me out, according to kindness and compassion from You, due to that guidance which had been foreordained for me, which You made me talented in it (ready for it), and for which You made my creation especial. And prior to that, You were kind to me through Your gracious fashioning and abundant blessings.

فَابْتَدَعْتَ خَلْقِي مِنْ مَنِيَّيْ يُمْنَى ثُمَّ أَسَكَنْتَنِي فِي ظُلُمَاتٍ
ثَلَاثٍ بَيْنَ لَحْمٍ وَجِلْدٍ وَدَمٍ لَمْ تُشْهَرْنِي [تُشَوِّهْنِي] [تُشَبِّهْنِي]
بِخَلْقِي وَلَمْ تَجْعَلْ إِلَيَّ شَيْئاً مِنْ أَمْرِي ثُمَّ أَخْرَجْتَنِي إِلَى الدُّنْيَا
تَاماً سَوِيّاً وَحَفِظْتَنِي فِي الْمَهْدِ طِفْلاً صَبِيّاً وَرَزَقْتَنِي مِنَ
الْغِذَاءِ لَبَناً مَرِيّاً [طَرِيّاً] وَعَطَفْتَ عَلَيَّ قُلُوبَ الْحَوَاضِ وَ
كَفَلْتَنِي الْأُمَهَاتِ الرَّحَائِمِ وَكَلَّاتَنِي مِنْ طَوَارِقِ الْجَانِّ
وَسَلَّمْتَنِي مِنَ الزِّيَادَةِ وَالنُّقْصَانِ فَتَعَالَيْتَ يَا رَحِيمُ يَا
رَحْمَانُ حَتَّى إِذَا اسْتَهْلَلْتُ نَاطِقاً بِالكَلَامِ أَثَمْتَ عَلَيَّ سَوَائِعَ
الْإِنْعَامِ فَرَبَّيْتَنِي زَائِداً فِي كُلِّ عَامٍ حَتَّى إِذَا كَمَلْتُ

فِطْرَتِي وَاعْتَدَلْتُ سَرِيرَتِي أَوْجَبْتَ عَلَيَّ حُجَّتَكَ بِأَنْ أَلْهَمْتَنِي
مَعْرِفَتَكَ وَرَوَّعْتَنِي بِعَجَائِبِ فِطْرَتِكَ وَأَنْطَقْتَنِي لِمَا ذَرَأْتَ
فِي سَمَائِكَ وَأَرْضِكَ مِنْ بَدَائِعِ خَلْقِكَ وَنَبَّهْتَنِي لِذِكْرِكَ وَ
شُكْرِكَ وَوَاجِبِ طَاعَتِكَ وَعِبَادَتِكَ وَفَهَّمْتَنِي مَا جَاءَتْ بِهِ
رُسُلُكَ وَيَسَّرْتَ لِي تَقَبُّلَ مَرْضَاتِكَ وَمَنْنْتَ عَلَيَّ فِي جَمِيعِ
ذَلِكَ بِعَوْنِكَ وَلُطْفِكَ.

3. Therefore, You originated my creation from semen that gushed forth and made me dwell “in triple darks”; amongst flesh, blood, and skin, while You did not defame me in [disfigure me] [make me alike to] my character, nor did You refer me with anything of my own affair. Then You took me out into the world for the guidance that had been ordained for me, complete and well-proportioned. You safeguarded me in the cradle as an infant, provided me with food, wholesome milk, and turned the hearts of the nursemaids

towards me. You entrusted my upbringing to compassionate mothers, guarded me from the calamities brought by the annoyances of jinn and kept me secure from excess and lack. Thus, exalted are You, O Merciful to the believers! O Compassionate to all creatures! Then when I commenced to utter words, You completed for me Your overflowing bounties. You raised me progressively more each year until, when my nature was perfected and my inner aspects were balanced, You mandated Your proof upon me by inspiring me with cognizance of You, and You made me feel in awe with the marvels of Your wisdom, and made me able to speak [awakened me] to the wonders of which You spread in Your Heaven and Your earth, of Your enterprising creation, and You drew my attention to Your thanks and remembrance and the obligation of Your obedience and worship, and made me understand what Your

messengers had brought and made easy for me the acceptance of Your good pleasure, while You were gracious to me in all of this, through Your succor and kindness.

ثُمَّ إِذْ خَلَقْتَنِي مِنْ حُرِّ الشَّرِّ لَمْ تَرْضَ لِي يَا إِلَهِي بِنِعْمَةٍ دُونَ
أُخْرَى وَرَزَقْتَنِي مِنْ أَنْوَاعِ الْمَعَاشِ وَصُنُوفِ الرِّيشِ بِمَنِّكَ
الْعَظِيمِ عَلَيَّ وَإِحْسَانِكَ الْقَدِيمِ إِلَيَّ حَتَّى إِذَا أَتَمَمْتَ عَلَيَّ
جَمِيعَ النِّعَمِ وَصَرَفْتَ عَنِّي كُلَّ النَّقَمِ لَمْ يَمْنَعْكَ جَهْلِي
وَجُرْأَتِي عَلَيْكَ أَنْ دَلَلْتَنِي عَلَى مَا يَقْرِبُنِي إِلَيْكَ وَوَقَّعْتَنِي لِمَا
يُزِلُّنِي لَدَيْكَ فَإِنْ دَعَوْتُكَ أَجَبْتَنِي وَإِنْ سَأَلْتُكَ أَعْطَيْتَنِي
وَإِنْ أَطَعْتُكَ شَكَرْتَنِي وَإِنْ شَكَرْتُكَ زِدْتَنِي كُلُّ ذَلِكَ
إِكْمَالًا لِأَنْعُمِكَ عَلَيَّ وَإِحْسَانِكَ إِلَيَّ فَسُبْحَانَكَ سُبْحَانَكَ
مِنْ مُبَدِيٍّ مُعِيدٍ حَمِيدٍ مَجِيدٍ وَتَقَدَّسَتْ أَسْمَاؤُكَ وَعَظُمَتْ
آلَاؤُكَ فَأَيُّ أَنْعَمِكَ [فَأَيُّ نِعَمِكَ] يَا إِلَهِي أَحْصِي عَدَدًا أَوْ ذِكْرًا
أَمْ أَيْ [أَيُّ] عَطَايَاكَ أَقُومُ بِهَا شُكْرًا وَهِيَ يَا رَبِّ أَكْثَرُ مِنْ
أَنْ يُحْصِيَهَا الْعَادُونَ أَوْ يَبْلُغَ عِلْمًا بِهَا الْحَافِظُونَ ثُمَّ مَا صَرَفْتَ

وَذَرَأَتْ [ذَرَأَتْ] عَنِّي اللَّهُمَّ مِنَ الضَّرِّ وَالضَّرَاءِ أَكْثَرُ مِمَّا
ظَهَرَ لِي مِنَ الْعَافِيَةِ وَالسَّرَّاءِ.

4. Then, since You created me from the best soil, You were not satisfied, my God, that I should have one blessing without another, and You provided me with varieties of sustenance (bounties) and kinds of garments by Your great benevolence upon me and Your eternal goodness towards me up until You completed for me all bounties and turned away from me all misfortunes, while my ignorance and audacity did not prevent You from guiding me toward that which would bring me nigh to You and You made of succeed in that which would grant me proximity to You. Thus, if I prayed to You, You answered, and if I asked of You (something), You granted me, if I obeyed You, You showed Your gratitude to me, and if I thanked You, You gave me more. All of that

was to perfect Your blessings upon me and Your goodness towards me. So, glory be to You; Glory be to You, who are the Originator, and Reproducer, Praiseworthy, Magnificent, and Holy and blessed are Your Names and tremendous Your bounties. So, which of Your blessings, O my God, can I enumerate by counting and mentioning? For which of Your gifts am I able to give thanks? Since they, O my Lord, are more than reckoners can count or those who entrust to memory can attain by knowledge. Moreover, that which, that You turned away and averted from me, O God, of the affliction and hardship, is more than what appeared to me of the health and happiness.

وَأَنَا أَشْهَدُ [أَشْهَدُكَ] يَا إِلَهِي بِحَقِيقَةِ إِيْمَانِي وَعَقْدِ عَزْمَاتِي
يَقِينِي وَخَالِصِ صَرِيحِ تَوْحِيدِي وَبَاطِنِ مَكْنُونِ ضَمِيرِي وَ
عَلَائِقِ مَجَارِي نُورِ بَصَرِي وَأَسَارِيرِ صَفْحَةِ جَبِينِي وَخُرْقِ

[حَرَقَ] مَسَارِبَ نَفْسِي وَحَذَارِيفَ [خَذَارِيفِ] مَارِنِ عَرْنِينِي
وَمَسَارِبِ صِمَاحِ سَمْعِي وَمَا ضُمَّتْ وَأُطْبِقَتْ عَلَيْهِ سَفَتَايَ
وَحَرَكَاتِ لَفْظِ لِسَانِي وَمَعْرِزِ حَنَكِ فَمِي وَفَكِّي وَمَنَابِتِ
أَضْرَاسِي وَبُلُوغِ حَبَائِلِ بَارِعِ غُنْفِي وَمَسَاغِ [مَسَاغِ] مَطْعَمِي
[مَأْكَلِي] وَمَشْرِبِي وَجَمَالَةِ أُمِّ رَأْسِي وَجُمَلِ حَمَائِلِ حَبْلِ
وَتِينِي وَمَا اسْتَمَلَ عَلَيْهِ تَأْمُورُ صَدْرِي وَنِيَاطِ حِجَابِ قَلْبِي وَ
أَفْلَاحِ حَوَاشِي كَبِدِي وَمَا حَوْتَهُ شِرَاسِيفُ أَضْلَاعِي وَحِقَاقِ
مَفَاصِلِي وَأَطْرَافِ أَنَامِلِي وَقَبْضِ عَوَامِلِي وَدَمِي وَشَعْرِي
وَبَشَرِي وَعَصَبِي وَقَصَبِي وَعِظَامِي وَمُخِّي وَعُرُوقِي وَجَمِيعِ
جَوَارِحِي وَمَا انْتَسَجَ عَلَى ذَلِكَ أَيَّامُ رِضَاعِي وَمَا أَقَلَّتِ الْأَرْضُ
مِثِّي وَنَوْمِي وَيَقْظَتِي وَسُكُونِي وَحَرَكَتِي وَحَرَكَاتِ رُكُوعِي وَ
سُجُودِي أَنْ لَوْ حَاوَلْتُ وَاجْتَهَدْتُ مَدَى الْأَعْصَارِ وَالْأَحْقَابِ
لَوْ عَمِرْتُهَا أَنْ أُؤَدِّي شُكْرَ وَاحِدَةٍ مِنْ أَنْعُمِكَ مَا اسْتَطَعْتُ ذَلِكَ
إِلَّا بِمَنِّكَ الْمَوْجِبِ عَلَيَّ شُكْرًا آفَافًا جَدِيدًا وَثَنَاءً طَارِفًا عَتِيدًا.

5. And I bear witness, O my God, by the truth of my faith, and the knotted resolutions

of my certainty, and pure and frankness of my monotheism, and the hidden concealed of my consciousness, and the linkages of passages of the light of my sight, and the lines of my forehead's surface, and the openings of passages of my breath, and the cavities of my nasal septum, the courses of meatus of my hearing, and what my lips compress upon and close on, and the motions of vocalization of my tongue, and the socket of the palate of my mouth and jaw, and the sockets of my molar teeth, and the comfortable passageway of my food and drink, and the bearer of my brain, and all the bearer of my aorta cord, and what is included by the cloak of my chest, and the cords of the pericardium of my heart, and the small pieces of flesh around my liver, that which the ribs of my sides encompass, the sockets of my joints, the contraction of my members, the tips of my fingers, and my flesh,

my blood, my hair, my skin, my nerves, my windpipe, my bones, my brain, my veins, and all of my organs, and that which was pieced together/knitted up during the days when I was a suckling baby, and what the earth has taken away from me, and my sleeping, my wakefulness, my motionlessness, and the movements of my bowing and prostrating, that had I taken pains and had I striven for the duration of the epochs and ages through which my life to be extended, to deliver thanks for one of Your blessings, I would not have been able to do so, except by Your grace, which alone makes incumbent upon me never-ending and ever renewed gratitude to You, and fresh and ever present praise.

أَجَلٌ وَلَوْ حَرَصْتُ وَالْعَادُونَ مِنْ أَنَامِكَ أَنْ تُحْصِيَ مَدَى
إِنْعَامِكَ سَالِفَةً وَأَنفَةً لَمَا حَصَرْتَاهُ عَدَدًا وَلَا أَحْصَيْنَاهُ أَبَدًا
هَيِّئَاتِ أُنَى ذَلِكَ وَأَنْتَ الْمُخْبِرُ عَنْ نَفْسِكَ فِي كِتَابِكَ

النَّاطِقِ وَالتَّبَا الصَّادِقِ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا
 صَدَقَ كِتَابُكَ اللَّهُمَّ وَنَبَاؤُكَ وَبَلَغَتْ أَنْبِيَائُكَ وَرُسُلُكَ
 مَا أَنْزَلْتَ عَلَيْهِمْ مِنْ وَحْيِكَ وَشَرَعْتَ لَهُمْ مِنْ دِينِكَ غَيْرَ
 أَنِّي [يَا إِلَهِي] أَشْهَدُ بِجِدِّي وَجَهْدِي وَمَبَالِغِ طَاقَتِي وَوُسْعِي
 وَأَقُولُ مُؤْمِنًا مُوقِنًا الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا فَيَكُونَ
 [فَيَكُونُ] مَوْرُوثًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ فَيُضَادَّهُ
 [فِيضَادَهُ] فِيمَا ابْتَدَعَ وَلَا وَلِيٌّ مِنَ الذَّلِيلِ فَيَرْفِدَهُ [فَيَرْفِدَهُ]
 فِيمَا صَنَعَ سُبْحَانَهُ سُبْحَانَهُ لَوْ كَانَ فِيهِمَا إِلَهَةٌ
 إِلَّا اللَّهُ لَفَسَدَتَا وَتَقَطَّرَتَا فُسُبْحَانَ اللَّهِ الْوَاحِدِ الْحَقِّ الْأَحَدِ
 الصَّمَدِ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
 الْحَمْدُ لِلَّهِ حَمْدًا يَعْدِلُ حَمْدَ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَأَنْبِيَائِهِ
 الْمُرْسَلِينَ وَصَلَّى اللَّهُ عَلَى خَيْرَتِهِ مِنْ خَلْقِهِ مُحَمَّدٍ خَاتَمِ
 النَّبِيِّينَ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْمُخْلِصِينَ وَسَلَّم.

6. Indeed, and were I and the reckoners among Your creatures ever so eager to calculate the extent of Your bestowal of

blessings, whether past or approaching, we would fail to encompass it through numbers or to calculate its boundaries. Never! How could it ever be done! For You announce in Your eloquent Book and truthful Tiding, “And if you count God’s blessing, you will never be able to number them”. Your Book, O God, Your Message, has spoken the truth! And Your prophets and messengers have conveyed what You revealed to them of Your revelation and the religion that You had promulgated for them and through them. And I witness, O my God, by my effort, my diligence, and the extent of my obedience and my capacity, and I say with full faith and certainty, “Praise belongs to God, who has not taken to Him a son” that He might have an heir, “and who has not any associate in His dominion” who might oppose Him in what He creates, “nor any protector out of weakness” who would aid Him in what

He fashions. So, glory be to Him, glory be to Him! “If there were gods in earth and heaven other than God, they would both surely go to ruin” and be face destruction. Glory be to God, the Unique, the One, “the Absolute Independent” who “has not begotten, nor has He been begotten, and equal to Him there is none”. Absolute praise belongs to God, praise that is equal to the praise of the Archangels and His missioned prophets. And may God bless His elect, Mohammad, the Seal of the Prophets, and His virtuous, pure and sincere-devoted-chosen Household, and may He send benedictions upon them.

اللَّهُمَّ اجْعَلْنِي أَحْشَاكَ كَأَنِّي أَرَاكَ وَأَسْعِدْنِي بِتَقْوَاكَ وَلَا تُشْقِنِي بِمَعْصِيَتِكَ وَخِرْلِي فِي قَضَائِكَ وَبَارِكْ لِي فِي قَدْرِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَلَا تَأْخِيرَ مَا عَجَلْتَ. اللَّهُمَّ اجْعَلْ غِنَايَ فِي نَفْسِي وَالْيَقِينَ فِي قَلْبِي وَالْإِخْلَاصَ فِي

عَمَلِي وَالثُّورِي بِصَرِي وَالْبَصِيرَةِ فِي دِينِي وَمَتَّعْنِي بِجَوَارِحِي وَ
 اجْعَلْ سَمْعِي وَبَصَرِي الْوَارِثِينَ مِنِّي وَأَنْصُرْنِي عَلَى مَنْ ظَلَمَنِي
 وَارْزُقْنِي مَا رِي وَثَارِي وَأَقِرَّ بِذَلِكَ عَيْنِي. اللَّهُمَّ اكْشِفْ
 كُرْبَتِي وَاسْتُرْ عَوْرَتِي وَاغْفِرْ لِي خَطِيئَتِي وَاحْسَأْ شَيْطَانِي
 وَفَكَ رِهَانِي وَاجْعَلْ لِي يَا إِلَهِي الدَّرَجَةَ الْعُلْيَا فِي الْآخِرَةِ وَ
 الْأُولَى. اللَّهُمَّ لَكَ الْحَمْدُ كَمَا خَلَقْتَنِي فَجَعَلْتَنِي سَمِيعاً
 بَصِيراً وَلَكَ الْحَمْدُ كَمَا خَلَقْتَنِي فَجَعَلْتَنِي حَيّاً سَوِيّاً رَحِمَةً
 بِي وَكُنْتُ عَنْ خَلْقِي غَنِيّاً.

Then he began to supplicate. He occupied himself with supplication as tears ran from his blessed eyes. Then he said:

7. O God, cause me to fear You as if I were seeing You, give me felicity through piety towards You, and make me not wretched/unhappy by disobedience towards You, choose the best for me by Your decree (qadha') and bless me by Your determination (qadar),

so that I may love not the hastening of what You have delayed, nor the delaying of what You have hastened. O God, place my richness in my soul, certainty in my heart, sincerity in my action, light in my sight, and insight in my religion. Give me enjoyment using my bodily members, make my hearing and my sight my two inheritors, help me against him who oppresses me, show me in him my revenge and my objective, and by them make my eyes delighted. O God, remove my agony, veil my defects, forgive my offence, drive away my Satan, redeem my debt, and give me, O my God, the highest degree in the Hereafter and in the Former. O God, to You belongs the absolute praise, just as You created me and made me hear and see; and to You belongs the absolute praise, just as You created me and made me a perfect creature as a mercy on me, while You had no need of my creation.

رَبِّ بِمَا بَرَأْتَنِي فَعَدَلْتَ فِطْرَتِي رَبِّ بِمَا أَنْشَأْتَنِي فَأَحْسَنْتَ
[فَحَسَنْتَ] صُورَتِي يَا رَبِّ بِمَا أَحْسَنْتَ لِي وَفِي نَفْسِي
عَافَيْتَنِي رَبِّ بِمَا كَلَأْتَنِي وَوَفَّقْتَنِي رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ
فَهَدَيْتَنِي رَبِّ بِمَا أَوْيْتَنِي وَمِنْ كُلِّ خَيْرٍ آتَيْتَنِي وَأَعْطَيْتَنِي
رَبِّ بِمَا أَطْعَمْتَنِي وَسَقَيْتَنِي رَبِّ بِمَا أَغْنَيْتَنِي وَأَقْنَيْتَنِي رَبِّ
بِمَا أَعْنَيْتَنِي وَأَعَزَّزْتَنِي [وَعَزَّزْتَنِي] رَبِّ بِمَا أَلْبَسْتَنِي مِنْ ذِكْرِكَ
الصَّافِي وَيَسَّرْتَ لِي مِنْ صُنْعِكَ الْكَافِي صَلِّ عَلَى مُحَمَّدٍ وَ
آلِ مُحَمَّدٍ وَأَعِنِّي عَلَى بَوَائِقِ الدَّهْرِ وَصُرُوفِ الْأَيَّامِ وَاللَّيَالِي
وَنَجِّنِي مِنْ أَهْوَالِ الدُّنْيَا وَكُرْبَاتِ الْآخِرَةِ وَاكْفِنِي شَرَّ
مَا يَعْمَلُ الظَّالِمُونَ فِي الْأَرْضِ. اللَّهُمَّ مَا أَخَافُ فَأَكْفِنِي
وَمَا أَحْذَرُ فِقِّنِي وَفِي نَفْسِي وَدِينِي فَأَحْرُسْنِي وَفِي سَفَرِي
فَاحْفَظْنِي وَفِي أَهْلِي وَمَالِي وَوَلَدِي [وَوَلَدِي] فَاخْلُفْنِي وَ
فِيمَا رَزَقْتَنِي فَبَارِكْ لِي وَفِي نَفْسِي فَذَلِّلْنِي وَفِي أَعْيُنِ النَّاسِ
فَعَظِّمْنِي وَمِنْ شَرِّ الْحَيِّ وَالْإِنْسِ فَسَلِّمْنِي وَبِذُنُوبِي فَلَا
تَفْضَحْنِي وَبِسَرِيرَتِي فَلَا تُخْرِجْنِي وَبِعَمَلِي فَلَا تُبْسِلْنِي وَنِعْمَكَ

فَلَا تَسْلُبْنِي وَالْغَيْرِكَ فَلَا تَكِلْنِي إِلَى مَنْ تَكِلْنِي إِلَى الْقَرِيبِ
يَقْطَعُنِي أَمْ إِلَى الْبَعِيدِ يَتَهَجَّمُنِي [يُهِنُنِي] [يَتَّهَمُنِي] أَمْ
إِلَى الْمُسْتَضْعَفِينَ لِي وَأَنْتَ رَبِّي وَمَلِيكَ أَمْرِي أَشْكُو إِلَيْكَ
غُرْبَتِي وَبُعْدَ دَارِي وَهَوَانِي عَلَى مَنْ مَلَكَتُهُ أَمْرِي.

8. My Lord, since You created me and then made straight my nature; my Lord, since You caused me to grow and perfected my form; my Lord, since You conferred favors on me and gave me well-being in my soul; my Lord, since You preserved me and gave me success; my Lord, since You blessed me and then guided me; my Lord, since You chose me and gave me of every good; my Lord, since You fed me and watered me; my Lord, since You enriched me and contented me; my Lord, since You aided me and exalted me; my Lord, since You clothed me with Your pure covering and smoothed the

way for me by Your sufficient fashioning: Bless Mohammad and the Household of Mohammad, aid me against the misfortunes of time and the calamities of nights and days, deliver me from the terrors of this world and the torments of the world to come and spare me from the evil of that which the evildoers do in the earth. O God, as for what I fear, save me from it, and as for what I watch out, protect me against it, and in my soul and my religion watch over me, in my journey protect me, and in my family and my property be my successor, and in what You have provided for me bless me, and in my soul humble me, and in the eyes of men magnify me, and from the evil of jinn and men preserve me, and for my sins disgrace me not, for my inward secrets shame me not, for my action try me not, and of Your blessings deprive me not and to other than You entrust me not, to whom would You

entrust me? To a relative? He would cut me off. Or to a stranger, who would look at me with displeasure? Or to those who act toward me with arrogance? But You are my Lord and the sovereign over my affair.

اللَّهُمَّ فَلَا تُحِلِّلْ بِي غَضَبِكَ فَإِنْ لَمْ تَكُنْ غَضِبْتَ عَلَيَّ فَلَا أُبَالِي سَوَاكَ غَيْرَ أَنْ عَافَيْتَكَ أَوْسَعُ لِي فَاسْأَلْكَ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الْأَرْضُ وَالسَّمَاوَاتُ وَانْكَشَفَتْ بِهِ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الْأَوَّلِينَ وَالْآخِرِينَ أَنْ لَا تُؤَيِّسَنِي عَلَى غَضَبِكَ وَلَا تَنْزِلْ بِي سَخَطَكَ لَكَ الْعُتْبَى حَتَّى تَرْضَى مِنْ قَبْلِ [قَبْلَ] ذَلِكَ لَا إِلَهَ إِلَّا أَنْتَ رَبَّ الْبَلَدِ الْحَرَامِ وَالْمَشْعَرِ الْحَرَامِ وَالْبَيْتِ الْعَتِيقِ الَّذِي أَحَلَلْتَهُ الْبَرَكَةَ وَجَعَلْتَهُ لِلنَّاسِ أَمْنَةً يَا مَنْ عَفَى عَنِ الْعَظِيمِ مِنَ الذُّنُوبِ بِحِلْمِهِ يَا مَنْ أَسْبَغَ النِّعْمَةَ بِفَضْلِهِ يَا مَنْ أَعْطَى الْجَزِيلَ بِكَرَمِهِ.

9. I would complain to You of my exile and the remoteness of my abode, and that he whom You have made sovereign over me

despises me. My God, so cause not Your wrath to alight upon me. If You become not wrathful with me, I will have no care, glory be to You, but Your protection is more embracing. So, I ask You, O Lord, by the Light of Your Face by which the earth and the heavens are illuminated, shadows are removed, and the affairs of the ancients and the later folks are set aright, not to cause me to die when Your wrath is upon me, nor to send down upon me Your anger. You have the right to scold, until You become satisfied with me before that. There is no god but You, Lord of the Holy Land, the Sacred Monument, and the Ancient House, upon which You caused blessing to descend and which You made a sanctuary for mankind. O He who pardons the greatest sins by His clemency! O He who lavishes blessings by His bounty! O He who gives abundance by His benevolence!

يَا عُدَّتِي فِي كُرْبَتِي وَيَا مُوْنِسِي فِي حُفْرَتِي يَا وَلِيَّ نِعْمَتِي يَا
إِلَهِي وَإِلَهَ آبَائِي إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَرَبَّ
جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَرَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ
وَإِلَهَ الْمُتَتَجِبِينَ وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْقُرْآنِ
الْعَظِيمِ [الْحَكِيمِ] وَمُنْزِلَ كَهْيَعص وَطِه وَيَس وَالْقُرْآنِ
الْحَكِيمِ أَنْتَ كَهْفِي حِينَ تُعَيِّنِي الْمَذَاهِبُ فِي سَعَتِهَا
وَتَضِيقُ عَلَيَّ الْأَرْضَ بِمَا رَحُبَتْ [بِرُحْبِهَا] وَلَوْ لَا رَحْمَتُكَ
لَكُنْتُ مِنَ الْمَقْضُوحِينَ وَأَنْتَ مُؤَيِّدِي النَّصْرِ عَلَى الْأَعْدَاءِ وَ
لَوْ لَا نَصْرُكَ لِي لَكُنْتُ مِنَ الْمَغْلُوبِينَ.

10. O my Supporter in my adversity! O my Companion in my solitude! O my Benefactor in my blessing! O my God and God of my fathers, Abraham, Ishmael, Isaac and Jacob! Lord of Gabriel, Michael and Israfil! Lord of Mohammad, the Seal of the Prophets, and His household, the chosen ones! Revealer of the Torah, the Gospel, the Psalms and the

Criterion, and Sender down of كِهَيْعَص وَطِه وَيَسْ

«Kaf Ha' Ya' Ayn Sad, Ta' Ha', Ya' Seen», and the Wise Quran! You are my cave (of refuge) when the roads constrict me despite their amplitude and the land despite all its breadth is narrow for me. If not for Your mercy, I would have been among the perishing, and You overlook my slip. If not for Your covering me, I would have been among the disgraced, and You confirm me with help against my enemies. And if there was not Your support for me, I would have been among those overwhelmed.

يَا مَنْ خَصَّ نَفْسَهُ بِالسُّمُومِ وَالرِّفْعَةِ وَأَوْلِيَائِهِ بِعِزِّهِ يَعْزُّونَ
[يَتَعَزَّزُونَ] يَا مَنْ جَعَلَتْ لَهُ الْمُلُوكُ نِيرَ الْمَدَلَّةِ عَلَى أَعْنَاقِهِمْ
فَهُمْ مِنْ سَطَوَاتِهِ خَائِفُونَ يَعْلَمُ [تَعْلَمُ] خَائِنَةَ الْأَعْيُنِ وَ
مَا تُخْفِي الصُّدُورُ وَغَيْبَ مَا تَأْتِي بِهِ الْأَرْمَانُ وَالذُّهُورُ يَا مَنْ
يَعْلَمُ كَيْفَ هُوَ إِلَّا هُوَ يَا مَنْ لَا يَعْلَمُ مَا هُوَ إِلَّا هُوَ يَا مَنْ لَا

يَعْلَمُ مَا يَعْلَمُهُ إِلَّا هُوَ يَا مَنْ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَسَدَّ
الْهَوَاءَ بِالسَّمَاءِ يَا مَنْ لَهُ أَكْرَمُ الْأَسْمَاءِ يَا ذَا الْمَعْرُوفِ الَّذِي
لَا يَنْقَطِعُ أَبَدًا يَا مُقَيِّضَ الرِّكَبِ لِيُوسِفَ فِي الْبَلَدِ الْفَقْرِ وَ
مُخْرِجَهُ مِنَ الْجَبِّ وَجَاعِلَهُ بَعْدَ الْعُبُودِيَّةِ مَلِكًا يَا رَادَّ يُوسُفَ
عَلَى يَعْقُوبَ بَعْدَ أَنْ ابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ.

11. O He who appropriated loftiness and exaltation to Himself, so His friends are mighty through His might! O He before whom kings place the yoke of abasement around their necks, for they fear His overwhelming power! “He knows the treachery of the eyes and what the breasts conceal” and the unseen brought by times and ages. O He about whom none knows how He is but He! O He about whom none knows what He is but He! O He whom none knows but He! O He who squeezed the earth onto the water and held back the air by the sky! O He to whom belong

the noblest Names! O He the possessor of kindness, which will never be cut off! O He who assigned the cavalcade to Joseph in the Wasteland, brought him out of the well and made him a king after slavery! O He who returned him to Jacob after “his eyes were whitened with sorrow, as he was suppressing/choking (his sorrow/anger)”.

يَا كَاشِفَ الضُّرِّ وَالْبَلَاءِ عَنْ أَيُّوبَ يَا مُمْسِكَ يَدَ إِبْرَاهِيمَ عَنْ
ذَبْحِ ابْنِهِ بَعْدَ أَنْ كَبَّرَ [كَبِيرٍ] سُنُّهُ وَفَنِيَ عُمُرُهُ [وَفَنَاءِ عُمُرِهِ] يَا
مَنِ اسْتَجَابَ لِرُكْبَتَيَّ فَوَهَبَ لَهُ يَحْيَىٰ وَلَمْ يَدْعُهُ فَرْدًا وَحِيدًا
يَا مَنْ أَخْرَجَ يُونُسَ مِنْ بَطْنِ الْحُوتِ يَا مَنْ فَلَاقَ [فَرَقَ] الْبَحْرَ
لِبَنِي إِسْرَائِيلَ فَأَنْجَاهُمْ وَجَعَلَ فِرْعَوْنَ وَجُنُودَهُ مِنَ الْمَغْرَقِينَ
يَا مَنْ أَرْسَلَ الرِّيَّاحَ مُبَشِّرَاتٍ بَيْنَ يَدَيَّ رَحْمَتِهِ يَا مَنْ لَا يُعَجِّلُ
[لَمْ يُعَجِّلْ] عَلَىٰ مَنْ عَصَاهُ مِنْ خَلْقِهِ يَا مَنْ اسْتَنْقَذَ السَّحْرَةَ
مِنْ بَعْدِ طُولِ الْجُحُودِ وَقَدْ غَدَا [غَدُوا] فِي نِعْمَتِهِ يَا كُلُّونَ
رِزْقَهُ وَيَعْبُدُونَ غَيْرَهُ وَقَدْ حَادُوهُ وَنَادُوهُ وَكَذَّبُوا رُسُلَهُ.

12. O He who removed affliction and tribulation from Job (Ayyub) and restrained Abraham's hands from the sacrifice of his son after he had reached old age and his life had passed by! O He who answered the prayer of Zakaria and bestowed upon him John, not leaving him childless and alone! O He who brought Jonah (Yunus) out from the stomach of the fish! O He who parted the sea for the Children of Israel, then saved them and drowned Pharaoh and his army! O He who sends winds heralding His mercy! O He who does not hurry (to act) against those of His creatures who disobey Him! O He who rescued the sorcerers after (their) long denial! They had early benefited from His blessing, eating His provision, and worshipping other than Him; they had opposed Him, antagonized Him and cried lies to His messengers.

يَا اللَّهُ يَا بَدِيءُ لَا بَدَاءَ لَكَ [دَائِمًا] يَا دَائِمًا لَا نَفَادَ لَكَ يَا
حَيُّ يَا قَيُّومُ يَا مُحْيِي الْمَوْتَى يَا مَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ
بِمَا كَسَبَتْ يَا مَنْ قُلَّ لَهُ شُكْرِي فَلَمْ يَحْرِمْنِي وَعَظَّمْتُ
[عِنْدِي] خَطِيئَتِي فَلَمْ يَفْضَحْنِي وَرَأَى عَلَيَّ الْمَعَاصِيَ فَلَمْ
يُخْذِلْنِي [فَلَمْ يُخْزِنِي] يَا مَنْ حَفَظَنِي فِي صِغَرِي يَا مَنْ رَزَقَنِي فِي
كِبَرِي يَا مَنْ أَيَادِيهِ عِنْدِي لَا تُحْصَى يَا مَنْ نِعْمُهُ عِنْدِي لَا
تُجَازَى يَا مَنْ عَارَضَنِي بِالْخَيْرِ وَالْإِحْسَانِ وَعَارَضْتُهُ بِالْإِسَاءَةِ وَ
الْعِصْيَانِ يَا مَنْ هَدَانِي بِالْإِيمَانِ قَبْلَ أَنْ أَعْرِفَ شُكْرَ الْإِمْتِنَانِ
يَا مَنْ دَعَوْتُهُ مَرِيضًا فَشَفَانِي وَغُرِيَانًا فَكَسَانِي وَجَائِعًا
فَأَطْعَمَنِي وَعَطَشَانًا فَأَرْوَانِي وَذَلِيلًا فَأَعَزَّنِي وَجَاهِلًا فَعَرَّفَنِي وَ
وَحِيدًا فَكَثَّرَنِي وَغَائِبًا فَرَدَّنِي وَمُقِلًّا فَأَغْنَانِي وَمُنْتَصِرًا فَانْصَرَّنِي
وَغَنِيًّا فَلَمْ يَسْلُبْنِي وَأَمْسَكْتُ عَنْ جَمِيعِ ذَلِكَ فَابْتَدَأْتَنِي
[فَابْتَدَأَنِي] فَلَكَ الْحَمْدُ يَا مَنْ أَقَالَ عَشْرَتِي وَنَفَسَ كُرْبَتِي وَ
أَجَابَ دَعْوَتِي وَسَرَّ عَوْرَتِي وَذُنُوبِي وَبَلَّغَنِي طَلِبَتِي وَنَصَرَنِي عَلَى
عَدُوِّي وَإِنْ أَعَدَّ نِعْمَكَ وَمِنَّكَ وَكَرَائِمَ مِنْحِكَ لَا أَحْصِيهَا.

13. O God! O Beginner Whom there is no beginning for, (O Creator with no compeer!), O Everlasting who has no end! O Ever-Living, O Ever-Subsisting (O Living when nothing was alive!) O Quickener of the dead! O He “who is standing over every soul for what it has earned!” O He towards whom I rarely turned thankful; yet He deprived me not! My transgression was great, yet He shamed me not (in relation to others)! He saw me committing acts of disobedience, yet He made me not notorious! O He who safeguarded me in childhood! O He who provided me with sustenance in my adulthood! O He whose favors toward me cannot be reckoned and whose blessings cannot be compensated! O He who has confronted me with absolute goodness and absolute benevolence/kindness, and I have confronted Him with offence and disobedience! O He who led me

to faith before I come to know gratitude for His gracious bestowal, O He upon whom I called in sickness and He healed me, and when naked so He clothed me, and when hungry so He satiated me, and when thirsty so He quenched my thirst, and when abased so He exalted me, and when ignorant so He gave me knowledge, and when alone so He increased my number, and when absent so He returned me, and when empty-handed so He enriched me, and when in need of help so He supported me, and when rich so He didn't deprive me. And I abstained from all these, so He took the initiative. Yours are the absolute praise and the absolute gratitude! O He who overlooked my slip, and relieved my distress, and responded to my supplication, and covered my defects, and forgave my sins, and settled my request/need, and helped me against my enemy! And If I were to count

- Your blessings, favors and generous acts of kindness I would not be able to reckon them.

يَا مَوْلَايَ أَنْتَ الَّذِي أَنْعَمْتَ أَنْتَ الَّذِي أَحْسَنْتَ أَنْتَ
الَّذِي أَجْمَلْتَ أَنْتَ الَّذِي أَفْضَلْتَ أَنْتَ الَّذِي مَنَّتَ أَنْتَ
الَّذِي أَكْمَلْتَ أَنْتَ الَّذِي رَزَقْتَ أَنْتَ الَّذِي أَعْطَيْتَ أَنْتَ
الَّذِي أَغْنَيْتَ أَنْتَ الَّذِي أَفْنَيْتَ أَنْتَ الَّذِي آوَيْتَ أَنْتَ الَّذِي
كَفَيْتَ أَنْتَ الَّذِي هَدَيْتَ أَنْتَ الَّذِي عَصَمْتَ أَنْتَ الَّذِي
سَتَرْتَ أَنْتَ الَّذِي غَفَرْتَ أَنْتَ الَّذِي أَقْلْتَ أَنْتَ الَّذِي مَكَّنْتَ
أَنْتَ الَّذِي أَعَزَّزْتَ أَنْتَ الَّذِي أَعْنَتَ أَنْتَ الَّذِي عَضَدْتَ أَنْتَ
الَّذِي أَبَدْتَ أَنْتَ الَّذِي نَصَرْتَ أَنْتَ الَّذِي شَفَيْتَ أَنْتَ الَّذِي
عَافَيْتَ أَنْتَ الَّذِي أَكْرَمْتَ تَبَارَكْتَ رَبَّنَا [رَبِّي] وَتَعَالَيْتَ
فَلَكَ الْحَمْدُ دَائِمًا وَلَكَ الشُّكْرُ وَاجِبًا [وَاصِبًا أَبَدًا].

14. O my Master! You are He Who bestowed, You are He Who did the best, You are He Who treated beautifully/excellently, You are He Who favored, You are He Who was bounteous, You are He Who perfected, You

are He Who provided, You are He Who granted, You are He Who enriched, You are He Who contented, You are He who sheltered, You are He who sufficed, You are He who guided, You are He who preserved (from sin), You are He who covered (my sins), You are He who forgave, You are He who overlooked, You are He who established (settled me), You are He who exalted, You are He who aided, You are He who supported, You are He who confirmed, You are He who helped, You are He who healed, You are He who gave well-being, You are He who honored. Blessed be You and High-Exalted be You! So, absolute praise be to You permanently, and Yours is gratitude obligatorily [rightly, eternally]!

ثُمَّ أَنَا يَا إِلَهِي الْمُعْتَرِفُ بِذُنُوبِي فَأَعْفِرْهَا لِي أَنَا الَّذِي أَخْطَأْتُ
أَنَا الَّذِي أَغْفَلْتُ أَنَا الَّذِي جَهَلْتُ أَنَا الَّذِي هَمَمْتُ أَنَا الَّذِي
سَهَوْتُ أَنَا الَّذِي اعْتَمَدْتُ أَنَا الَّذِي تَعَمَّدْتُ أَنَا الَّذِي وَعَدْتُ

أَنَا الَّذِي أَخْلَفْتُ أَنَا الَّذِي نَكَّثْتُ أَنَا الَّذِي أَقْرَرْتُ [أَنَا] يَا
إِلَهِي اعْتَرِفْ بِنِعَمِكَ عِنْدِي وَأَبُوءُ بِذُنُوبِي فَاعْفِرْ [هَا] لِي.

15. On the other hand, (Who am) I, O my God, while confessing my sins, so (please) forgive me for them. I am he who made mistakes, I am he who was neglected, I am he who was ignorant, I am he who purposed (to sin), I am he who acted heedlessly, I am he who relied (upon other than You), I am he who made mistake deliberately, I am he who promised, I am he who failed to fulfill my duty, I am he who breached (my promise), I am he who confess (my sins), I am he who acknowledged Your blessings upon me and with me while I confess my sins, so, forgive me for them.

يَا مَنْ لَا تَضُرُّهُ ذُنُوبُ عِبَادِهِ وَهُوَ الْغَنِيُّ عَنْ طَاعَتِهِمْ وَالْمُوقِفُ
مَنْ عَمِلَ مِنْهُمْ صَالِحًا بِمَعُونَتِهِ وَرَحْمَتِهِ فَلَكَ الْحَمْدُ إِلَهِي
أَمَرْتَنِي فَعَصَيْتُكَ وَنَهَيْتَنِي فَأَرْتَكِبْتُ نَهْيَكَ فَأَصْبَحْتُ لَا

ذَا بَرَاءَةٍ فَأَعْتَذِرْ وَلَا ذَا قُوَّةٍ فَأَنْتَصِرْ فَبِأَيِّ شَيْءٍ أَسْتَقِيلُكَ
 يَا مَوْلَايَ أَسْمَعِي أَمْ بِبَصَرِي أَمْ بِلِسَانِي أَمْ بِيَدِي أَمْ
 بِرِجْلِي أَلَيْسَ كُلُّهَا نِعْمُكَ عِنْدِي وَبِكُلِّهَا عَصِيَّتُكَ يَا
 مَوْلَايَ فَلَكَ الْحُجَّةُ وَالسَّبِيلُ عَلَيَّ يَا مَنْ سَتَرَنِي مِنَ الْآبَاءِ
 وَالْأُمَّهَاتِ أَنْ يَرْجُرُونِي وَمِنَ الْعَشَائِرِ وَالْإِحْوَانِ أَنْ يُعَيِّرُونِي
 وَمِنَ السَّلَاطِينِ أَنْ يُعَاقِبُونِي وَلَوْ أَطْلَعُوا يَا مَوْلَايَ عَلَى مَا
 أَطْلَعْتَ عَلَيْهِ مِنِّي إِذَا مَا أَنْظَرُونِي وَلَرَفَضُونِي وَقَطْعُونِي فَهَا
 أَنَا ذَا بَيْنَ يَدَيْكَ يَا سَيِّدِي خَاضِعاً ذَلِيلاً حَصِيراً حَقِيراً لَا
 ذُوبَرَاءَةٍ فَأَعْتَذِرْ وَلَا ذُو قُوَّةٍ فَأَنْتَصِرْ وَلَا حُجَّةَ لِي فَاحْتَجَّ بِهَا
 وَلَا قَائِلَ لَمْ أَجْتَرَحْ وَلَمْ أَعْمَلْ سُوءَ وَمَا عَسَى الْجُحُودُ لَوْ
 جَحَدْتُ يَا مَوْلَايَ يَنْفَعُنِي وَكَيْفَ وَأَنْتَ ذَلِكَ وَجَوَارِحِي
 كُلُّهَا شَاهِدَةٌ عَلَيَّ بِمَا قَدْ عَمِلْتُ [عَلِمْتُ] يَقِيناً غَيْرَ ذِي
 شَكٍّ أَنْتَ سَائِلِي مِنْ [عَنْ] عَظَائِمِ الْأُمُورِ وَأَنْتَ الْحَكِيمُ
 الْعَدْلُ الَّذِي لَا يَجُورُ وَعَدْلُكَ مُهْلِكِي وَمِنْ كُلِّ عَدْلِكَ مَهْرِي
 فَإِنْ تُعَذِّبْنِي فَبِذُنُوبِي يَا مَوْلَايَ [يَا إِلَهِي] بَعْدَ حُجَّتِكَ عَلَيَّ وَ
 إِنْ تَعْفُ عَنِّي فَبِحِلْمِكَ وَجُودِكَ وَكَرَمِكَ.

16. O He who is not harmed by the sins of His servants And He is Absolute-Self-Sufficient of their obedience and He gives success through His aid and His mercy to whomsoever of them who does righteousness. So absolute praise be to You. My God, You enjoined me but I disobeyed You, and You prohibited me and I committed Your prohibition. I became such that I neither possess any of guiltlessness that I might justify apologizing nor any power to get myself supported. Then by what means shall I turn towards You, O my Master!? By my hearing? Or by my sight? Or by my tongue? Or by my hand? Or by my foot? Are not they all Your bounties given to me? And with all of them I disobeyed You, O my Master! Yours is absolute argument and claim against me. O He who enshrouded me (my defects) from fathers and mothers lest they drive me away, and from clans and brothers

lest they reproach me, and from kings lest they punish me! Had they seen, O my Master, what You have seen from me, they would not have given me respite, (instead) they would have abandoned me and cut me off/departed me. So here I am, O my Supreme-Master, before You, submissive, humiliated, virtuous, insignificant, neither possessing guiltlessness that I might ask forgiveness nor possessing power that I might get help from and no argument by which I might argue, nor I can claim not committing and acting badly. And how denial if I have denied, O my Master, could benefit me? How and in what way that could happen, while all my members are witness against me for what I have done? While I knew with certainty and without doubt that You are verily my Interrogator about grand affairs, and that You are the Equitable Judge who never misjudges. Your

justice is fatal for me, and it is all Your justice that I escape from. Thus, If You punish me, O my Master, it is for my sins after Your proof against me; and if You pardon me, it is by Your forbearance, generosity, and benevolence.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الْمُسْتَغْفِرِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الْوَحِيدِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الرَّاجِينَ الرَّاعِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ السَّائِلِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الْمُهْلَلِينَ الْمُسَبِّحِينَ لَا إِلَهَ إِلَّا أَنْتَ رَبِّي وَرَبُّ آبَائِي الْأَوَّلِينَ.

17. “There is no god but You, absolute glory be to You! Truly I have been of the unjust ones”. There is no god but You, absolute glory be to You! Truly I have been one of the seekers for forgiveness. There is no god save

You, absolute glory be to You, I Truly have been one of the monotheists. There is no god save You, absolute glory be to You, I Truly have been of the fearful. There is no god save You, absolute glory be to You, I Truly have been one of the apprehensive. There is no god save You, absolute glory be to You, I Truly have been one of the hopeful ones. There is no god save You, absolute glory be to You, I Truly have been one of the mendicants. There is no god save You, absolute glory be to You, I Truly have been one of those (Muhallileen) who say “L’a Elaha Ella Allah: There is no god save You” and of the (Musabbiheen) glorifiers (who say: Subhana Allah: “Glory be to Allah”). (There is no god save You, absolute glory be to You, I Truly have been one of those (Mukabbireen) who say “Allahu Akbar: Allah is Great”). There is no god save You, absolute glory be to You, my Lord, and

the Lord of my primogenitors!

اللَّهُمَّ هَذَا ثَنَائِي عَلَيْكَ مُمَجِّدًا وَإِخْلَاصِي [لَكَ] مُوَحِّدًا
وَأَقْرَارِي بِآلَائِكَ مُعَدِّدًا وَإِنْ كُنْتُ مُقِرًّا أَنِّي لَا أَحْصِيهَا
لِكَثْرَتِهَا وَسُبُغِهَا وَتَظَاهِرِهَا وَتَقَادُمِهَا إِلَى حَادِثٍ مَا لَمْ
تَزَلْ تَتَعَمَّدُنِي بِهِ مَعَهَا مَذْ حَلَقْتَنِي وَبَرَأْتَنِي مِنْ أَوَّلِ الْعُمُرِ
مِنَ الْإِغْنَاءِ بَعْدَ الْفَقْرِ وَكَشَفِ الضَّرِّ وَتَسْيِيبِ الْيُسْرِ وَ
دَفْعِ الْعُسْرِ وَتَفْرِيجِ الْكَرْبِ وَالْعَافِيَةِ فِي الْبَدَنِ وَالسَّلَامَةِ
فِي الدِّينِ وَلَوْ رَفَدَنِي عَلَى قَدَرٍ ذَكَرَ نِعَمَكَ [نِعْمَتِكَ] عَلَيَّ جَمِيعُ
الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ لَمَا قَدَرْتُ وَلَا هُمْ عَلَى
ذَلِكَ تَقَدَّسَتْ وَتَعَالَيْتَ مِنْ رَبِّ عَظِيمٍ كَرِيمٍ رَحِيمٍ لَا
تُحْصَى آلَاؤُكَ وَلَا يُبْلَغُ ثَنَاؤُكَ وَلَا تُكَافَى نِعْمَاؤُكَ صَلِّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَتِمِّمْ عَلَيْنَا نِعْمَتَكَ وَأَسْعِدْنَا بِطَاعَتِكَ
سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ.

18. O God, this is my praise of You exalting
Your majesty, my sincerity in remembering
You by professing Your Unity/Oneness, and

my acknowledgment of Your bounties by enumeration, even though I acknowledge that I could never reckon them for their multitude, their abundance, their frequent manifestations and their existence from ancient times until a definite time, while You have never ceased to care for me through these bounties since You created me and brought me into existence from the beginning of (my) life, by enriching from poverty, relieving affliction, bringing ease, alleviating hardship, dispelling distress, and (giving me) well-being in body and soundness in religion. And were all the world's inhabitants, of the firsts and the lasts, to assist me in attempting to mention Your bounties, neither I nor they would be able to do so. Holy are You and High-Exalted, the Lord who is Mighty, Pre-Asked-Generous, Merciful-on-faithful. Your bounties cannot be reckoned, nor Your praise accomplished, nor Your

blessings compensated. Bless Mohammad and the Household of Mohammad, complete Your blessings upon us and aid us in Your obedience. Glory be to You! There is no god save You.

اللَّهُمَّ إِنَّكَ مُجِيبُ دَعْوَةِ الْمُضْطَرِّ إِذَا دَعَاكَ وَتَكْشِفُ السُّوءَ
وَتُغِيثُ الْمَكْرُوبَ وَتَشْفِي السَّقِيمَ وَتُغْنِي الْفَقِيرَ وَتَجْبِرُ
الْكَسِيرَ وَتَرْحَمُ الصَّغِيرَ وَتُعِينُ الْكَبِيرَ وَلَيْسَ دُونَكَ ظَهِيرٌ
وَلَا فَوْقَكَ قَدِيرٌ وَأَنْتَ الْعَلِيُّ الْكَبِيرُ يَا مُطَلِّقَ الْمَكْبَلِ الْأَسِيرِ
يَا رَازِقَ الطِّفْلِ الصَّغِيرِ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ يَا مَنْ
لَا شَرِيكَ لَهُ وَلَا قَدِيرَ [وَزِيرَ] صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَأَعْطِنِي فِي هَذِهِ الْعَشِيَّةِ أَفْضَلَ مَا أُعْطِيتَ وَأَنْتَ أَحَدًا
مِنْ عِبَادِكَ مِنْ نِعْمَةٍ تُؤَلِّيهَا وَآلَاءٍ تُجَدِّدُهَا وَبَلِيَّةٍ تَصْرِفُهَا
وَكَرْبَةٍ تَكْشِفُهَا وَدَعْوَةٍ تَسْمَعُهَا وَحَسَنَةٍ تَنْقَبِلُهَا وَسَيِّئَةٍ
تَعْفِرُهَا إِنَّكَ لَطِيفٌ خَبِيرٌ وَعَلَى كُلِّ شَيْءٍ قَدِيرٌ.

19. O God, truly You answer the distressed when he calls You, and remove the evil,

and succor the afflicted, and heal the sick, and enrich the poor, and mend the broken, and have mercy upon the little, and help the old. There is no Support other than You and none above You is powerful. And You are the Sublime, the Great. O Freer of the prisoner in irons! O Provider of the infant child! O Protection of the frightened refugee! O He who has no associate and no powerful assistant (no assistant!) Bless Mohammad and the Household of Mohammad and give me this evening the best of what You have bestowed and granted upon any of Your servants, including a grace You donate, and bounties that You re-offer, and a trial You avert, and an affliction You remove, a supplication You hear, and a good deed You accept or an evil deed You overlook. Verily You are Tremendously-Subtle, while well-aware to what You will, and Absolute-

Powerful over all things!

اللَّهُمَّ إِنَّكَ أَقْرَبُ مَنْ دُعِيَ وَأَسْرَعُ مَنْ أَجَابَ وَأَكْرَمُ مَنْ عَفَا
وَأَوْسَعُ مَنْ أَعْطَى وَأَسْمَعُ مَنْ سُئِلَ يَا رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَ
رَحِيمَهُمَا لَيْسَ كَمِثْلِكَ مَسْئُولٌ وَلَا سِوَاكَ مَأْمُولٌ دَعَوْتُكَ
فَأَجَبْتَنِي وَ سَأَلْتُكَ فَأَعْطَيْتَنِي وَ رَغَبْتُ إِلَيْكَ فَارْحَمْتَنِي وَ
وَقَفْتُ بِكَ فَنَجَيْتَنِي وَفَزَعْتُ إِلَيْكَ فَكَفَيْتَنِي اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
أَجْمَعِينَ وَتَمِّمْ لَنَا نِعْمَاءَكَ وَهَبْ لَنَا عَطَاءَكَ وَاجْعَلْنَا لَكَ
شَاكِرِينَ وَلَا إِلَاكَ ذَاكِرِينَ آمِينَ رَبَّ الْعَالَمِينَ اللَّهُمَّ يَا
مَنْ مَلَكَ فَقْدَرٌ وَقْدَرٌ فَقْهَرٌ وَعُصِيَ فَسْتَرٌ وَاسْتَغْفِرَ فَغَفَرَ يَا
غَايَةَ رَغْبَةِ الرَّاعِبِينَ وَمُنْتَهَى أَمَلِ الرَّاجِينَ يَا مَنْ أَحَاطَ بِكُلِّ
شَيْءٍ عِلْمًا وَوَسَّعَ الْمُسْتَقْبَلِينَ رَأْفَةً وَحِلْمًا.

20. O God, truly You are the nearest of those who are called, and the swiftest of those who answer, and the most generous of those who pardon, and the most openhanded of those who grant and the most hearing of those who

are asked. O the General-Compassionate in this world and the other world for all, and the Specific-Merciful (to the believers) in both! Like You none is besought; and other none save You is hoped for. I prayed to You, so You answered me, and I asked of You so You gave to me, and I set You as my quest, so You had mercy upon me, and I depended upon You, so You saved me, and I fled to You, so You sufficed me, O God, so bless Mohammad, Your servant, messenger and prophet, and all His Household, the good and pure ones. And complete Your blessings upon us and gladden us with Your bestowals and inscribe us as those thankful ones to You and of those who remember Your bounties. Amen, amen, O Lord of all beings! O God, O He who owns; therefore, He controls, and controls; therefore, He has absolute authority, and He is disobeyed; yet He covers (the

sin of disobedient), and He is besought for forgiveness; therefore, He forgives. O Goal of yearning seekers and utmost Wish of the hopeful! O He who “encompasses everything in knowledge” and embraces those who seek pardon in tenderness, mercy and clemency!

اللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ فِي هَذِهِ الْعَشِيَّةِ الَّتِي سَرَفَتْهَا وَ
عَظَّمَتْهَا بِمُحَمَّدٍ نَبِيِّكَ وَرَسُولِكَ وَخَيْرَتِكَ وَأَمِينِكَ عَلَى
وَحْيِكَ اللَّهُمَّ فَصَلِّ [صَلِّ] عَلَى الْبَشِيرِ النَّذِيرِ السِّرَاجِ الْمُنِيرِ
الَّذِي أُنْعَمَتْ بِهِ عَلَى الْمُسْلِمِينَ وَجَعَلَتْهُ رَحْمَةً لِلْعَالَمِينَ
اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا مُحَمَّدٌ أَهْلُ ذَلِكَ يَا
عَظِيمُ فَصَلِّ عَلَيْهِ وَ عَلَى آلِ مُحَمَّدٍ الْمُتَتَجِبِينَ الطَّيِّبِينَ
الطَّاهِرِينَ أَجْمَعِينَ وَ تَغَمَّدْنَا بِعَفْوِكَ عَنَّا فَإِلَيْكَ عَجَبَتِ
الْأَصْوَاتُ بِصُنُوفِ اللُّغَاتِ وَاجْعَلْ لَنَا فِي هَذِهِ الْعَشِيَّةِ
نَصِيبًا فِي كُلِّ خَيْرٍ تَقْسِمُهُ وَنُورٍ تَهْدِي بِهِ وَرَحْمَةً تَنْشُرُهَا
وَعَافِيَةً تُجَلِّلُهَا وَبَرَكَهٍ تُنْزِلُهَا وَرِزْقٍ تَبْسُطُهُ يَا أَرْحَمَ الرَّاحِمِينَ.

21. O God, truly we turn towards You this

evening, which You honored and glorified through Mohammad, Your prophet and messenger, the best-elect of Your creation, the trustee of Your revelation, the bearer of glad tidings, the warner, the glowing lamp by whom You have conferred upon Muslims and whom You made “mercy for the worlds”. O God, so bless Mohammad and the Household of Mohammad, as Mohammad is worthy of that from You, O Magnificent! So bless Him and all His Household; the elect, good and immaculate ones, and encompass us in Your pardon, for to You clamor voices in diverse languages. So appoint for us a share this evening, O God, of every good which You distribute among Your servants, and every light by which You guide, and every mercy which You spread, and every blessing which You send down, and every well-being which You extend (upon Your servants) and every

- provision which You outspread. O Most merciful of all those who show mercy!

اللَّهُمَّ اقْبَلْنَا فِي هَذَا الْوَقْتِ مُنْجِحِينَ مُفْلِحِينَ مَبْرُورِينَ
 غَانِمِينَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ وَلَا تُخْلِنَا مِنْ رَحْمَتِكَ وَ
 لَا تَحْرِمْنَا مَا نُؤَمِّلُهُ مِنْ فَضْلِكَ وَلَا تَرُدَّنَا حَائِبِينَ وَلَا عَن
 [مِنْ] بَابِكَ مَطْرُودِينَ وَلَا تَجْعَلْنَا مِنْ رَحْمَتِكَ مَحْرُومِينَ وَ
 لَا لِفَضْلٍ مَا نُؤَمِّلُهُ مِنْ عَطَايَاكَ قَانِطِينَ يَا أَجُودَ الْأَجُودِينَ وَ
 يَا أَكْرَمَ الْأَكْرَمِينَ اللَّهُمَّ إِلَيْكَ أَقْبَلْنَا مُوقِنِينَ [مُؤْمِنِينَ]
 وَلِبَيْتِكَ الْحَرَامِ آمِينَ قَاصِدِينَ قَاعِنًا عَلَى مَنَسِكِنَا وَأَكْمِلْ
 لَنَا حَجَّنَا وَاعْفُ اللَّهُمَّ عَنَّا وَعَافِنَا فَقَدْ مَدَدْنَا إِلَيْكَ أَيْدِيَنَا
 وَهِيَ بِذِلَّةٍ الْإِعْتِرَافِ مَوْسُومَةٌ.

- 22. O God, turn us in this hour successful, triumphant, blessed, and prosperous and include us not among the despondent, and leave us not without Your mercy, and deprive us not of that bounty of Yours for which we hope, and do not make us deprived of Your

mercy, nor despair of the favor of what we hope from Your gifts, and do not reject us disappointed, nor those driven away from Your door. O Most Generous of the most generous ones! O Most Munificent of the most the most munificent ones! O God, toward You we have turned with certainty, and to Your Holy House are we coming purposefully. So, help us with our holy rites, perfect for us our pilgrimage, pardon us, and grant us well-being, for we have stretched our hands toward You and they are marked with the abasement of confession.

اللَّهُمَّ فَأَعْظِنَا فِي هَذِهِ الْعَشِيَّةِ مَا سَأَلْنَاكَ وَاكْفِنَا مَا
اسْتَكْفَيْنَاكَ فَلَا كَافِيَ لَنَا سِوَاكَ وَلَا رَبَّ لَنَا غَيْرُكَ نَافِذُ
فِينَا حُكْمَكَ مُحِيطٌ بِنَا عِلْمُكَ عَدْلٌ فِينَا فَضَاؤُكَ اقْضِ
لَنَا الْخَيْرَ وَاجْعَلْنَا مِنْ أَهْلِ الْخَيْرِ. اللَّهُمَّ أَوْجِبْ لَنَا بِمُجُودِكَ
عَظِيمَ الْأَجْرِ وَكَرِيمَ الدُّخْرِ وَدَوَامَ الْيُسْرِ وَاعْفِرْ لَنَا ذُنُوبَنَا

أَجْمَعِينَ وَلَا تُهْلِكُنَا مَعَ الْهَالِكِينَ وَلَا تَصْرِفْ عَنَّا رَأْفَتَكَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ اجْعَلْنَا فِي هَذَا الْوَقْتِ
مِمَّنْ سَأَلَكَ فَأَعْطَيْتَهُ وَشَكَرَكَ فَزِدْتَهُ وَتَابَ إِلَيْكَ فَقَبِلْتَهُ
وَتَنَصَّلَ إِلَيْكَ مِنْ ذُنُوبِهِ فَعَفَرْتَهَا لَهُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

23. O God, so give us this evening what we have asked of You and suffice us in that in which we have asked You to suffice us, for there is none to suffice us apart from You and we have no lord other than You, Your decree is prevalent on us, Your knowledge is encompassing us and Your decree is just for us. (Please) Decree for us that which is good and make us of the people of the goodness! O God, make incumbent upon us through Your magnanimity the mightiest reward, the most generous provision and the unending ease and forgive us our sins, all of them, and do not perish us with those who are being perished,

and do not turn Your tenderness and mercy away from us, O Most Merciful of those who are merciful! O God, include us at this time of he who asked You, thus You granted Him, and thanked You, thus, You increased him, who returned to You in repentance, thus You accepted him, renounce all of their sins before You, thus You forgave him, O Owner of Majesty and Splendor!

اللَّهُمَّ وَفَّقْنَا وَسَدِّدْنَا وَاعْصِمْنَا وَاقْبَلْ تَضَرُّعَنَا يَا خَيْرَ مَنْ
سُئِلَ وَيَا أَرْحَمَ مَنْ اسْتُرْجِمَ يَا مَنْ لَا يَخْفَى عَلَيْهِ إِغْمَاضُ
الْجُفُونِ وَلَا لَحْظُ الْعُيُونِ وَلَا مَا اسْتَقَرَّ فِي الْمَكُونِ وَلَا مَا
انْطَوَتْ عَلَيْهِ مُضْمَرَاتُ الْقُلُوبِ إِلَّا كُلُّ ذَلِكَ قَدْ أَحْصَاهُ
عِلْمُكَ وَوَسَّعَهُ حِلْمُكَ سُبْحَانَكَ وَتَعَالَيْتَ عَمَّا يَقُولُ
الظَّالِمُونَ عُلُوقًا كَبِيرًا تُسَبِّحُ لَكَ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ
وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِكَ فَلَكَ الْحَمْدُ وَ
الْمَجْدُ وَعُلُوُّ الْجَدِّ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْفَضْلِ وَالْإِنْعَامِ

وَالْأَيْدِي الْجِسَامِ وَأَنْتَ الْجَوَادُ الْكَرِيمُ الرَّءُوفُ الرَّحِيمُ.

24. O God, Grant us success, guide us, and protect us and accept our earnest entreaty; O Best Who is asked! And O Most Merciful of those whose mercy is sought! O He from whom is not hidden the eyelids' winking, nor the eyes' glancing, nor that which rests in the unseen, and nor that which is enfolded in hearts' hidden secrets, Verily, haven't they all been reckoned by Your knowledge and embraced by Your clemency? Glory be to You and high indeed are You exalted above what the evil-doers say, in high exaltation! Glorify You all the Seven Heavens and Earth and all beings therein, Nothing exists unless it hymns Your praise. So Yours is the absolute praise, the glory and the exaltation of majesty, O Owner of Majesty and Honor, of bounty and blessing and of great favor!

And You are the Absolute-Generous, the Absolute-Munificent, the Absolute-Tender, and the Absolute-Compassionate.

اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ وَعَافِنِي فِي بَدَنِي وَدِينِي وَأَمِنْ خَوْفِي
وَأَعْتِقْ رَقَبَتِي مِنَ النَّارِ اللَّهُمَّ لَا تَمْكُرْ بِي وَلَا تَسْتَدْرِجْنِي وَلَا
تَخْذُلْنِي وَادْرَأْ عَنِّي شَرَّ فِسْقَةِ الْجِنَّ وَالْإِنْسِ.

25. O God provide me amply of Your provision, bestow upon me well-being in my body and my religion, secure my fear and deliver me from the Fire. O God, do not plot against me, do not afflict me with gradually leading astray, and do not let me down and avert from me the evil of the corruptive jinn and men.

يَا أَسْمَعَ السَّامِعِينَ وَيَا أَبْصَرَ النَّاطِرِينَ وَيَا أَسْرَعَ الْحَاسِبِينَ
وَيَا أَرْحَمَ الرَّاحِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَسْأَلُكَ
اللَّهُمَّ [إِلَهِي] حَاجَتِي الَّتِي إِنْ أُعْطِيتْنِيهَا لَمْ يَضُرَّنِي مَا

مَنْعَتَنِي وَإِنْ مَنَعْتَنِيهَا لَمْ يَنْفَعْنِي مَا أُعْطَيْتَنِي أَسْأَلُكَ فَكَأَنَّكَ
رَقَبَتِي مِنَ النَّارِ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ
وَلَكَ الْحَمْدُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا رَبِّ يَا رَبِّ يَا رَبِّ .

26. Then he lifted his head and eyes toward Heaven. Tears were flowing from his blessed eyes as if they were two water-skins, and he said in a loud voice:

O Most Hearing of those who hear! O Most Seeing of those who behold! O Swiftest of reckoners! O Most Merciful of the merciful! Bless Mohammad and the Household of Mohammad, the auspicious chiefs. And, I ask of You, O God, my need that if You grant it to me, what You hold back from me will cause me no harm; and if You hold it back from me, what You grant me will not profit me. I beseech You to deliver me from the Hellfire. There is no god but You, only You, there is

no associate with You, Yours is the kingdom,
and Yours is the absolute-praise, and You are
powerful over everything. O my Lord! O my
Lord! O my Lord! ¹



1. Iqbal al-A'mal, Vol. 1 P. 339

31

The Supplication of Imam Sajjad (PBUH) on the day of Arafa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Absolute-
Compassionate, the Most Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ لَكَ الْحَمْدُ بَدِيعَ السَّمَاوَاتِ وَ
الْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَإِلَهَ كُلِّ شَيْءٍ مَالُوهُ وَخَالِقُ
كُلِّ شَيْءٍ مَخْلُوقٍ وَوَارِثَ كُلِّ شَيْءٍ لَيْسَ كَمِثْلِهِ شَيْءٌ
وَلَا يَعْزُبُ عَنْهُ [عَنْكَ] عِلْمُ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ مُحِيطٌ
وَهُوَ [أَنْتَ] عَلَى كُلِّ شَيْءٍ رَقِيبٌ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
الْأَحَدُ الْمُتَوَحِّدُ الْفَرْدُ الدَّائِمُ الْمُتَقَرِّدُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا
أَنْتَ الْكَبِيرُ الْمُتَكَبِّرُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْمُتَعَالَى

السَّيِّدُ الْحَالِ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ
 الْعَلِيُّ [الْعَلِيمُ] الْحَكِيمُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ السَّمِيعُ
 الْبَصِيرُ الْقَدِيمُ الْخَبِيرُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَرِيمُ
 الْأَكْرَمُ الدَّائِمُ الْأَدْوَمُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَوَّلُ
 قَبْلَ كُلِّ أَحَدٍ وَالْآخِرُ بَعْدَ كُلِّ عَدَدٍ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
 الدَّانِي فِي عُلُوِّهِ وَالْعَالِي فِي دُنُوِّهِ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
 أَنْشَأْتَ الْأَشْيَاءَ مِنْ غَيْرِ سَنَجٍ وَصَوَّرْتَهَا مَا صَوَّرْتَ [وَصَوَّرْتَ
 مَا صَوَّرْتَ] مِنْ غَيْرِ مِثَالٍ وَابْتَدَأْتَ الْمُبْتَدِعَاتِ بِلَا احْتِذَاءٍ.

1. Praise belongs to God, Lord of the worlds!
 O God, to You belongs praise! Originator
 of the heavens and the earth! Possessor of
 majesty and munificence! Lord of lords!
 Object of worship of every worshiper! Creator
 of every creature! Inheritor of all things! There
 is nothing like Him, knowledge of nothing
 escapes Him, He encompasses everything,
 and He is watchful over everything. And
 You are God, there is no god but You, the

Unique, the Alone, the Single, the Absolute-Isolated. And You are God, there is no god but You, the Absolute-Munificent, the Absolute-Generously Bestowing, the Absolute-mighty, the Absolute-Mightily-Exalted, the Absolute-Magnificent, the Absolute-Magnified. And You are God, there is no god but You, the Absolute-High, the Sublimely High, the Strong in prowess. And You are God, there is no god but You, the Absolute-Merciful, the Absolute-Compassionate, the Absolute-Knowing/Omniscient, the Absolute-Wise. And You are God, there is no god but You, the All-hearing, the All-seeing, the Eternal, the All-aware. And You are God, there is no god but You, the Generous, the Most Generous, the Everlasting, the Most Everlasting. And You are God, there is no god but You, the First before every one, the Last after every number. And You are God, there is no god but You, the Below in His aboveness, the Above in His

belowness. And You are God, there is no god but You, Possessor of absolute-radiance and absolute-glory, absolute-magnificence and absolute-praise. And You are God, there is no god but You. You have brought forth the things without origin, formed what You have formed without exemplar, and innovated [originated] the originated things without imitation.

وَأَنْتَ اللَّهُ الَّذِي قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا وَيَسَّرْتَ كُلَّ شَيْءٍ تَيْسِيرًا وَدَبَّرْتَ مَا دَبَّرْتَ تَدْبِيرًا أَنْتَ الَّذِي لَمْ يُعْنَكَ عَلَى [عَلَيْهِ] خَلْقِكَ شَرِيكٌ وَلَمْ يُؤَاوِزَكَ فِي أَمْرِكَ وَزِيرٌ وَلَمْ يَكُنْ لَكَ مُشَابِهٌ [مُشَاهِدٌ] وَلَا نَظِيرٌ أَنْتَ الَّذِي أَرَدْتَ فَكَانَ حَتْمًا مَا أَرَدْتَ وَقَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ وَحَكَمْتَ فَكَانَ نِصْفًا مَا حَكَمْتَ أَنْتَ الَّذِي لَا يَحْوِيكَ مَكَانٌ وَلَا يَقُومُ [وَلَمْ يَقُمْ] لِسُلْطَانِكَ سُلْطَانٌ وَلَمْ يُعِيكَ بُرْهَانٌ وَلَا بَيَانٌ أَنْتَ الَّذِي أَحْصَيْتَ كُلَّ شَيْءٍ عَدَدًا وَجَعَلْتَ لِكُلِّ شَيْءٍ أَمْدًا وَقَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا أَنْتَ الَّذِي قَصَرْتَ الْأَوْهَامَ

عَنْ كَيْفِيَّتِهِ [كَيْفِيَّتِكَ] وَلَمْ تُدْرِكِ الْأَبْصَارُ مَوْضِعَ أَيْنِيَّتِهِ
[أَمْنِيَّتِهِ] [وَ] أَنْتَ الَّذِي لَا تُحَدُّ فَتَكُونُ مَحْدُوداً وَلَا تُمَثَّلُ
[لَمْ تُمَثَّلْ] فَتَكُونُ مَوْجُوداً [مُمَثَّلًا] مَشْهُوداً وَلَمْ تَلِدْ
فَتَكُونِ مَوْلُوداً أَنْتَ الَّذِي لَا ضِدَّ لَكَ وَلَا عَدِيلَ [عَدْلَ] لَكَ
فَيُكَاثِرُكَ وَلَا يَدُّ لَكَ فَيُعَارِضُكَ أَنْتَ الَّذِي ابْتَدَأَ وَاحْتَرَعَ وَ
اسْتَحْدَثَ وَابْتَدَعَ وَأَحْسَنَ صُنْعَ مَا صَنَعَ.

2. And You are the God, Who have ordained each thing with an ordination, eased each thing with an easing, and governed what You have governed with a governing. You are the One Whom no associate has helped with Your creation and no vizier has aided You in Your affair. There has been [There is] no (witness and no equal for You) one similar to You. You are the One who willed, and what You willed was unfailing, and You decreed, and what You decreed was just, And You judged, and what You judged was fair.

You are the One whom place does not contain, before whose authority no authority stands up, and whom no proof or explication can thwart. You are the One who have counted everything in numbers, appointed for everything a term, and proportioned (measured) everything with a proportion. You are the One before whose howness delusions (wahn: Human internal sense for understanding partials, not the universals) fall short, and the place of whose whereness eyes perceive not. You are the One who cannot be limited, lest You be limited, who cannot be exemplified, lest You be found as a fashioned being, You never beget, lest You be begotten. You are the One with whom there is no opposite, lest it contend with You, and You have no equal, lest it vie with You, and You have no rival, lest it resist You. You are the One who began, devised, brought forth, originated, and made well all that He made.

سُبْحَانَكَ مِنْ لَطِيفٍ مَا أَلْفَفَكَ وَرَعُوفٍ مَا أَرَأَفَكَ وَعَلِيمٍ [وَحَكِيمٍ] مَا أَعْرَفَكَ وَسُبْحَانَكَ مِنْ مَنِيعٍ [مَلِيكِ] مَا أَمْنَعَكَ وَجَوَادٍ مَا أَوْسَعَكَ وَرَفِيعٍ مَا أَرْفَعَكَ [ذُو الْبَهَاءِ وَالْمَجْدِ وَالْكَبرِيَاءِ وَالْجَمَالِ] سُبْحَانَكَ بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ وَعُرِفَتِ الْهَدَايَةُ مِنْ عِنْدِكَ فَمَنِ التَّمَسَّكَ لِيَدَيْنِ أَوْ دُنْيَا وَجَدَكَ سُبْحَانَكَ خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ [حَوَى عِلْمَكَ] وَخَشَعَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ وَانْقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ سُبْحَانَكَ لَا تُحْسُ وَلَا تُمَسُّ وَلَا تُكَادُ وَلَا تُمَاطُ [تُحَاطُ] وَلَا تُغَالِبُ وَلَا تُنَازَعُ [وَلَا تُمَانِنُ] وَلَا تُجَارَى وَلَا تُمَارَى وَلَا تُخَادَعُ وَلَا تُمََاكِرُ وَلَا مُبَدِّلَ لِكَلِمَاتِكَ سُبْحَانَكَ قَوْلُكَ حُكْمٌ وَقَضَاؤُكَ حَتْمٌ وَإِرَادَتُكَ عَزْمٌ فَسُبْحَانَكَ لَا رَادَّ لِمَشِيئَتِكَ سُبْحَانَكَ بَاهِرَ الْآيَاتِ يَا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ بَانِي الْمَسْمُوكَاتِ بَارِي النَّسَمَاتِ.

3. [Glory be to You! How majestic Your station is! How high Your place among the places! How cleanly Your Separator cleaves with the

truth!]

Glory be to You! The Gentle- how gentle You are! The Clement - how clement You are! And All-knowing (All-Wise)- how knowing You are! Glory be to You! The King - how invincible You are! And the Generous - how full of immense You are! And the Elevated-how elevated You are! [the Possessor of radiance and glory, magnificence and praise!]

Glory be to You! You have stretched forth Your hand with good things, and from You guidance has come to be known, so he who begs from You religion or this world will find You. Glory be to You! Whatever passes in Your knowledge is subjected to You, and all below Your Throne are humbled before Your mightiness, and every one of Your creatures submitted to be surrendered to You. Glory be to You! You are not sensed, nor touched, nor felt, nor beguiled, nor held back, nor challenged, nor kept up with, nor resisted, nor deceived, nor circumvented and there is no modifier

to Your words. [Glory be to You! Your path is smooth ground, and Your command is the right guidance, and You are a living who is the Absolute Independent.] Glory be to You! Your word is judgment, and Your decree is certain, and Your will is resolute. So, Glory be to You! None can reject Your wish. Glory be to You, Out-dazzling in signs, O Creator of the heavens and the earth, the builder of the roofs, Author of the breezes!

لَكَ الْحَمْدُ حَمْدًا يَدُومُ بِدَوَامِكَ [دَائِمًا] وَلَكَ الْحَمْدُ حَمْدًا خَالِدًا [يُؤَاوِي] بِبِنِعْمَتِكَ [لِنِعْمَتِكَ] وَلَكَ الْحَمْدُ حَمْدًا يَزِيدُ عَلَى رِضَاكَ وَلَكَ الْحَمْدُ حَمْدًا مَعَ حَمْدِ كُلِّ حَامِدٍ وَحَمْدًا يَنْقِضِي [وَشُكْرًا يَقْصُرُ] عَنْهُ شُكْرُ كُلِّ شَاكِرٍ حَمْدًا لَا يَنْبَغِي إِلَّا لَكَ وَلَا يُتَقَرَّبُ بِهِ إِلَّا إِلَيْكَ حَمْدًا يُسْتَدَامُ بِهِ الْأَوَّلُ وَيُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ حَمْدًا يَتَضَاعَفُ عَلَى كُرُورِ الْأَيَّامِ وَيَتَزَايِدُ أَضْعَافًا مُتَرَادِفَةً حَمْدًا يَعْجِزُ عَنْ إِحْصَائِهِ الْحَفَظَةُ وَيَزِيدُ عَلَى مَا أَحْصَتْهُ فِي كِتَابِكَ الْكِتَابَةُ حَمْدًا

يُؤَاوِي [يُؤَاوِزُنْ] عَرْشَكَ الْمَجِيدَ وَيُعَادِلُ كُرْسِيَّكَ الرَّفِيعَ
 حَمْدًا يَكْمُلُ لَدَيْكَ ثَوَابُهُ وَيَسْتَعْرِقُ كُلَّ جَزَاءٍ جَزَاؤُهُ حَمْدًا
 ظَاهِرُهُ وَفَقُّ لِبَاطِنِهِ وَبَاطِنُهُ وَفَقُّ لِصِدْقِ النِّيَّةِ [فِيهِ] حَمْدًا
 لَمْ يَحْمَدَكَ خَلْقٌ مِثْلَهُ وَلَا يَعْرِفُ أَحَدٌ سِوَاكَ فَضْلَهُ حَمْدًا
 يَعْجُزُ [يُعَانِ] مَنْ اجْتَهَدَ فِي تَعْدِيدِهِ وَيَزِيدُ عَلَى مَنْ ادَّعَى
 فِي تَوْفِيقِهِ [تَوْفِيقَتِهِ] حَمْدًا يَجْمَعُ مَا خَلَقْتَ مِنَ الْحَمْدِ وَمَا أَنْتَ
 خَالِقُهُ [لِقَ] مِنْ بَعْدِ حَمْدٍ لَا حَمْدَ إِلَّا قَوْلُكَ [إِلَى قَبُولِكَ]
 أَقْرَبُ مِنْهُ وَلَا أَحْمَدُ مِمَّنْ يَحْمَدُكَ بِهِ حَمْدًا يُوجِبُ بِكَرَمِكَ
 الْمَزِيدَ بِوُفُورِهِ وَيُصَادِفُ مَزِيدًا بَعْدَ مَزِيدٍ طَوْلًا مِنْكَ حَمْدًا
 يَجِبُ لِكَرَمِ وَجْهِكَ وَيُقَابِلُ عِزَّ جَلَالِكَ.

4. And to You belongs absolute-praise, an everlasting praise through [comparable to] Your grace! And to You belongs absolute-praise, a praise that will parallel Your workmanship [creation]! And to You belongs absolute-praise, a praise that will increase Your satisfaction! And to You belongs

absolute-praise, a praise along with the praise of every praiser and a praise from which the thanksgiving of every thankful person ceases, [from which falls short the thanksgiving of every thanksgiver]; a praise which is suitable for none but You and through which nearness is sought to none but You; a praise which will make permanent the first [bounty] and call forth the permanence of the last; a praise which will multiply through recurrence of times and increase through successive doublings; a praise which the guardians will not be able to number and which exceeds what the writers number in Your Book; a praise which will counterbalance Your glorious Throne and equal Your elevated Footstool; a praise whose reward with You will be complete and whose recompense will comprise every recompense; a praise whose outward conforms to its inward, and whose inward conforms to correct intention; a praise with whose like no creature has praised You

and whose excellence none knows but You; a praise which would be beyond the power of the one who strives to enumerate it, and more than the one who claims to have fulfilled it (known its timing); a praise which will compile all the praise which You have created and all which You will create afterwards; a praise which no praise is nearer to Your word than that, and a praise than which none is greater from any who praises You; a praise whose fullness will obligate increase through Your generosity and to which You will join increase after increase as munificence from You; a praise that will befit the munificence of Your face and meet the might of Your majesty!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الْمُتَتَجَبِّ الْمُصْطَفَى الْمُكْرَمِ
 الْمُقَرَّبِ أَفْضَلَ صَلَوَاتِكَ وَبَارِكْ عَلَيْهِ أَتَمَّ بَرَكَاتِكَ وَتَرَحَّمْ
 عَلَيْهِ أَمْتَعَ [أَسْبَقَ] رَحْمَاتِكَ رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ صَلَاةً زَاكِیَّةً لَا تَكُونُ صَلَاةً أَرْكَى مِنْهَا وَصَلِّ
 عَلَيْهِ [وَأِلَيْهِ] صَلَاةً رَاضِيَةً لَا تَكُونُ صَلَاةً أَرْضَى مِنْهَا وَصَلِّ

عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةٌ تُرْضِيهِ وَتَزِيدُ فِي رِضَاكَ لَهُ وَصَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ صَلَاةً تُجَاوِزُ رِضْوَانَكَ وَيَتَّصِلُ إِتِّصَالُهَا بِبَقَائِكَ
 [بِدَوَامِكَ] وَلَا تَنْفَدُ كَمَا لَا تَنْفَدُ كَلِمَاتُكَ وَصَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ صَلَاةً تَنْتَظِمُ صَلَوَاتِ مَلَائِكَتِكَ وَأَنْبِيَائِكَ وَ
 رُسُلِكَ وَأَهْلِ طَاعَتِكَ وَتَجْتَمِعُ عَلَى صَلَوَاتِ [صَلَاةٍ] عِبَادِكَ
 مِنْ جَنَّكَ وَإِنْسِكَ وَأَهْلِ طَاعَتِكَ وَتَشْتَمِلُ عَلَى صَلَاةِ كُلِّ
 مَنْ ذَرَأَتْ وَبَرَأَتْ مِنْ أَصْنَافِ خَلْقِكَ وَصَلِّ عَلَيْهِ صَلَاةً
 تُحِيطُ بِكُلِّ صَلَاةٍ سَالِفَةٍ وَمُسْتَأْنِفَةٍ صَلِّ اللَّهُمَّ عَلَيْهِ وَ
 عَلَى آلِهِ صَلَاةً لَكَ وَلِمَنْ دُونَكَ وَتُنْشِئُ مَعَ ذَلِكَ صَلَوَاتٍ
 تُضَاعِفُ مَعَهَا تِلْكَ الصَّلَوَاتِ عِنْدَهَا تَزِيدُ عَلَى كُرُورِ
 الْأَيَّامِ زِيَادَةً فِي تَضَاعِيفٍ لَا يَعُدُّهَا [لَا يُحْصِيهَا] غَيْرُكَ.

5. My Lord, bless Mohammad and the Household of Mohammad, the distinguished, the chosen, the honored, the brought nigh, with the most excellent of Your blessings, benedict him with the most complete of Your benedictions, and have mercy upon him with

the most enjoyable of Your mercies! My Lord, bless Mohammad and the Household of Mohammad with a perfect and abundant blessing, more perfect and abundant than which there is no blessing! Bless him with a growing blessing, more growing than which there is no blessing! And bless him with a pleasing blessing, beyond which there is no more pleasant blessing! My Lord, bless Mohammad and his Household with a blessing which will please him and increase his good pleasure! Bless him with a blessing which will please You and increase Your satisfaction towards him! And bless him with a blessing through other than which You will not be pleased for him, and of which You see no one else worthy of it other than him! My Lord, bless Mohammad and his Household with a blessing which will pass beyond Your satisfaction, be continuous in its continuity through Your infinite existence, and never be finished, just as Your words will

never be finished! My Lord, bless Mohammad and his Household with a blessing which will tie together (regulate) the blessings of Your angels, Your prophets, Your messengers, and You servants, comprise the blessings of Your servants, jinn or mankind, and those who are obedient to You, and include the blessings of every one of the kinds of Your creatures which You have sown and authored! And bless him (Mohammad and his Household) with a blessing which will encompass every blessing, bygone and new! Bless, O God, him and his Household with a blessing which is pleasant to You and everyone inferior to You and bring forth with all that a blessing with which You will multiply those blessings and increase them through the recurrence of days with an increasing in multiples which none can count but You!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ أَطَّيِّبِ أَهْلَ بَيْتِهِ الَّذِينَ اخْتَرْتَهُمْ
لِأَمْرِكَ وَجَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ وَحَفَظَةَ دِينِكَ وَخُلَفَاءَكَ

فِي أَرْضِكَ وَحُجَجَكَ [حُجَّتِكَ] عَلَى عِبَادِكَ وَطَهَّرْتَهُمْ مِنَ
الرَّجَسِ وَالذَّنَسِ تَطْهِيراً بِإِرَادَتِكَ وَجَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ
وَالْمَسْلَكَ إِلَى جَنَّتِكَ رَبِّ صَلِّ عَلَيْهِ وَعَلَيْهِمْ صَلَاةً تُجْزِلُ
لَهُمْ بِهَا مِنْ نَحْلِكَ [نَحْلَتِكَ] وَكَرَامَتِكَ وَنِعَمِكَ وَتُكْمِلُ
لَهُمْ بِهَا الْأَسْنَى [وَتُكْمِلُ لَهُمْ بِهَا الْأَشْيَاءَ] مِنْ عَطَائِكَ
[عَطَايَاكَ] وَنَوَافِلِكَ وَتُوفِّرُ [تَحْفَكَ] عَلَيْهِمُ الْحَظَّ مِنْ عَوَائِدِكَ
وَفَوَائِدِكَ رَبِّ صَلِّ عَلَيْهِ وَعَلَيْهِمْ صَلَاةً زِنَةَ عَرْشِكَ وَمَا
دُونَهُ وَمِلْأَ سَمَاوَاتِكَ وَمَا دُونَهُنَّ [فَوْقَهُنَّ] وَعَدَدَ أَرْضِيكَ
[أَرْضِكَ] وَمَا تَحْتَهُنَّ وَمَا بَيْنَهُنَّ صَلَاةً تُقَرِّبُهُمْ مِنْكَ زُلْفَى وَ
تَكُونُ لَهُمْ [لَكَ] رِضًا وَمُتَّصِلَةً بِنَظَائِرِهِنَّ أَبَداً.

6. O God, bless Mohammad and his Family, the best of his Household, those whom You have chosen for Your command, appointed them as the treasurers of Your knowledge, and the guardians of Your religion, and Your vicegerents in Your land (earth), and Your proofs against Your servants, and You have

purified them from all uncleanness and all defilement through a purification by Your willpower, and made them the mediator to You, and the pathway to Your Paradise! My Lord, bless him (Mohammad) and his Household with a blessing which makes plentiful Your gifts and generosity, perfects for them Your bestowals and awards, and fills out their share of Your kindly acts and benefits! [My Lord, bless him (Mohammad) and them (his Household) with a blessing whose first has no term, whose term has no limit, and whose last has no utmost end!] My Lord, bless him (Mohammad) and them (his Household) to the weight of Your Throne and all below it, and to the amount that fills the heavens and all above them, and to the number of Your earths and all below and between them, a blessing that will bring them near to You in proximity, and be pleasant to You and them, and be joined to its likes forever!

اللَّهُمَّ إِنَّكَ أَثَبْتَ دِينَكَ فِي كُلِّ أَوَانٍ بِإِمَامٍ أَقَمَّهُ عِلْمًا
لِعِبَادِكَ وَمَنَارًا فِي بِلَادِكَ بَعْدَ أَنْ وَصَلْتَ حَبْلَهُ بِحَبْلِكَ وَ
جَعَلْتَهُ الذَّرِيعَةَ إِلَى رِضْوَانِكَ وَافْتَرَضْتَ طَاعَتَهُ وَحَذَرْتَ
مَعْصِيَتَهُ وَأَمَرْتَ بِأَمْتِثَالِ أَمْرِهِ [أَوَامِرِهِ] وَالْإِنْتِهَاءِ عِنْدَ
نَهْيِهِ وَأَنْ لَا يَتَقَدَّمَ مُتَقَدِّمٌ وَلَا يَتَأَخَّرَ عَنْهُ مُتَأَخِّرٌ فَهُوَ
عِصْمَةُ اللَّائِذِينَ وَكَهْفُ الْمُؤْمِنِينَ وَعُرْوَةُ الْمُسْتَمْسِكِينَ
[الْمُتَمَسِّكِينَ] وَبَهَاءٌ [وَزِينٌ] الْعَالَمِينَ.

7. O God, surely You have confirmed Your religion in all times with an Imam whom You have set up as a guidepost to Your servants and a minaret light in Your lands, after You have joined his rope to Your rope, and You have appointed him the means to Your good pleasure, and made obeying him obligatory, and cautioned against disobeying him, and commanded (all) to be obedient with regards to his commands, and abandoning his prohibitions, and that no forward-goer

go ahead of him and no one being late lags behind him! So he is the preservation of the shelter-seekers, and the safe cave of the believers, and the handhold of the abstinent [adherents; those clinging to the rope], and the radiance of the worlds!

اللَّهُمَّ فَأَوْزِعْ لَوْلِيكَ شُكْرَ مَا أَنْعَمْتَ عَلَيْهِ [بِهِ عَلَيْنَا] وَأَوْزِعْنَا
مِثْلَهُ قَبْلَهُ [فِيهِ] وَآتِهِ مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً وَافْتَحْ لَهُ
فَتْحاً يَسِيراً وَأَعِنُّهُ بِرُكْنِكَ الْأَعَزِّ وَاشْدُدْ أَزْرَهُ وَقَوِّعْ صُدْرَهُ وَ
رَاعِهِ بِعَيْنِكَ وَاحْمِهِ بِحِفْظِكَ وَانصُرْهُ بِمَلَائِكَتِكَ وَامْدُدَّهُ
بِجُنْدِكَ الْأَغْلَبِ وَأَقِمَّ بِهِ كِتَابَكَ وَحُدُودَكَ وَشَرَائِعَكَ وَ
سُنَنَ نَبِيِّكَ وَرَسُولِكَ [وَرَسُولِهِ] عَلَيْهِ وَآلِهِ السَّلَامُ [صَلَوَاتُكَ
اللَّهُمَّ عَلَيْهِ] وَأَحْيِي بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِمِ دِينِكَ وَ
اجْلُ بِهِ صَدَاءَ الْحُجُورِ عَنْ طَرِيقِكَ وَأَبْنِ بِهِ الصَّرَاءَ عَنْ سَبِيلِكَ
وَأَزِلْ [أَذِلْ] بِهِ النَّاكِبِينَ عَنْ صِرَاطِكَ وَامْحَقْ [وَأَلْحَقْ]
بِهِ بَغَاةَ قَصْدِكَ عَوْجاً وَالْإِنْ جَانِبُهُ لِأَوْلِيَائِكَ وَابْسُطْ يَدَهُ
عَلَى أَعْدَائِكَ وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ وَتَعَطُّفَهُ وَتَحَنُّنَهُ وَ

اجْعَلْنَا لَهُ سَامِعِينَ طَائِعِينَ [مُطِيعِينَ] وَفِي رِضَاهُ سَاعِينَ وَ
إِلَى نُصْرَتِهِ وَالْمُدَافَعَةِ عَنْهُ مُكْنِفِينَ [مُكْتَفِينَ] وَإِلَيْكَ وَإِلَى
رُسُولِكَ صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَإِلَيْهِ بِذَلِكَ مُتَقَرِّبِينَ.

8. O God, so inspire Your guardian (Wali, caliph, vicegerent, the nearest servant to God, etc.) to give thanks for that in which You have favored him, and inspire us with the like concerning him, and grant him an authority from You to help him, and open (make him victorious) for him an easy opening (victory), and aid him with Your mightiest pillar, and fortify his back, and strengthen his arm, and guard him with Your eye, and defend him with Your safeguarding, and help him with Your angels, and assist him with Your most victorious troops, and through him establish Your Book, Your bounds, Your laws, and the Sunnahs of Your Messenger, may upon him and his Household be peace [Your blessings, O God, be upon him], and revive by

him the signs of your religion that the wrongdoers have destroyed, and burnish by him the rust of injustice from Your path, and remove by him the adversity from Your road, and eliminate by him those who deviated from Your path, and erase by him those rebellions who seek crookedness in Your religion, and make his side (heart) mild toward Your friends, and stretch forth his hand (with power) over Your enemies, and give us his leniency, and his mercy, and his tenderness, and his sympathy, and make us hearers and obeyers with regard to him, and strivers towards his good pleasure, and assistants in helping him and defending him, and brought near through that to You and Your Messenger, Your blessings, O God, be upon him and his Household.

اللَّهُمَّ صَلِّ عَلَيْهِمْ وَعَلَى أَوْلِيَائِهِمُ الْمُعْتَرِفِينَ بِمَقَامِهِمُ
الْمُتَّبِعِينَ مِنْهُمْ أَثَارَهُمُ الْمُتَمَسِّكِينَ بِعُرْوَتِهِمُ
الْمُؤْتَمِّينَ بِإِمَامَتِهِمُ الْمُسْلِمِينَ لِأَمْرِهِمُ الْمُجْتَهِدِينَ فِي

طَاعَتِهِمُ الْمُنتَظِرِينَ أَيَّامَهُمُ الْمَادِّينَ إِلَيْهِمْ أَعْيُنُهُمْ وَ
 احْفَظْهُمْ بِالصَّلَوَاتِ الْمُبَارَكَاتِ الرَّائِكِيَّاتِ [النَّامِيَّاتِ
 الْغَادِيَّاتِ الرَّائِحَاتِ] وَصَلِّ [وَسَلِّمْ] عَلَيْهِمْ وَعَلَى أَرْوَاحِهِمْ
 وَاجْمَعْ عَلَى التَّقْوَى أَمْرَهُمْ وَأَصْلِحْ لَهُمْ شُئُونَهُمْ وَتُبْ عَلَيْهِمْ
 إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَخَيْرُ الْغَافِرِينَ وَاجْعَلْنَا مَعَهُمْ فِي
 دَارِ السَّلَامِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ وَهَذَا يَوْمُ
 عَرَفَةَ يَوْمُ أَكْرَمَتِهِ [كَرَمَتِهِ] وَشَرَفَتِهِ [شَرَفَتَهُ وَكَرَمَتَهُ] وَ
 عَظَمَتِهِ وَنَشَرَتْ فِيهِ رَحْمَتَكَ وَمَنَنْتَ فِيهِ بِعَفْوِكَ وَأَجَزَلْتَ
 فِيهِ عَظِيمَتَكَ وَتَفَضَّلْتَ فِيهِ [بِهِ] عَلَى عِبَادِكَ.

9. O God, bless upon them [the Imams] and upon their friends, the confessors of their high status, the keepers to their course, the pursuers of their tracks, the clingers to their handhold, [the adherents to their guardianship; wilayah], the followers (approvers) of their imamate, the submitters to their command, the strivers to obey them, the awaiters of their (victorious)

days, the directors of their eyes toward them, and protect them with blessings which are blessed and pure [, growing, fresh, and fragrant]. And bless [confer peace upon them] upon them and upon their spirits, and bring together their affair in reverential fear (piety), and set right their all the aspects, and turn toward them, surely You are Ever-turning, Absolute-compassionate (to the believers), and the Best of forgivers, and place us with them in the Abode of Peace, through Your mercy, O Most Merciful of the merciful! O God, this is the Day of ‘Arafa, a day which You have made noble, given honor, and magnified. Within it You have spread Your mercy, showed kindness through Your pardon, and made plentiful Your giving, and by it You have been bounteous toward Your servants.

اللَّهُمَّ وَأَنَا عَبْدُكَ الَّذِي أَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ وَ
بَعْدَ خَلْقِكَ إِيَّاهُ فَجَعَلْتَهُ مِمَّنْ هَدَيْتَهُ لِدِينِكَ وَوَفَّقْتَهُ

لِحَقِّكَ [لِخَلْقِكَ] وَعَصَمْتَهُ وَأَدْخَلْتَهُ فِي حِزْبِكَ وَأَرَشَدْتَهُ
لِمُؤَالَاتِ أَوْلِيَائِكَ وَمُعَادَاةِ أَعْدَائِكَ ثُمَّ أَمَرْتَهُ فَلَمْ يَأْتِمِرْ وَ
زَجَرْتَهُ فَلَمْ يَنْزَجِرْ وَنَهَيْتَهُ عَنْ مَعْصِيَتِكَ فَخَالَفَ أَمْرَكَ إِلَى
نَهْيِكَ لَا مُعَانَدَةَ لَكَ وَلَا اسْتِكْبَاراً عَلَيْكَ بَلْ دَعَاهُ هَوَاهُ إِلَى
مَا نَهَيْتَهُ [زَيَّلْتَهُ] وَإِلَى مَا حَذَرْتَهُ وَأَعَانَهُ عَلَى ذَلِكَ عَدُوُّكَ
وَعَدُوهُ فَأَقْدَمَ عَلَيْهِ خَائِفاً [عَارِفاً بِوَعِيدِكَ] وَعِيدِكَ رَاجِياً
عَفْوَكَ [لِعَفْوِكَ] وَاثِقاً بِتَجَاوُزِكَ وَكَانَ أَحَقَّ عِبَادِكَ مَعَ مَا
أُنْعِمْتَ بِهِ [مَنْنْتَ عَلَيْهِ] عَلَيْهِ أَنْ لَا يَفْعَلَ فَهَذَا أَنَا ذَا بَيْنَ
يَدَيْكَ صَاحِراً [ذَلِيلاً] خَاضِعاً خَاشِعاً خَائِفاً مُعْتَرِفاً بِعَظِيمِ
مِنَ الذُّنُوبِ تَحَمَّلْتُهُ وَجَلِيلِ مِنَ الْخَطَايَا اجْتَرَمْتُهُ مُسْتَجِيراً
بِصَفْحِكَ لَا يَذَا بِرَحْمَتِكَ مُوقِناً أَنَّهُ لَا يُجِيرُنِي مِنْكَ مُجِيرٌ وَلَا
يَمْنَعُكَ [يَمْنَعُنِي مِنْكَ] مِثِّي مَانِعٌ.

10. O God, I am Your servant whom You favored before creating him and after creating him. Then, You made him one of those whom You guided to Your religion, and gave him

success in fulfilling Your right, and preserved him through Your strong rope, included within Your party, and directed aright to befriend Your friends and show enmity to Thine enemies. Then You commanded him, but he did not follow Your commands, You restricted Him, but he did not heed Your restrictions, You prohibited him from disobedience toward You, but he broke Your command by doing what You had prohibited, not in opposition with You, nor to display arrogance toward You; on the contrary, his caprice called him to that which You had set apart and cautioned against, and he was helped in that by Your enemy and his enemy. So he went ahead with it in fear of Your threat [knowing Your threat], hoping for Your pardon, and relying upon Your forbearance, though he was the most deserving of Your servants - given what you have bestowed upon him - not to do so. Now here I am, before You, lowly, humble, downcast, fearful, confessing the dreadful sins with which I am burdened and the great offenses

that I have committed, seeking sanctuary in Your forgiveness, asking shelter in Your mercy, while being certain that no sanctuary-giver will give me sanctuary from You and no withholder will hold You back from me.

فَعُدُّ عَلَيَّ بِمَا تَعُودُ [بِهِ] عَلَى مَنْ اقْتَرَفَ [أَشْرَفَ] مِنْ تَعْمُدِكَ وَ
جُدَّ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَى مَنْ أَلْقَى إِلَيْكَ [بِيَدِهِ إِلَيْكَ] بِيَدِهِ مِنْ
عَفْوِكَ وَآمَنْ عَلَيَّ بِمَا لَا يَتَعَاظَمُكَ أَنْ تَمَنَّ بِهِ عَلَيَّ مَنْ أَمَلَكَ
مِنْ غُفْرَانِكَ [لِغُفْرَانٍ] وَاجْعَلْ لِي مِنْ [فِي] هَذَا الْيَوْمِ نَصِيباً
أَنَالَ بِهِ حَظّاً مِنْ رِضْوَانِكَ وَلَمْ تَرُدُّدْنِي [لَا يَرُدُّنِي] صِفْراً مِمَّا
يَنْقَلِبُ بِهِ الْمُتَعَذِّرُونَ إِلَيْكَ [الْمُتَعَبِّدُونَ لَكَ مِنْ عِبَادِكَ]
فَإِنِّي وَإِنْ لَمْ أَقْدِمْ مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ فَقَدْ قَدَّمْتُ
تَوْحِيدَكَ وَنَفْيَ الْأَضْدَادِ وَالْأَنْدَادِ وَالْأَشْبَاهِ عَنْكَ وَأَتَيْتُكَ مِنْ
الْأَبْوَابِ الَّتِي أَمَرْتَ أَنْ يُؤْتَى مِنْهَا وَتَقَرَّبْتُ إِلَيْكَ بِمَا لَا يَتَقَرَّبُ
[بِهِ] أَحَدٌ مِنْكَ إِلَّا بِالتَّقَرُّبِ بِهِ ثُمَّ اتَّبَعْتُ ذَلِكَ بِالْإِنَابَةِ
إِلَيْكَ وَالتَّذَلُّلِ وَالِاسْتِكَانَةِ لَكَ وَحُسْنِ الظَّنِّ بِكَ وَالثِّقَةِ بِمَا
عِنْدَكَ وَشَفَعْتُهُ مِنْ رَجَائِكَ الَّذِي لَا يَخِيبُ [قَلَّ مَا يَخِيبُ]

عَلَيْكَ بِهِ رَاجِيكَ وَ سَأَلْتُكَ مَسْأَلَةَ الذَّلِيلِ الْحَقِيرِ [الْحَقِيرِ
الذَّلِيلِ] الْبَائِسِ الصَّغِيرِ الْفَقِيرِ الْخَائِفِ الْمُسْتَجِيرِ وَمَعَ ذَلِكَ
خِيفَةً وَ تَضَرُّعاً وَ تَعَوُّداً وَ تَلَوُّداً لَا مُتَعَالِياً بِدَالَّةِ الْمُطِيعِينَ وَ
لَا مُسْتَطِيلَا بِشَفَاعَةِ الشَّافِعِينَ وَ أَنَا بَعْدَ ذَلِكَ أَقَلُّ الْأَقَلِّينَ
وَ أَذَلُّ الْأَذَلِّينَ وَ مِثْلُ الذَّرَّةِ أَوْ دُونَهَا فَيَا مَنْ لَا [لَمْ] يُعَاجِلُ
الْمُسِيئِينَ وَ لَا يُعَافِصُ [يُعَافِصُ] الْمُقْتَرِفِينَ [الْمُتْرَفِينَ] وَ يَا
مَنْ يَمُنُّ بِإِقَالَةِ الْعَاثِرِينَ وَ إِنْظَارِ [وَيَتَفَضَّلُ بِإِنْظَارِ] الْخَاطِئِينَ.

11. So return to me [act kindly toward me], just as You returned [act kindly] by Your shielding him who commits sins, be munificent toward me, just as You are munificent by pardoning him who throws himself before You, and show kindness to me, just as it is nothing great for You to show kindness by forgiving him who expectantly hopes in You! And appoint for me of [in] this day an allotment through which I may attain a share of Your good pleasure, and send me not back destitute of that with which

Your worshipers return from among Your servants, even though I have not forwarded the righteous deeds which they have forwarded, I have forwarded the profession of Your Unity and the negation from You of opposites, rivals, and likenesses, I have come to You from the gateways which You have commanded that people come through, and I have sought nearness to You through a mean that no one can seek nearness to You except by seeking nearness to that. Then I followed all this with repeated turning toward You, and with lowliness and submissiveness before You, and with positive/good opinion about You, and with trust in what is with You; and to that I coupled hope in You, since the one who hopes in You is never disappointed! And I asked You with the asking of one humiliated-submissive, vile, wretch, pitiful, poor, fearful, seeking sanctuary; all that in fear and pleading, seeking refuge, and asking shelter, [not

presumptuous through the pride of the proud], not condescending myself with the confidence of the obedient, nor presumptuously seeking the intercession of the interceders. For I am still the least of the least and the lowliest of the lowly, and like a dust mote (an atom, the smallest invisible particles) or something smaller! O He who does not hurry (to punish) the wrongdoers nor restrain those living in ease! And O He who shows kindness through releasing those who stumble and gratuitous bounty through respiting the offenders!

أَنَا الْمُسِيءُ الْمُعْتَرِفُ الْخَاطِئُ [الْعَائِرُ] أَنَا الَّذِي أَقْدَمَ
[يُقَدِّمُ] عَلَيْكَ مُجْتَرِبًا أَنَا الَّذِي عَصَاكَ مُتَعَمِّدًا أَنَا الَّذِي
اسْتَحْفَى [اسْتَحْيَا] مِنْ خَلْقِكَ [مِنْ عِبَادِكَ] وَ بَارَزَكَ
[بِالْمَعْصِيَةِ] أَنَا الَّذِي لَمْ يَرْهَبْ سَطَوَتَكَ وَ لَمْ يَخَفْ
بَأْسَكَ أَنَا الْجَانِي عَلَى نَفْسِي [نَفْسِهِ] أَنَا الْمُرْتَهِنُ بِبَائِقَتِهِ
[بِإِلِيلَتِهِ] أَنَا الْقَلِيلُ الْحَيَاءِ أَنَا الطَّوِيلُ الْعَنَاءِ فَبِحَقِّ [بِحَقِّ]
مَنْ انْتَجَبْتَ مِنْ خَلْقِكَ وَمَنْ اصْطَفَيْتَ لِنَفْسِكَ وَبِحَقِّ

مَنِ اخْتَرْتَ مِنْ قُدْسِكَ [بِرِّيَّتِكَ] وَمَنْ أَحْبَبْتَ [اجْتَبَيْتَ]
 مِنْ عِبَادِكَ وَبِحَقِّي مَنْ وَصَلَتْ طَاعَتُهُ بِطَاعَتِكَ وَمَنْ جَعَلَتْ
 مَعْصِيَتُهُ كَمَعْصِيَتِكَ [مَعْصِيَتَكَ] وَبِحَقِّي مَنْ قَرَنْتَ
 مُوَالَاتَهُ بِمُوَالَاتِكَ وَمَنْ نُظِتْ مُعَادَاتُهُ بِمُعَادَاتِكَ تَعَمَّدَنِي
 فِي يَوْمِي هَذَا بِمَا تَعَمَّدْتَ [تَتَعَمَّدُ] بِهِ مَنْ جَارَ إِلَيْكَ مُتَنَصِّلاً
 وَعَاذَ بِاسْتِغْفَارِكَ تَائِباً وَتَوَلَّيَ بِمَا تَتَوَلَّى بِهِ أَهْلَ طَاعَتِكَ وَ
 الزُّلْفَى لَدَيْكَ وَالْمَكَانَةَ مِنْكَ وَتَوَحَّدَنِي بِمَا تَتَوَحَّدُ بِهِ مَنْ
 وَفَى بِعَهْدِكَ وَأَتَعَبَ نَفْسَهُ فِي ذَاتِكَ وَأَجْهَدَهَا فِي مَرْضَاتِكَ
 وَلَا تُؤَاخِذْنِي بِتَقْرِيطِي فِي جَنْبِكَ وَعَدُو طَوْرِي [وَتَعْدِي
 طَوْرِي فِي حُدُودِكَ] فِي تَعْدِي حُدُودِكَ وَمُجَاوَزَةِ أَحْكَامِكَ
 وَلَا تَسْتَدْرِجْنِي بِأَمْلَائِكَ لِي اسْتِدْرَاجَ مَنْ يَمْنَعُنِي [مَنْعَنِي]
 خَيْرَ مَا عِنْدَهُ وَنَبِّهْنِي مِنْ رَقْدَةِ الْغَافِلِينَ وَسِنَّةِ الْمُسْرِفِينَ
 [الْمُسْرُوفِينَ] وَنَعْسَةِ الْمَخْذُولِينَ وَخُذْ بِقَلْبِي إِلَى مَا
 اسْتَعْمَلْتَ بِهِ الطَّائِعِينَ [الْقَانِتِينَ] [الثَّابِتِينَ] وَاسْتَعْبَدْتَ
 بِهِ الْمُتَعَبِّدِينَ وَاسْتَنْقَذْتَ بِهِ الْمُتَهَاوِينَ وَبَاعِدْنِي [و
 أَغْدِنِي] مِمَّا يُبَاعِدُنِي عَنْكَ وَيَحُولُ بَيْنِي وَبَيْنَ حَظِّي مِنْكَ وَ

يَصُدُّنِي عَمَّا أَحَاوِلُ لَدَيْكَ وَسَهَّلَ لِي مَسْلَكَ الْخَيْرَاتِ إِلَيْكَ
وَالْمُسَابَقَةِ إِلَيْهَا مِنْ حَيْثُ أَمَرْتُ وَالْمُسَارَعَةِ [الْمُسَاحَةِ]
فِيهَا عَلَى مَا أَرَدْتُ.

12. I am the evildoer, the confessor, the offender, the stumbler! I am he who was audacious toward You as one insolent! I am he who disobeyed You with deliberately! I am he who hid myself from Your servants and blatantly showed myself to You! I am he who was awed by Your servants and felt secure from You! I am he who dreaded not Your penalty and feared not Your severity! I am the offender against myself [himself]! I am the hostage to his own affliction! I am short in shame! I am long in suffering! By the right (sake) of him whom You have distinguished among Your creation and by him whom You have chosen for Yourself! By the right of him whom You have selected from among Your creatures and by him whom You have picked for Your

task! By the right of him the obeying of whom You have joined to obeying You, and by him the disobeying of whom You have made like disobeying You! By the right of him whose friendship You have bound to Your friendship and by him whose enmity You have linked to Your enmity! Shield me in this day of mine, by that through which You shield him who prays fervently to You while disavowing and him who seeks refuge in Your forgiveness while repenting! And guard me with that through which You guard the people of obedience toward You, proximity to You, and rank with You! And single me out, as You single him out who fulfills Your covenant, and fatigues himself for Your sake alone, and exerts himself in Your good pleasure! And do not take me to account for my neglect in respect to You, my transgressing the limit in Your bounds, and stepping outside Your ordinances!

وَلَا تَمَحَقْنِي فِيمَنْ [مَعَ مَنْ] تَمَحَقُ مِنَ الْمُسْتَخَفِّينَ بِمَا
وَعَدْتَ [أَوْعَدْتَ] وَلَا تُهْلِكْنِي مَعَ مَنْ تُهْلِكُ مِنَ الْمُتَعَرِّضِينَ
لِمَقْتِكَ وَلَا تُبِرَّنِي فِيمَنْ تُبِيرُ [تُبِيرُنِي فِيمَنْ تُبِيرُ] مِنَ
الْمُنْحَرِفِينَ عَن سَبِيلِكَ [سُبُلِكَ] وَنَجِّنِي مِنْ غَمَرَاتِ
الْفِتْنَةِ وَخَلِّصْنِي مِنْ هَفَوَاتِ [لَهَوَاتِ] الْبُلُوِّ وَأَجِرْنِي مِنَ
أَخْذِ الْإِمْلَاءِ وَحُلِّ بَيْنِي وَبَيْنَ عَدُوِّ يَضِلُّنِي وَهَوَى يُوْبِقُنِي
وَمَنْقَصَةِ تَرْهَقُنِي [ترهقني] وَلَا تُعْرِضْ عَنِّي إِعْرَاضَ مَنْ
لَا تَرْضَى عَنْهُ بَعْدَ غَضَبِكَ وَلَا تُؤَيِّسْنِي مِنَ الْأَمَلِ فِيكَ
فَيَغْلِبَ عَلَيَّ الْقُنُوطُ مِنْ رَحْمَتِكَ وَلَا تَمْنَحْنِي بِمَا لَا طَاقَةَ
لِي بِهِ فَتَبْهَظْنِي بِمَا تُحْمِلُنِيهِ مِنْ فَضْلِ مَحَبَّتِكَ [مِحْنَتِكَ]
وَلَا تُرْسِلْنِي مِنْ يَدِكَ إِرسَالَ مَنْ لَا خَيْرَ فِيهِ وَلَا حَاجَةَ
بِكَ إِلَيْهِ وَلَا إِنَابَةَ لَهُ وَلَا تَزِمْ بِي رَمِيٍّ مِنْ [قَدْ] سَقَطَ مِنْ
عَيْنِ رِعَايَتِكَ وَمَنْ [قَدْ] اشْتَمَلَ عَلَيْهِ الْخِزْيُ مِنْ عِنْدِكَ بَلْ
خُذْ بِيَدِي مِنْ سَقَطَةِ الْمُتَرَدِّينَ وَوَهْلَةِ الْمُتَعَسِّفِينَ وَزَلَّةِ
الْمَغْرُورِينَ وَوَرَطَةِ الْهَالِكِينَ وَعَافِنِي مِمَّا ابْتَلَيْتُ بِهِ طَبَقَاتِ
عَبِيدِكَ [عِبَادِكَ] وَإِمَائِكَ وَبَلِّغْنِي مَبَالِغَ مَنْ عُنِيتَ بِهِ وَ

أَنْعَمْتَ عَلَيْهِ [وَرَضَيْتَهُ] فَأَعَشْتَهُ حَمِيداً وَتَوَفَّيْتَهُ سَعِيداً وَ
 طَوَّقَنِي طَوْقَ الْإِقْلَاعِ عَمَّا [رَفَعْتَهُ] يُحْبِطُ الْحَسَنَاتِ وَيَذْهَبُ
 بِالْبَرَكَاتِ وَ أَشْعِرَ قَلْبِي الْإِزْدَجَارَ [الْإِنْزَجَارَ] عَنْ قَبَائِحِ
 السَّيِّئَاتِ وَ فَوَاضِحِ [وَفَضَائِحِ] الْخُوبَاتِ وَلَا تَشْغَلْنِي بِمَا
 لَا أَدْرِكُهُ إِلَّا بِكَ عَمَّا لَا يُرْضِيكَ عَنِّي غَيْرُهُ وَانْزِعْ مِنْ قَلْبِي
 حُبَّ دُنْيَا دِينِي يَقْطَعُنِي [تَنْهَى] عَمَّا عِنْدَكَ وَيَصُدُّنِي عَنْ
 ابْتِغَاءِ الْوَسِيلَةِ إِلَيْكَ [لَدَيْكَ] وَيُذْهِلْنِي عَنِ التَّقَرُّبِ مِنْكَ
 [وَزَيْنَ لِي التَّفَرُّدَ] وَالتَّفَرُّدِ بِمُنَاجَاتِكَ بِاللَّيْلِ وَالنَّهَارِ وَهَبْ
 لِي عِصْمَةً تُدْنِيَنِي مِنْ جَنَّتِكَ [حَشْيَتِكَ] وَتَقْطَعُنِي عَنْ
 رُكُوبِ مَحَارِمِكَ وَتَفُكَّنِي عَنْ أَسْرِ الْعَظَائِمِ.

13. And do not draw me on little by little by granting me a respite, like the drawing on little by little of him who withholds from me the good he has by not sharing with You in letting favor down upon me! And arouse me from the sleep of the heedless people, the slumber of the prodigals, and the dozing of

those who are forsaken! And take my heart to that in which You employ the devout, and by which You seek to make the worshipers obedient, and by which You rescue those who are remiss! And give me refuge from that which will keep me far from You, and from that which come between me and my share from You, and from that which bar me from that which I strive for in You! And facilitate for me the road of good deeds towards You, and for racing to them from where You have commanded, and for coveting them as You desire! And do not efface me along with those whom You efface for underestimating of what You have promised! And do not destroy me with those whom You destroy for exposing themselves to Your wrath! And do not annihilate me among those whom You annihilate for deviating from Your roads! And deliver me from the floods of trial, and save me from the stumbles of affliction, and

grant me sanctuary from being seized by respite! And come between me and the enemy who misguides me, the caprice which ruins me, and the failing which overcomes me! And do not turn away from me with the turning away in wrath from one with whom You are not pleased! And do not let me lose heart in expecting from You, lest I be overcome by despair of Your mercy! And do not grant me that which I cannot endure, lest You weigh me down with the surplus of Your love which You load upon me! And do not send me from Your hand, the sending of him who possesses no good, toward whom You have no need, and who turns not back [to You]! And do not cast me with the casting of him who has fallen from the eye of Your regard and been wrapped in degradation from You! Rather take my hand [and save me] from the falling of those who fall in the ruin (well), the disquiet of the deviators, and the misstep of

those egotistical, and the predicament of the perishing! And spare me secured from that with which You have afflicted the ranks of Your male and female servants and make me reach the utmost degrees of him about whom You are concerned, towards whom You show favor, [and with whom You are pleased], so that You let him live as one praiseworthy and take him to You as one felicitous! And collar me with the collar of abstaining from that which makes good deeds fail and takes away blessings! And impart to my heart restraint before heinous works of evil and disgraceful misdeeds! And do not divert me by that which I cannot reach except through You from doing that which alone makes You pleased with me! And root out from my heart the love of this vile world, which keeps from everything which is with You, and bars from seeking the mediation to You, and distracts from striving for nearness to You, and [embellish for me]

solitude in supplication whispered (psalms) to You by night and by day! And give me a preservation which will bring me close to paradise [dread] of You, and cut me off from committing things made unlawful by You, and spare me from captivity by dreadful sins.

وَهَبْ لِي التَّطَهِيرَ [التَّطَهَّرْ] مِنْ دَنَسِ الْعَصِيَانِ وَأَذْهَبْ عَنِّي
 دَرَنَ [رَيْنَ] الْخَطَايَا وَسَرِّبْ لِي [سَرِّبْ قَلْبِي] بِسِرِّبَالِ [سِرِّبَالِ]
 عَافِيَتِكَ وَرِدِّني رِذَاءَ مُعَافَاةِكَ وَجَلِّلْنِي سَوَاطِعَ نِعْمَائِكَ وَ
 ظَاهِرَ لَدَيَّ بِفَضْلِكَ وَطَوْلِكَ وَأَيِّدْنِي بِتَوْفِيقِكَ وَتَسْدِيدِكَ
 [وَسَدِّدْنِي بِتَسْدِيدِكَ] وَأَعِنِّي عَلَى صَالِحِ [مَصَالِحِ] النَّيَّةِ
 وَمَرْضِي الْقَوْلِ وَمُسْتَحْسَنِ الْعَمَلِ وَلَا تَكِلْنِي إِلَى حَوْلِي وَ
 قُوَّتِي دُونَ حَوْلِكَ وَقُوَّتِكَ وَلَا تُخْزِنِي يَوْمَ تَبْعَثُنِي لِلْقَائِكَ وَلَا
 تَقْضَحْنِي بَيْنَ يَدَيَّ أَوْلِيَائِكَ وَلَا تُنْسِنِي ذِكْرَكَ وَلَا تُذْهَبْ
 عَنِّي شُكْرَكَ بَلْ أَلْزِمْنِيهِ فِي أَحْوَالِ السَّهْوِ عِنْدَ غَفَلَاتِ
 الْجَاهِلِينَ [الْخَاطِئِينَ] وَأَوْزِعْنِي أَنْ أَثْنِيَ عَلَيْكَ بِمَا أَوْلَيْتَنِيهِ
 وَأَعْتَرِفَ بِمَا أَسَدَيْتَهُ [وَأَبْرَأُ بِمَا أَسَدَيْتَ] إِلَيَّ [لِلْأَثَمِ] وَ

اجْعَلْ رَغْبَتِي إِلَيْكَ فَوْقَ رَغْبَةِ الرَّاعِيَيْنِ وَحَمْدِي لَكَ فَوْقَ
حَمْدِ الْحَامِدِينَ وَلَا تَخْذُلْنِي عِنْدَ فَاقَتِي إِلَيْكَ وَلَا تَهْتِكْنِي
[تُهْلِكْنِي] بِمَا أَسْرَرْتُهُ [أَسْدَيْتُهُ] لَدَيْكَ وَلَا تُخَيِّبْنِي [لَا
تَجْهِنِي بِمَا جَبَهْتُ] بِمَا جَنَيْتُ [حَبَيْتُ] لَكَ فَإِنِّي [لَكَ]
مُسْلِمٌ أَعْلَمُ أَنَّ الْحُجَّةَ لَكَ وَأَنْتَ أَوَّلِي بِالْفَضْلِ وَأَعْوَدُ
بِالْإِحْسَانِ وَأَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ وَأَنْتَ بِأَنْ تَعْفُو أَوْلَى
مِنْكَ بِأَنْ تُعَاقِبَ وَأَنْتَ بِأَنْ تَسْتُرَ أَقْرَبُ مِنْكَ إِلَى أَنْ تَشْهَرَ
فَأَحْيِي حَيَاةً طَيِّبَةً تَنْتَظِمُ بِكُلِّ مَا [بِمَا] أُرِيدُ وَتَبْلُغُ بِمَا
[مَا] أَحِبُّ مِنْ حَيْثُ لَا آتِي مَكْرُوهًا [مَا تَكْرَهُ] وَلَا أُرْتَكِبُ
مَا نَهَيْتَ عَنْهُ وَأَمِّتْنِي مِيتَةً مَنْ يَسْعَى نُورُهُ بَيْنَ يَدَيْهِ.

14. And give me purification from the defilement of disobedience, and take away from me the filth of offenses, and dress me in the dress of Your well-being, and cloak me in the cloak of Your pardon, and wrap me in Your ample favors, and manifest with me Your bounty and Your graciousness, and strengthen me with

Your giving success and Your guidance, and help me toward righteous intention, pleasing words, and approved works, and entrust me not to my strength and my power in place of Your strength and Your power! And do not degrade me on the day You raise me up for meeting You, and do not disgrace me before Your friends, and do not make me forget remembering You, and do not take away from me thanking You, but enjoin it upon me in states of inattention when the ignorant are heedless of Your bounties, and inspire me to laud what You have done for me and confess to what You have conferred upon me! And place my beseeching You above the beseeching of the beseechers and my praise of You above the praise of those who praise! And do not abandon me with my neediness for You, and do not destroy me for what I have made secret to You, [and slap not my brow with that with which You slap the brow of those who contend

with You] and do not disappoint me for what I have committed evil deeds in relation to You, for I am submitted to You, and I know that the proof is Yours, and that You are closest to bounty, and most accustomed to beneficence, and worthy of reverent fear, and worthy of forgiveness, and that indeed You are closer to pardoning than to punishing, and that indeed You are nearer to covering over than to making notorious! So, let me live an agreeable life that will tie together what I want and reach what I love in such a way that I would not bring what You dislike and I would not commit what You have prohibited; and make me die the death of him whose light runs before him.

وَذَلِّلْنِي بَيْنَ يَدَيْكَ وَأَعِزَّنِي عِنْدَ خَلْقِكَ وَصَعْنِي إِذَا خَلَوْتُ
بِكَ وَارْفَعْنِي بَيْنَ عِبَادِكَ وَأَغْنِنِي عَمَّنْ هُوَ غَنِيٌّ عَنِّي وَزِدْنِي
إِلَيْكَ فَاقَةً وَفَقْرًا وَأَعِزَّنِي مِنْ شِمَاتَةِ الْأَعْدَاءِ وَمِنْ حُلُولِ
الْبَلَاءِ وَمِنْ الذُّلِّ وَالْعَنَاءِ وَتَغَمَّدْنِي فِيمَا أَطْلَعْتَ عَلَيْهِ مِنِّي

بِمَا يَتَعَمَّدُ بِهِ الْقَادِرُ عَلَى الْبَطْشِ لَوْلَا حِلْمُهُ وَالْأَخْذُ عَلَى
 الْجَرِيرَةِ لَوْلَا أَنَانَتُهُ وَإِذَا [فَإِذَا] أَرَدْتُ بِقَوْمٍ فِتْنَةً أَوْ سُوءاً وَأَنَا
 فِيهِمْ فَنَجِّنِي مِنْهُمْ عَنْ إِرَادَتِكَ [مِنْهَا لَوْأَدَا عَنْ إِرَادَتِكَ] وَإِذْ
 لَمْ تُقِمَّنِي مَقَامَ فَضِيحَةٍ [الْفَضِيحَةِ] فِي دُنْيَاكَ فَلَا تُقِمَّنِي
 مِثْلَهُ فِي آخِرَتِكَ [أُحْرَاكَ] وَاسْفَعْ [فَاسْفَعْ] لِي أَوَائِلَ مِنْكَ
 بِأَوَاخِرِهَا وَقَدِيمَ فَوَائِدِكَ [بَوَائِدِكَ] بِحَوَادِثِهَا وَلَا تَمُدِّدْ لِي
 مَدّاً يَقْسُو مَعَهُ قَلْبِي وَلَا تَقْرَعْنِي قَارِعَةً يَذْهَبُ بِهَا [لَهَا]
 بَهَائِي وَلَا تَسْمِنِي خَسِيسَةً يَصْغُرُ بِهَا [لَهَا] قَدْرِي وَلَا تَرْعِنِي
 رَوْعَةً أَلْبِسُ بِهَا وَلَا تُخَفِّنِي خِيفَةً أُوجِسُ بِهَا [دُونَهَا].

15. [And base me before Yourself] and exalt me before Your creatures, and lower me when I am alone with You and raise me among Your servants, and free me from need for him who has no need of me, and increase me in neediness and poverty towards You, and give me refuge from the gloating of enemies, and the arrival of affliction, and lowliness and suffering, and shield me in what You see from me, the

shielding of him who would have power over punishment, were it not for his forbearance, and would seize for misdeeds, were it not for his patience. And when You will for a people a trial or an evil while I am among them, please deliver me from it while it is against Your will, for I seek Your shelter; and since You have not stood me in the station of disgrace in this world of Yours, stand me not in such a station in the next world of Yours! And couple for me (as a means of intercession) the beginnings of Your kindnesses with their ends and the ancient of Your benefits with the freshly risen! And do not prolong my term with a prolonging through which my heart will harden! And do not strike me with a striking that will take away my radiance! And do not visit me with a meanness that will diminish my worth or a decency that will keep my rank unknown! And do not frighten me with a fright by which I will despair or a terror through which I will dread.

[وَاجْعَلْ [بَلِ اجْعَلْ] هَيْبَتِي فِي وَعِيدِكَ وَحَذْرِي [وَ
 حَذْرِي] مِنْ إِعْذَارِكَ وَإِنْذَارِكَ وَرَهْبَتِي [وَرَهْبَتِي] عِنْدَ
 تِلَاوَةِ كِتَابِكَ [آيَاتِكَ] وَأَعْنِي بِانْقِطَاعِي فِيهِ لِعِبَادَتِكَ وَ
 تَفَرُّدِي بِالتَّهَجُّدِ لَكَ وَتَجَرُّدِي [وَتَجَرُّدِي بِسُكُونِي إِلَيْكَ]
 عِنْدَ شُكْرِي لَكَ وَإِنْزَالِ حَوَائِجِي بِبَابِكَ [وَإِنْزَالِي فِي الْأَمَالِ
 بِكَ] وَمُنَازَلَتِي إِيَّاكَ فِي فَكَالِكَ رَقَبَتِي مِنْ نَارِكَ وَإِجَارَتِي مِمَّا
 فِيهِ أَهْلُهَا مِنْ عَذَابِكَ وَلَا تَذَرْنِي فِي طُغْيَانِي عَامِيهَا وَلَا فِي
 غَمَرَتِي سَاهِيًا حَتَّى حِينٍ [حِينٍ لَا حِينٍ] وَلَا تَجْعَلْنِي عِظَةً
 لِمَنْ اتَّعَظَ وَلَا نَكَالًا لِمَنْ اعْتَبَرَ وَلَا فِتْنَةً لِمَنْ نَظَرَ وَلَا تَمْكُرْ
 بِي فِيمَنْ تَمْكُرُ بِهِ وَلَا تَسْتَبْدِلْ بِي غَيْرِي وَلَا تُغَيِّرْ لِي اسْمًا
 وَلَا تُبَدِّلْ لِي جِسْمًا وَلَا تَتَّخِذْنِي هُزُؤًا لِخَلْقِكَ [وَلَا سُخْرِيًا
 لَكَ] وَلَا تَجْعَلْنِي مُتَحِيرًا إِلَّا إِلَيْكَ وَلَا مُتَّبِعًا [تَبْعًا] إِلَّا
 لِمَرْضَاتِكَ [مَرْضَاتِكَ] وَلَا مُرْتَهَنًا [مُتَمَهَّنًا] إِلَّا بِالِاتِّقَامِ
 لَكَ وَأَوْجِدْنِي بَرْدَ عَفْوِكَ وَرَوْحَكَ وَرِيحَانَكَ وَجَنَّةَ نَعِيمِكَ وَ
 أَذِقْنِي طَعْمَ الْفَرَاغِ لِمَا تُحِبُّ بِسَعَةٍ مِنْ سَعَتِكَ وَالْإِجْتِهَادِ

فِيمَا يُزْلَفُ لَدَيْكَ وَعِنْدَكَ وَأَتُخَفِّنِي بِشُحْفَةٍ مِنْ تُخَفَّاتِكَ وَ
اجْعَلْ تِجَارَتِي رَابِحَةً وَكَرَّتِي غَيْرَ خَاسِرَةٍ وَأَخِفْنِي مَكَانَكَ
[مَقَامَكَ] وَشَوْقِي إِلَى لِقَائِكَ.

16. [And] make me stand in awe of Your threat, take precautions against Your leaving no excuses and Your warning, and tremble at the recitation of Your verses! And fill my night with life by keeping me awake therein for worshipping You, and with solitude with vigil for You, and with exclusive devotion to reliance upon You, and with setting my needs before You, and with imploring that You will set my neck free from the Fire and grant me sanctuary from Your fire, and from the torment within which its inhabitants dwell! And do not leave me blindly wandering in my insolence or inattentive in my perplexity for a time, and do not make me an admonition to him who takes admonishment, and nor a punishment exemplary for him who takes

heed, and nor a trial for him who observes, and do not devise against me along with those against whom You devise, and do not replace me with another, and do not change my name, and do not transform my body, and do not appoint me a mockery for Your creatures, and nor a follower of anything but Your good pleasure, a menial servant for anything but to take revenge for You (from Your enemies)! And let me find the coolness of Your pardon and the sweetness of Your mercy, Your repose, Your ease, and the garden (paradise) of Your bliss! Let me taste, through some of Your boundless plenty, the flavor of being free for what You love and of striving in what brings about proximity with You and to You, and give me a gift from among Your gifts! And make my commerce profitable and my return without loss, and fill me with fear of Your station, and make me crave for the meeting with You.

وَتُبَّ عَلَيَّ تَوْبَةً نَّصُوحاً لَا تُبْقِي [وَلَا تُبْقِ] مَعَهَا ذُنُوباً صَغِيرَةً
وَلَا كَبِيرَةً وَلَا تَذَرْ مَعَهَا [بِهَا] عَلَانِيَةً وَلَا سَرِيرَةً وَانْزِعِ
الْغِلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ وَاعْطِفْ بِقُلُوبِي عَلَى الْخَاشِعِينَ
وَكَُنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ وَالْبِسْنِي حِلِيَّةَ [زِينَةِ]
الْمُتَّقِينَ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْغَائِبِينَ وَذِكْراً بَاقِياً
فِي الْآخِرِينَ وَتِمِّمْ لِي سُبُوحَ نِعْمَتِكَ عَلَيَّ وَظَاهِرَ نِعْمَاكَ وَ
كَرَامَاتِهَا [كَرَامَاتِكَ] لَدَيَّ [إِمْلأ مِنْ فَوَائِدِكَ يَدَيَّ] وَسُقْ
كَرَامَتَ مَوَاهِبِكَ إِلَيَّ وَجَاوِزِي الْأَطْيَبِينَ مِنْ أَوْلِيَائِكَ فِي
الْجَنَانِ الَّتِي زَيَّنْتَهَا [رَتَّبَتْهَا] لِأَصْفِيَائِكَ وَاخْلُفْنِي شَرَائِفَ
نِحْلِكَ فِي الْمَقَامَاتِ الْمُعَدَّةِ لِأَحِبَّائِكَ وَاجْعَلْ لِي مَقِيلاً أَوْيَ
إِلَيْهِ مُطْمَئِناً وَمَثَابَةً أَتَبَوَّوْهَا وَأَقْرُ [فَأَقْرَ] عَيْناً وَلَا تُنَاقِشْنِي
[تُفَاقِشْنِي] [تُقَاسِنِي] بِعَظِيمَاتِ الْجَرَائِرِ وَلَا تُهْلِكْنِي يَوْمَ
تُبْلَى السَّرَائِرِ وَأَزِلْ عَنِّي كُلَّ شَكٍّ وَشُبْهَةٍ وَاجْعَلْ لِي فِي
الْحَقِّ طَرِيقاً إِلَى [مِنْ] كُلِّ رَحْمَةٍ وَأَجْزِلْ لِي قِسْمَ الْمَوَاهِبِ
مِنْ نَوَالِكَ وَوَقِّرْ عَلَيَّ حُظُوظَ الْإِحْسَانِ مِنْ إِفْضَالِكَ.

17. And turn to me with a kindly advising
turning by which You let no sins remain,

small or large, and leave no wrongs, open or secret! And root out rancor toward the faithful from my breast, and bend my heart toward the humbles, and be toward me as You are toward the righteous ones, and adorn me with the adornment of the god-fearing ones, and appoint for me a goodly report among those yet to come and a growing remembrance among the later folk, and take me to the plain of those who came first! And complete the lavishness of Your favor upon me, and manifest Your bounties and numerous munificence to me, [and fill my hand with Your benefits,] and drive Your generous gifts to me, and make me the neighbor of the best of Your friends in the Gardens which You have adorned for Your chosen, and wrap me in Your noble presents in the stations prepared for Your beloveds! And appoint for me a resting place with You where I may seek haven in serenity, and a resort to

which I may revert and rest my eyes, and weigh not against me my dreadful misdeeds, and do not destroy me on the day the secrets are tried and identified, and eliminate from me every doubt and uncertainty, and appoint for me a way in the truth from every mercy, and make plentiful for me the portions of gifts from Your granting of awards, and fill out for me the shares of beneficence from Your bestowal of bounty!

وَاجْعَلْ قَلْبِي وَاثِقًا بِمَا عِنْدَكَ وَهَمِّي مُسْتَفْرِعًا لِمَا هُوَ
لَكَ وَاسْتَعْمِلْنِي بِمَا اسْتَعْمَلْتَ [تَسْتَعْمِلُ] بِهِ خَاصَّتَكَ
[خَالِصَتَكَ] وَأَشْرِبْ قَلْبِي عِنْدَ ذُحُولِ الْعُقُولِ [الْعَقْلِ]
طَاعَتَكَ وَاجْمَعْ لِي الْغَنَى وَالْعَفَافَ وَالِدَّعَةَ وَالْمُعَافَاةَ وَ
الصِّحَّةَ وَالسَّعَةَ وَالطَّمَأْنِينَةَ وَالْعَافِيَةَ وَلَا تُحْبِطْ حَسَنَاتِي
بِمَا يَشُوبُهَا مِنْ مَعْصِيَتِكَ وَلَا خَلَوَاتِي بِمَا يَعْزُضُ لِي مَعَهَا مِنْ
نَزَغَاتٍ فَتِنَتِكَ وَصُنْ وَجْهِي عَنِ الطَّلَبِ إِلَى أَحَدٍ مِنَ الْعَالَمِينَ
وَذُبَّنِي [دِينِي] عَنِ التِّمَاسِ مَا عِنْدَ الْفَاسِقِينَ وَلَا تَجْعَلْنِي

لِلظَّالِمِينَ ظَهِيْرًا وَلَا لَهُمْ عَلَى مَحْوِ كِتَابِكَ يَدًا [مُؤَيَّدًا] وَلَا
 نَصِيْرًا وَحُطْنِي مِنْ حَيْثُ أَعْلَمُ وَمِنْ حَيْثُ لَا أَعْلَمُ حِيَاظَةً
 تَقِيْنِي بِهَا وَافْتَحْ لِي أَبْوَابَ تَوْبَتِكَ وَرَحْمَتِكَ وَرَأْفَتِكَ وَرِزْقِكَ
 الْوَاسِعِ إِنِّي إِلَيْكَ مِنَ الرَّاغِبِينَ وَأَثِمُّ لِي [عَلَيَّ] إِنْ عَامَكَ إِنَّكَ
 خَيْرُ الْمُنْعِمِينَ وَاجْعَلْ بَاقِيَ عُمْرِي فِي الْحَجِّ وَالْعُمْرَةِ ابْتِغَاءً
 وَجْهَكَ يَا رَبَّ الْعَالَمِينَ وَصَلَّى [صَلَّى] اللَّهُ عَلَى مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ الْأَبْرَارِ الْأَخْيَارِ وَالسَّلَامُ عَلَيْهِمْ وَ
 رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ [وَالسَّلَامُ عَلَيْهِ وَعَلَيْهِمْ أَبَدَ الْأَبَدِينَ].

18. And make my heart trust in what is with You and my concern free for what is Yours, and employ me in that in which You employ Your pure friends, and drench my heart with Your obedience when intellects are distracted, and combine within me independence, continence, ease, release, health, plenty, tranquility, and well-being! And do not make my good deeds fail through my disobedience that stains them or my private times of

worship fail through the instigations of Your trial! And safeguard my dignity from asking from anyone in the world, and drive me far from begging for that which is with the ungodly! And do not make me an aid to the wrongdoers, nor their hand and helper in erasing Your Book! And defend me whence I know not with a defense through which You protect me! And open toward me the gates of Your repentance, Your mercy, Your clemency, and Your boundless provision! As surely, I am one of those who beseech You! And complete Your favor toward me! Since surely You are the best of those who show favor! And place the rest of my life in the hajj and the ‘umra seeking Your face, O Lord of the worlds! And may God bless Mohammad and his Household, the good, the pure, [and peace be upon him and them always and forever!]¹

1. al-Sahifa al-Sajjadia, Dua 47.

32

Araf'at

Abdullah ibn Maimun narrated: I heard (Imam Sadiq) Aba Abdullah ^(PBUH) would say: The Messenger of Allah, peace be upon Him and His Household stopped in Arafat, and when the sun was about to set, before it set, He said:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْفَقْرِ وَمِنْ تَشْتِ الْاَمْرِ وَمِنْ شَرِّ
مَا يَحْدُثُ بِاللَّيْلِ وَالنَّهَارِ اَمْسَى ظُلْمِيْ مُسْتَجِيْرًا بِعَفْوِكَ وَ
اَمْسَى خَوْفِيْ مُسْتَجِيْرًا بِاَمَانِكَ وَاَمْسَى ذُلِّيْ مُسْتَجِيْرًا بِعِزِّكَ
وَاَمْسَى وَجْهِيْ الْفَانِيْ مُسْتَجِيْرًا بِوَجْهِكَ الْبَاقِي. يَا خَيْرَ مَنْ
سُئِلَ وَيَا اَجْوَدَ مَنْ اُعْطِيَ جَلَلْنِيْ بِرَحْمَتِكَ وَالْبِسْنِيْ عَافِيَتَكَ
وَاصْرِفْ عَنِّيْ شَرَّ جَمِيْعِ خَلْقِكَ.

O Allah! I seek refuge in You from poverty, adverse affairs, the evils of night and day. My abasement began the day while seeking shelter in Your Glory, and my mortal face seeking refuge in Your eternal face. O the Best from whom to seek and the Most Generous to grant, and the Most Merciful to be sought for mercy, cover me with Your mercy, clothe me with health from You, and keep away from me the evil of all your creation.

Abdullah ibn Maimun said: And I heard my father saying:

يَا خَيْرَ مَنْ سُئِلَ وَيَا أَوْسَعَ مَنْ أُعْطِيَ وَيَا أَرْحَمَ مَنْ اسْتُرْجِحَ.

O Best of those who are asked, O Most generous of those who grant, O Most Merciful of those who are sought for mercy, then ask what you need.¹

1. Al-Kafi: 4/464, H. 5, Wasa'il Al-Shi'a: 13/559.

33

In Araf'at, at the sunset

Imam Sadiq ^(PBUH) said: When the sun set, say:

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ هَذَا الْمَوْقِفِ وَارْزُقْنِيهِ مِنْ
قَابِلٍ أَبَدًا مَا أَبْقَيْتَنِي وَأَقْلَبْنِي الْيَوْمَ مُفْلِحًا مُنْجِحًا مُسْتَجَابًا
لِي مَرْحُومًا مَغْفُورًا لِي بِأَفْضَلِ مَا يَنْقَلِبُ بِهِ الْيَوْمَ أَحَدٌ مِنْ
وَفْدِكَ عَلَيْكَ وَأَعْطِنِي أَفْضَلَ مَا أَعْطَيْتَ أَحَدًا مِنْهُمْ مِنَ الْخَيْرِ
وَالْبَرَكَةِ وَالرَّحْمَةِ وَالرَّضْوَانِ وَالْمَغْفِرَةِ وَبَارِكْ لِي فِيمَا أَرْجِعُ
إِلَيْهِ مِنْ أَهْلِ أَوْ مَالٍ أَوْ قَلِيلٍ أَوْ كَثِيرٍ وَبَارِكْ لَهُمْ فِيَّ

Do not make this my last covenant (visit) in this place and grant me future visits to this place as long as I live and make my today visit successful, providing for me triumph and salvation, granting me with mercy and

forgiveness better than today You have provided to the other guests and pilgrim to Your Holy House and grant me today of what you have granted to the visitors, goodness, prosperity, mercy, pleasure, and forgiveness more than You have granted any of them. On my return, bless me with whatever I return to, such as my children, wealth, little or more, and make me a blessing for them too.¹



1. Al-Tahtheeb: 5/187, Wasa'il Al-Shia: 13/559

34

In Araf'at, at the sunset

Imam Redha ^(PBUH) said: I heard my father,
The Knowledgeable used to say at the sunset:

اللَّهُمَّ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ.

O God, free my neck from the Hellfire.

He would repeat it until people were
spread/left (The Araf'at Desert). ¹



1. Mustadrak Al-Wasa'il: 10/38

35

The night of Muzdalifah

Imam Sadiq ^(PBUH) said: Do not perform the night prayer until a group of people arrive, then with them perform the Maghrib and Esha prayers with one Adhan and two Iqamas, and then go down to the middle of the valley from the right side of the path which is near the Sacred Mash'ar, and it is recommended for the pilgrim to stop on the Sacred Mash'ar, and should tread on it with his foot, and he should not go beyond the Hiyadh (water pools) at the night of Muzdalifah and should say:

اللَّهُمَّ هَذِهِ جَمْعٌ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْمَعَ لِي فِيهَا جَوَامِعَ الْخَيْرِ.
 اللَّهُمَّ لَا تُؤْيِسْنِي مِنَ الْخَيْرِ الَّذِي سَأَلْتُكَ أَنْ تَجْمَعَهُ لِي فِي قَلْبِي
 وَأَطْلُبُ إِلَيْكَ أَنْ تُعَرِّفَنِي مَا عَرَفْتَ أَوْلِيَاءَكَ فِي مَنْزِلِي هَذَا وَ
 أَنْ تَقِيَنِي جَوَامِعَ الشَّرِّ.

O God, this is a gathering. O God, I ask you to gather for me the elements of goodness in it. O God, do not let me become hopeless from the good that I asked you, to gather it for me in my heart, and I ask you to make known to me in this position of mine, what you have made known to your friends and to protect me from the all forms of evil.

And if you can vigil that night, do so, for it has reached us that the gates of heaven will not be closed that night because the voices of the believers will make a buzzing sound like the sound of honeybees, God Almighty says: "I am your Lord, and you are my servants. You

..... have fulfilled my right, and it is a right upon me to respond to you,” So that night, God will relieve whoever wishes, from their sins, and will forgive those who wish to be forgiven.¹



1. Al-Kafi: 4/469, H. 5, Wasa'il Al-Shi'a: 14/20.

36

Muhaassir Area

Imam Sadiq ^(PBUH) said: If you pass by Muhassir area, which is a large valley between Jam' and Mina, and it is the closest to Mina, then walk through it until you pass it, as the Messenger of God, peace be upon Him and His Household, moved his camel and said:

اَللّٰهُمَّ سَلِّمْ لِيْ عَهْدِيْ وَاقْبَلْ تَوْبَتِيْ وَاجِبْ دَعْوَتِيْ وَاخْلُفْنِيْ
فِيْمَنْ تَرَكْتُ بَعْدِيْ.

O God, grant me my covenant, accept my repentance, answer my supplication, and be my successor among those whom I left behind.¹

1. Al-Kafi: 4/471.

37

Mina

Imam Sadiq ^(PBUH) said: When you go towards Mina, say:

اَللّٰهُمَّ اِيَّاكَ اَرْجُوْ وَاِيَّاكَ اَدْعُوْ فَبَلِّغْنِيْ اَمَلِيْ وَاصْلِحْ لِيْ عَمَلِيْ.

O God, only to You I hope and only to You I pray, so grant me my hope and make my work right for me.¹



1. Al-Kafi: 4/468, Wasa'il Al-Shi'a: 14/16.

38

Imam Redha (PBUH) said: And you stand in the middle of the valley, facing the Qiblah, and there will be ten or fifteen steps between you and the Jamarat, and you say while facing the Qiblah and the pebbles in your left palm:

اللَّهُمَّ هَذِهِ حَصَيَاتِي فَأَحْصِهِنَّ لِي عِنْدَكَ وَارْفَعْهُنَّ فِي عَمَلِي.

O God, these are my pebbles, so preserve them for me with You and raise them up in my work.

Then you take one of the stones and throw it to the Jamara from its front side, and do not throw it from the top, and say “Allahu Akbar” with each pebble (you throw).¹

1. Fiqh al-Ridha, peace be upon him: 225, Mustadrak al-Wasa'il: 10/69.

39

Slaughtering the Sacrificial animal

Imam Sadiq ^(PBUH) said: “When you bought your sacrificial animal, face it towards the Qiblah and slaughter (a camel) it or cut its throat (by knife, for sheep or cow) it.

وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا
أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.
اللَّهُمَّ مِنْكَ وَلَكَ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ. اللَّهُمَّ تَقَبَّلْ مِنِّي.

I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters. My prayer and my devotion, my living, and my dying belong to God, Lord of the

Universe. no associate has He, with that am I commanded, and I am the first of the Muslims. O God, from You, and for You, in the name of God and God is Greater (than to be described), O God, accept from me (my sacrifice).

Then move the knife and do not cut its head until it dies.¹



1. Al-Kafi: 4/498, Wasa'il Al-Shi'a: 14/152.

40

Shaving the head

When you wanted to shave your head, face towards the Qiblah, start with the forelock, and shave from the two bones that grow from the front of the ears, and say:

اللَّهُمَّ أَعْطِنِي بِكُلِّ شَعْرَةٍ نُورًا فِي يَوْمِ الْقِيَامَةِ.

O God, for every hair grant me a light on the Day of Resurrection. ¹



1. Fiqh al-Ridha ^(PBUH): 225, Mustadrak al-Wasa'il: 10/137.

41

Takbeer of the days of Tashreeq

Imam Sadiq ^(PBUH) said: The Takbeer on the days of Tashreeq, is from the noon prayer on the day of Sacrifice until the afternoon prayer on the last days of Tashreeq. If you stay in Mina, and if you go out, then you don't have to say the Takbeer, and the Takbeer is to say:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
وَلِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا
مِنْ بِهِيمَةِ الْأَنْعَامِ وَالْحَمْدُ لِلَّهِ عَلَى مَا أَبْلَانَا.

God is the greatest, God is the greatest, there is no god but God, and God is the greatest, God is the greatest, and all praise be to God, God is the greatest for what He has guided us.

..... God is the greatest for what He has provided us with, of the livestock, and all praise be to God for what He has tested us.¹



1. Al-Kafi: 4/530.

42

Farewell

Qutham ibn Ka'b said: Imam Sadiq, peace be upon Him, said (addressing Qutham): You really go to Hajj frequently? I said: Yes. He said: Then, your last pledge in the house must be to put your hand on the door and say:

الْمَسْكِينُ عَلَى بَابِكَ فَتَصَدَّقْ عَلَيْهِ بِالْجَنَّةِ.

The broken person is at Your door, so grant upon him the Paradise as charity.¹



1. Al-Kafi: 4/498, Wasa'il Al-Shi'a: 14/149.

43

Leaving Mecca

When you want to leave Mecca, circumambulate the House for seven times as the farewell circumambulation, and touch the Black Stone and all the pillars each turn, and ask God, the Almighty not to make it your last visit/covenant. So, when you have finished your circumambulation, stand facing the Qiblah, aligned with the corner of the Black Stone, and supplicate to God a lot and strive to supplicate, then say:

أَتُبُّونَ تَائِبُونَ لِرَبِّنَا حَامِدُونَ وَإِلَى اللَّهِ رَاغِبُونَ وَإِلَيْهِ رَاغِبُونَ.

Returning and Repenting to our Lord, praising and towards God, we are enthusiastic and towards Him we are returning.

And leave Mecca from its lowest part, and when you reach the gate of the embalmers, turn your face towards the Kaaba and prostrate and ask God to accept it from you and make it not the last of your covenant/visit/pilgrimage.¹



1. Fiqh al-Ridha ^(PBUH): 231, Mustadrak al-Wasa'il: 10/163.

44

Ziyarah of/visiting The Noble Messenger (PBUH&HF)

Imam Baqir (PBUH) said: Imam Sajjad (PBUH) used to stand at the Prophet's grave and salute the Messenger of God, (PBUH&HF) and bear witness that He conveyed God's message. Then he used to recite any prayer that came to his mind. Afterwards, he would lean on the delicate green marble attached to the grave of the Messenger (PBUH&HF), Resting his back on the grave he would face the Qibla and say:

اَللّٰهُمَّ اِلَيْكَ اَلْجَاؤُ ظَهْرِيْ وَ اِلَى قَبْرِ مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ
اَسْتَدْتُ ظَهْرِيْ وَ الْقِبْلَةَ الَّتِي رَضِيْتَ لِمُحَمَّدٍ اَسْتَقْبَلْتُ.

اَللّٰهُمَّ اِنِّيْ اَصْبَحْتُ لَا اَمْلِكُ لِنَفْسِيْ خَيْرًا مَّا اَرْجُوْ وَلَا اَدْفَعُ عَنْهَا شَرًّا مَّا اَحْذَرُ عَلَيْهَا وَاَصْبَحْتَ الْاُمُوْرَ بِيَدِكَ فَلَا فَقِيْرَ اَفْقَرُ مَيِّ اِنِّيْ لِمَا اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ. اَللّٰهُمَّ ارْدُدْنِيْ مِنْكَ بِخَيْرٍ فَاِنَّهُ لَا رَادَّ لِفَضْلِكَ. اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ تُبَدِّلَ اَسْمِيْ اَوْ تُغَيِّرَ جِسْمِيْ اَوْ تُزِيلَ نِعْمَتَكَ عَنِّيْ. اَللّٰهُمَّ كَرِّمْنِيْ بِالتَّقْوٰى وَجَمِّلْنِيْ بِالنِّعَمِ وَاغْمُرْنِيْ بِالْعَافِيَةِ وَاَرْزُقْنِيْ شُكْرَ الْعَافِيَةِ.

O God, I seek Your refuge in all my affairs and on the grave of Mohammad, Your servant and Your messenger, I have leaned, and towards the Qibla that You chose for Mohammad, I have turned. O God, Verily I came to this fact that I don't have the power to attain good which I desire for myself, nor I have the power to avert the harm I fear about. All affairs are in Your hands and no one is more needy than I am, because, indeed I am in need for what You sent down to me of goodness. O God, make me to return from You with

goodness, because no one can keep away Your grace. O God! I seek refuge in You from replacing my name, from changing my body, or from removing Your blessing from me. O God! give me honor with piety and beautify me with bounties, give me a long, healthy life and sustain me with the ability to thank You for prosperity.¹



1. Al-Kafi: 4/551.

45

Farewell to the Grave of the Prophet (PBUH&HF)

Yunus ibn Yaqub said: I asked Imam Sadiq(PBUH) from saying farewell to the grave of the Prophet (PBUH&HF), And He said: Say the following:

صَلَّى اللَّهُ عَلَيْكَ السَّلَامُ عَلَيْكَ لَا جَعَلَهُ اللَّهُ آخِرَ تَسْلِيمِي عَلَيْكَ.

May God grant peace and blessings upon You. May God not make it the last of my salutation to You.¹



1. Kamil-Al-Ziyarat: 26, Wasa'il Al-Shia: 14/359.

46

Salutation to Fatimah Al-Zahra^(PBUH)

Imam Baqir ^(PBUH) said: When you go to the grave of your grandmother, Fatimah ^(PBUH), say:

يَا مُمْتَحَنَةُ اِمْتَحَنَكَ اللهُ الَّذِي خَلَقَكَ قَبْلَ أَنْ يَخْلُقَكَ
فَوَجَدَكَ لِمَا اِمْتَحَنَكَ صَابِرَةً وَ زَعَمْنَا اَنَّا لَكَ اَوْلِيَاءُ وَ
مُصَدِّقُونَ وَ صَابِرُونَ لِكُلِّ مَا اَتَانَا بِهِ اَبُوكِ وَ اَتَانَا بِهِ وَصِيُّهُ
فَاِنَّا نَسْأَلُكَ اِنْ كُنَّا صَدَقْنَاكَ اِلَّا الْحَقَّ نَا بِتَصَدِّيقِنَا لِهَمَّا
لِنُبَشِّرَ اَنْفُسَنَا بِاَنَّا قَدْ طَهَرْنَا بِوَلَايَتِكَ.

O the examined lady: God, who created You, had examined you before He created You, and thus He found You in that trial successfully patient. We declare that we are Your devotees and believers, and patient with all that has

been conveyed to us by Your father - peace of God be upon Him and His Household, and all that which His successor (Imam 'Ali ibn Abi Talib) brought. Thus, we ask You that if we have truly believed in You, You make us join the two (Mohammad, The prophet and His successor, Ali), So that we may grant ourselves the glad tidings that we have been purified due to Your wilayah/guardianship.¹



1. Tahdheeb Al-Ahkam: 6/9, Al-Mazar Al-Kabir: 1/79.

47

Ziyarah/Salutation of Fatimah

Al-Zahra, (PBUH)

For Her Ziyarah, pilgrimage, one must stop at one of the two places we mentioned and say:

السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ
نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ حَبِيبِ اللَّهِ السَّلَامُ عَلَيْكَ
يَا بِنْتَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ صَفِيِّ اللَّهِ السَّلَامُ
عَلَيْكَ يَا بِنْتَ أَمِينِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ أَفْضَلِ
أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَمَلَائِكَتِهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ خَيْرِ
الْبَرِيَّةِ السَّلَامُ عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ
وَالْآخِرِينَ السَّلَامُ عَلَيْكَ يَا زَوْجَةَ وَلِيِّ اللَّهِ وَخَيْرِ الْخَلْقِ بَعْدَ
رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أُمَّ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيَّ

شَبَابِ أَهْلِ الْجَنَّةِ السَّلَامُ عَلَيْكَ أَيَّتُهَا الصِّدِّيقَةُ الشَّهِيدَةُ
 السَّلَامُ عَلَيْكَ أَيَّتُهَا الرِّضِيَّةُ الْمَرْضِيَّةُ السَّلَامُ عَلَيْكَ أَيَّتُهَا
 الْفَاضِلَةُ الرَّكِيَّةُ السَّلَامُ عَلَيْكَ أَيَّتُهَا الْحَوْرَاءُ الْإِنْسِيَّةُ
 السَّلَامُ عَلَيْكَ أَيَّتُهَا النَّقِيَّةُ النَّقِيَّةُ السَّلَامُ عَلَيْكَ أَيَّتُهَا
 الْمُحَدَّثَةُ الْعَلِيَّةُ السَّلَامُ عَلَيْكَ أَيَّتُهَا الْمَعْصُوبَةُ الْمَظْلُومَةُ
 السَّلَامُ عَلَيْكَ أَيَّتُهَا الْمُضْطَهَدَةُ الْمَقْهُورَةُ السَّلَامُ عَلَيْكَ يَا
 فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. صَلَّى اللَّهُ عَلَيْكَ
 وَعَلَى رُوحِكَ وَبَدَنِكَ أَشْهَدُ أَنَّكَ مَضَيْتِ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ
 وَأَنَّ مَنْ سَرَّكَ فَقَدْ سَرَّ رَسُولَ اللَّهِ وَمَنْ جَفَاكَ فَقَدْ جَفَا رَسُولَ
 اللَّهِ وَمَنْ آذَاكَ فَقَدْ آذَى رَسُولَ اللَّهِ وَمَنْ وَصَلَكَ فَقَدْ وَصَلَ
 رَسُولَ اللَّهِ وَمَنْ قَطَعَكَ فَقَدْ قَطَعَ رَسُولَ اللَّهِ لِأَنَّكَ بَضْعَةٌ
 مِنْهُ وَرُوحُهُ الَّتِي بَيْنَ جَنْبَيْهِ كَمَا قَالَ ﷺ أَشْهَدُ اللَّهَ وَ
 رُسُلَهُ وَمَلَائِكَتَهُ أَنِّي رَاضٍ عَمَّنْ رَضِيَتْ عَنْهُ سَاخِطٌ عَلَى
 مَنْ سَخِطَ عَلَيْهِ مُتَبَرِّئٌ مِمَّنْ تَبَرَّأَتْ مِنْهُ مُوَالٍ لِمَنْ وَالَيْتِ
 مُعَادٍ لِمَنْ عَادَيْتِ مُبْغِضٌ لِمَنْ أَبْغَضْتَ مُحِبٌّ لِمَنْ أَحْبَبْتَ
 وَكَفَى بِاللَّهِ شَهِيداً وَحَسِيباً وَجَازِياً وَمُثِيباً.

Peace be upon you O daughter of the Messenger of Allah. Peace be upon you O daughter of the Prophet of Allah. Peace be upon you O daughter of the most beloved of Allah. Peace be upon you O daughter of the close friend of Allah. Peace be upon you O daughter of the chosen one of Allah. Peace be upon you O daughter of the trustee of Allah. Peace be upon you O daughter of the best amongst Allah's prophets, messengers and angels. Peace be upon you O daughter of the best of created beings. Peace be upon you O the Leader of all women of the worlds, from the first to the last generations. Peace be upon you O the wife of the guardian of (the message of) Allah and the best of all created beings after the Messenger of Allah. Peace be upon you O the mother of Hassan and Hossein, the two masters of the youth of paradise. Peace be upon you O the veracious,

the martyred one. Peace be upon you O the content, the pleased one. Peace be upon you O the virtuous, the pure one. Peace be upon you O the paradisiacal human being. Peace be upon you O the pious, the immaculate one. Peace be upon you O the one whom the angels spoke to, the knowledgeable one. Peace be upon you O the oppressed lady whose right was usurped. Peace be upon you O the persecuted, the maltreated one. Peace be upon you O Fatima, daughter of the Messenger of Allah. And may the mercy and blessings of Allah be upon you. May Allah bless you, And your soul and your body. I bear witness that you spent your life with full awareness of your duty towards your Lord; And (I bear witness) that one who pleases you, has pleased the Messenger of Allah- peace be upon him and his Household. And one who has betrayed you has indeed

betrayed the Messenger of Allah - peace be upon him and his Household. And one who hurts you, has hurt the Messenger of Allah - peace be upon him and his Household. And one who associates with you, has associated with the Messenger of Allah - peace be upon him and his Household. And one who breaks off ties with you, has broken off ties with the Messenger of Allah - peace be upon him and his Household. This is because you are an inseparable part of him (the Prophet), and as he has said, you are his soul that is between his sides. I ask Allah, His Messengers, and His angels to be the witnesses, that indeed I am pleased with the one you are pleased with, and I am displeased with the one you are displeased with, and I renounce the one whomsoever you renounce, and I am loyal to the one whom you support, and I am an enemy of the one who you betake as an enemy, and

..... I am hateful to the one whom you hate, and
..... I like the one whom you like. Verily, Allah is
..... Sufficient as a Witness, and a Reckoner, and
a Punisher, and a Rewarder.

Then you pray for the Prophet and the Imams.¹



1. Tahdheeb Al-Ahkam: 6/10.

48

Ziyarah/visiting the Imams in Baqi'

When you come to the graves in Al-Baqi', the graves of the Imams, stand beside them and in a way that the grave would be in front of you, then say:

السَّلَامُ عَلَيْكُمْ أَهْلَ التَّقْوَى السَّلَامُ عَلَيْكُمْ أَيُّهَا الْحُجَّجُ
عَلَى أَهْلِ الدُّنْيَا السَّلَامُ عَلَيْكُمْ أَيُّهَا الْقَوَامُ فِي الْبَرِيَّةِ
بِالْقِسْطِ السَّلَامُ عَلَيْكُمْ أَهْلَ الصَّفْوَةِ السَّلَامُ عَلَيْكُمْ آلَ
رَسُولِ اللَّهِ السَّلَامُ عَلَيْكُمْ أَهْلَ النَّجْوَى. أَشْهَدُ أَنَّكُمْ قَدْ
بَلَّغْتُمْ وَنَصَحْتُمْ وَصَبَرْتُمْ فِي ذَاتِ اللَّهِ وَكَذَّبْتُمْ وَأُسيءَ
إِلَيْكُمْ فَغَفَرْتُمْ وَأَشْهَدُ أَنَّكُمْ الْإِيْمَةُ الرَّاشِدُونَ الْمُهْتَدُونَ وَ
أَنَّ طَاعَتَكُمْ مَفْرُوضَةٌ وَأَنَّ قَوْلَكُمْ الصِّدْقُ وَأَنَّكُمْ دَعَوْتُمْ
فَلَمْ تُجَابُوا وَأَمَرْتُمْ فَلَمْ تُطَاعُوا وَأَنَّكُمْ دَعَائِمُ الدِّينِ وَ

أَرْكَانُ الْأَرْضِ لَنْ تَزَالُوا بِعَيْنِ اللَّهِ يَنْسَخُكُمْ مِنْ أَصْلَابِ
 كُلِّ مُطَهَّرٍ وَيَتَقْلُكُمْ مِنْ أَرْحَامِ الْمُطَهَّرَاتِ لَمْ تُدَسِّسْكُمْ
 الْجَاهِلِيَّةُ الْجَهْلَاءُ وَلَمْ تَشْرِكْ فِيكُمْ فِتْنُ الْأَهْوَاءِ طَبِئْتُمْ وَ
 طَابَ مَنْبِتُكُمْ مَنْ بِكُمْ عَلَيْنَا دَيَانُ الدِّينِ فَجَعَلَكُمْ فِي بُيُوتِ
 أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ وَجَعَلَ صَلَاتَنَا عَلَيْكُمْ
 رَحْمَةً لَنَا وَكَفَّارَةً لِدُنُوبِنَا إِذْ اخْتَارَكُمْ اللَّهُ لَنَا وَطَيَّبَ خَلْقَنَا
 بِمَا مَنَّ عَلَيْنَا مِنْ وَلَايَتِكُمْ وَكُنَّا عِنْدَهُ مُسَمِّينَ بِعِلْمِكُمْ
 مُعْتَرِفِينَ بِتَصَدِيقِنَا إِيَّاكُمْ وَهَذَا مَكَانٌ مَنْ أَسْرَفَ وَ
 أَخْطَأَ وَاسْتَكَانَ وَأَقْرَبَ مَا جَنَى وَرَجَا بِمَقَامِهِ الْخَلَاصِ وَأَنْ
 يَسْتَنْقِذَهُ بِكُمْ مُسْتَنْقِذَ الْهَلَكَى مِنَ الرَّدَى فَكُونُوا لِي شُفْعَاءَ
 فَقَدْ وَفَدْتُ إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ أَهْلُ الدُّنْيَا وَاتَّخَذُوا آيَاتِ
 اللَّهِ هُزُؤًا وَاسْتَكْبَرُوا عَنْهَا. يَا مَنْ هُوَ قَائِمٌ لَا يَسْهُو وَدَائِمٌ
 لَا يَلْهُو وَمُحِيطٌ بِكُلِّ شَيْءٍ لَكَ الْمَنُّ بِمَا وَفَّقْتَنِي وَعَرَّفْتَنِي
 أَيْمَتِي وَبِمَا أَقَمْتَنِي عَلَيْهِ إِذْ صَدَّ عَنْهُ عِبَادُكَ وَجَهَلُوا مَعْرِفَتَهُ
 وَاسْتَحَفُّوا بِحَقِّهِ وَمَالُوا إِلَى سِوَاهُ فَكَانَتْ الْمِنَّةُ مِنْكَ عَلَيَّ مَعَ
 أَقْوَامٍ خَصَصْتَهُمْ بِمَا خَصَصْتَنِي بِهِ فَلَكَ الْحَمْدُ إِذْ كُنْتُ

عِنْدَكَ فِي مَقَامِي هَذَا مَذْكُوراً مَكْتُوباً فَلَا تَحْرِمْنِي مَا رَجَوْتُ
وَلَا تُخَيِّبْنِي فِيمَا دَعَوْتُ بِحُرْمَةِ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ وَصَلَّى
اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

Peace be upon You, O people of piety, Peace be upon You, O proofs of Allah on the people of the earth; Peace be upon You, O the upholders of justice amongst the people. Peace be upon You, O people of the chosen one. Peace be upon You, O the family of the Prophet of Allah, Peace be upon You, O people of secret conversations (with Allah), I bear witness that You proclaimed and advised and persevered for the sake of Allah and that You were belied and evil was done to You, and You forgave and I bear witness that You are the rightly guided leaders and that obedience to You is mandatory and that Your speech is truthful and that You called (to the truth) but were not answered and You

commanded but were not obeyed. I bear witness that You are the supports of religion and pillars of the earth, you were always under the eyes of Allah who was transferring You from the wombs of the pure ones, the era of ignorance did not contaminate You; the sedition of desires has not partaken of You, You have become pure; your origin is pure. Through You He has favored us (with His religion). He has created you in houses in which Allah has allowed His name to be elevated and remembered. He has made our salutations to You to be mercy for us and expiation of our sins for Allah has chosen You for us and has made our creation pure because He has favored us with Your Wilayah (guardianship). We were named in front of Him due to Your Gnosis and because we acknowledged and believed in You. This is the position of one that has

been extravagant and has erred; while he has submitted and acknowledged what he has committed and And he hoped for salvation in his place and that He would be saved by You, the one who rescues the perishing from calamity. So be my intercessors as I have come to you when the people of this world have turned away from You and have treated the signs of God in mockery and rebelled against them arrogantly in regard to them. O One who is upright and does not overlook; O Eternal One who does not do futile deeds and surrounds all things, You have favored me with Your help and have introduced my Imams to me and for you appointed me to do it, when your servants turned away from it and were ignorant of its knowledge, and belittled its truth, and turned to other than it (Wilayah and Imam), so your kindness was upon me along with others. Thus, Praise be

to You, since I was with you in this position of mine, remembered and written, so do not deprive me of what I have hoped for and do not disappoint me in what I have called for, for the sake of the sanctity of Mohammad and His pure Family, and may God's blessings be upon Mohammad and the Family of Mohammad.

Then pray for yourself with what you love. ¹



1. Kamil-Al-Ziyarat, p. 53.

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Leaving the Holy city of Medina

Then, when you wanted to leave Medina and bid farewell to the grave of the Prophet (PBUH&HF), do as you did the first time, salute and say:

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي مِنْ زِيَارَةِ قَبْرِ نَبِيِّكَ ﷺ وَ
حَرَمِهِ فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ فِي حَيَاتِي إِنْ تَوَفَّيْتَنِي قَبْلَ
ذَلِكَ وَأَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ ﷺ.

O God, do not make this my last pledge of visiting the grave of your Prophet (PBUH&HF) and his Shrine, for I bear witness that there is no god but You in my lifetime if you cause me to die before that, and that Mohammad is Your servant and Messenger (PBUH&HF).

And do not bid farewell to the grave unless you have performed ghusl (taking a bath or a shower in especial order) or ablution, if you are not able to take a shower (ghusl), and ghusl is better.¹



1. Mustadrak Al-Wasa'il: 10/201.

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Returning to Homeland

It is narrated from Imam Sajjad, from His father, from Imam Ali (peace be upon all of them), that the Messenger of God ^(PBUH&HF) used to say to those coming from Mecca (the following):

تَقَبَّلَ اللَّهُ نُسُكَكُمْ وَغَفَرَ ذُنُوبَكُمْ وَأَخْلَفَ عَلَيْكَ نَفَقَتَكَ.

May God accept your rituals, and may He forgive your sins, and may He compensate for what you spent (in this journey).¹



1. Al-Jafariyat, page 75.

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