

NEXT WAVE



MUSLIM INITIATIVE

Arafat Prayer

(With special thanks to www.duas.org)

The supplicatory prayer for the Day of `Arafat of Sayyiduna al-Husayn (a.s.)

Praise be to Allah Whose determination cannot be repelled by anything,

Whose gifts cannot be stopped by anything,
and Whose making cannot be resembled by the making of anyone.

He is the All-magnanimous, the All-liberal.

He originated the genus of the wonderfully created things

and He perfected the made things by His wisdom.

All growing things cannot be hidden from Him
and all things deposited with Him shall never be wasted.

He is the Repayer on every deed,
the Enricher of every satisfied one,
the Merciful toward every suppliant,

and the Revealer of the benefits
and the All-comprehensive Book with the glaring light.

He is also the Hearer of prayers,
the Warder-off of anguishes,
the Raiser of ranks,
and the Suppressor of the tyrants.

There is no god other than Him
and there is nothing equivalent to Him
and nothing like a likeness of Him,
and He is the All-hearing, the All-seeing,
the All-gentle, the All-aware,
and He has power over all things.

O Allah, I willingly desire for You
and I testify to the Lordship of You,
confessing that You are verily my Lord
and to You shall be my return.

You had begun bestowing on me
before I was anything worth mentioning,
and You created me from dust.

You then put me up in the loins,
(making me) saved from vicissitudes of time,

alhamdu lillahi alladhi laysa liqada'ih
dafi'un

wa la li'ata'ih mani'un

wa la kasun'ih sun'u sani'in

wa huwa aljawadu alwasi'u

fatarajnas albadai'i

wa atqana bihikmatih alssana'i'a

la takhfa `alayhi alttala'i'u

wa la tadi'u `indah alwada'i'u

jazi kulli sani'in

wa rayishu kulli qani'in

wa rahimu kulli dari'in

wa munzilu almanafi'i

walkitabi aljami'i bilnuri alssati'i

wa huwa lildda'awati sami'un

wa lilkurubati dafi'un

wa lilddarajati rafi'un

wa liljababirati qami'un

fala ilaha ghayruhu

wa la shay'a ya`dilu

wa laysa kamithli shay'un

wa huwa alssami'u albasiru

allatifu alkhairu

wa huwa `ala kulli shay'in qadirun

allahumma inni arghabu ilayka

wa ashhadu bilrububiyyati laka

muqirran bi'annaka rabbi

wa anna ilayka maraddi

ibtada'tani bini`matika

qabla an akuna shay'an madhkuran

wa khalaqtani min altturabi

thumma askantani al-aslaba

aminan liraybi almanuni

الْحَمْدُ لِلّٰهِ الَّذِي لَيْسَ لِقَضَائِهِ
دَافِعٌ

وَلَا لِعَطَائِهِ مَانِعٌ

وَلَا كَصُنْعِهِ صُنْعُ صَانِعٍ

وَهُوَ الْجَوَادُ الْوَاسِعُ

فَطَرَجَنَاسَ الْبِدَائِعِ

وَاتَّقَنَ بِحِكْمَتِهِ الصَّنَائِعِ

لَا تَخْفَى عَلَيْهِ الطَّلَائِعُ

وَلَا تَضِيعُ عِنْدَهُ الْوَدَائِعُ

جَازِي كُلِّ صَانِعٍ

وَرَاشٍ كُلِّ قَانِعٍ

وَرَاحِمُ كُلِّ ضَارِعٍ

وَمُنْزِلُ الْمَنَافِعِ

وَالْكِتَابِ الْجَامِعِ بِالنُّورِ السَّاطِعِ

وَهُوَ لِلدَّعَوَاتِ سَامِعٌ

وَلِلْكَرْبَاتِ دَافِعٌ

وَلِلدَّرَجَاتِ رَافِعٌ

وَلِلْجَبَابِرَةِ قَامِعٌ

فَلَا إِلَهَ غَيْرُهُ

وَلَا شَيْءَ يَعْذِلُهُ

وَلَيْسَ كَمِثْلِهِ شَيْءٌ

وَهُوَ السَّمِيعُ الْبَصِيرُ

اللطيف الخبير

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ إِنِّي ارْغَبُ إِلَيْكَ

وَأَشْهَدُ بِالرُّبُوبِيَّةِ لَكَ

مُقِرّاً بِأَنَّكَ رَبِّي

وَأَنَّ إِلَيْكَ مَرَدِّي

إِنْتَدَأْتَنِي بِنِعْمَتِكَ

قَبْلَ أَنْ أَكُونَ شَيْئاً مَذْكُوراً

وَخَلَقْتَنِي مِنَ التُّرَابِ

ثُمَّ اسْكَنْتَنِي الْأَصْلَابَ

أَمِناً لِرَيْبِ الْمُنُونِ

and change of ages and years.

I was moving from a loin to a womb

throughout the passage of the past days
and the ancient ages;
as You have not taken me out (to this world)—on
account of Your sympathy to me,
Your kindness to me,
and Your compassion to me—
in the government of the heads of unbelief
who breached their covenant with You
and denied Your messengers.

However, You took me out on account of the
guidance that You have already known about me

and You have made easy the way to it
and You have brought me up in it.

Even before that, You had compassion on me,
through Your excellent conferral
and Your affluent bestowals.

So, You fashioned my creation from semen that
gushed forth

and put me up in triple darkness
among flesh, blood, and skin.

You have not made me witness my creation,
and You have not referred any part of my creation to
me.

You then took me out on account of the guidance
that You have already known about me

to the world, perfect and in sound health.

You have safeguarded me in the cradle as small
child.

You have provided me with wholesome milk as
food.

You have made the hearts of the nursemaids
tender.

You have given me into the charge of merciful
mothers.

You have saved me from the visits of the Jinn.

You have delivered me from increase and decrease.

So, Exalted be You, O All-merciful, O All-beneficent.

When I commenced (my life) by pronouncing words,

You perfected for me the affluent bestowals,
and brought me up with an increase every year.

When my creation was accomplished,
and my power became straight,

wakhtilafi aldduhuri walssinina

falam azal za`inan min sulbin ila
rahimin

fi taqadumin min al-ayyami almadiyati
walquruni alkhaliyati

lam tukhrijni lira'fatika bi

wa lutfika li

wa ihsanika ilayya

fi dawlati a'immati alkufri

alladhina naqadu `ahdaka

wa kadhdhabu rusulaka

lakinnaka akhrajtani lilladhi sabaqa li
min alhuda

alladhi lahu yassartani

wa fihi ansha'tani

wa min qabli dhalika ra'ufta bi

bijamili sun`ika

wa sawabighi ni`amika

fabtada`ta khalqi min maniyyin yumna

wa askantani fi zulumatin thalathin

bayna lahmin wa damin wa jildin

lam tushhidni khalqi

wa lam taj`al ilayya shay'an min amri

thumma akhrajtani lilladhi sabaqa li
min alhuda

ila alddunya tamman sawiyyan

wa hafiztani fi almahdi tiflan sabiyyan

wa razaqtani min alghidha'i labanan
mariyyan

wa `atafta `alayya quluba alhawadini

wa kaffaltani al-ummahati
alrrawahima

wa kala'tani min tawariqi aljanni

wa sallamtani min alazziyadati
walnnuqsani

fata`alayta ya rahimu ya rahmanu

hatta idha istahlaltu natiqan bilkalami

atmamta `alayya sawabigha al-in`ami

wa rabbaytani za'idan fi kulli `amin

hatta idha iktamalati fitrati

wa`tadalati mirrati

وَأَخْتَلَفَ الدُّهُورِ وَالسِّنِّينَ
فَلَمْ أَزَلْ ظَاعِنًا مِنْ صُلْبٍ إِلَى
رَحِمٍ

فِي تَقَادُومٍ مِنَ الْأَيَّامِ الْأَمَاضِيَةِ
وَالْقُرُونِ الْخَالِيَةِ

لَمْ تُخْرِجْنِي لِرَأْفَتِكَ بِي

وَلُطْفِكَ لِي

وإِحْسَانِكَ إِلَيَّ

فِي دَوْلَةِ إِيْمَةِ الْكُفْرِ

الَّذِينَ نَقَضُوا عَهْدَكَ

وَكَذَّبُوا رُسُلَكَ

لَكِنَّكَ أَخْرَجْتَنِي لِلَّذِي سَبَقَ لِي
مِنَ الْهُدَى

الَّذِي لَهُ يَسَّرْتَنِي

وَفِيهِ أَنْشَأْتَنِي

وَمِنْ قَبْلِ ذَلِكَ رَوَّعْتَ بِي

بِجَمِيلِ صُنْعِكَ

وَسَوَائِغِ نِعْمِكَ

فَابْتَدَعْتَ خَلْقِي مِنْ مَنِيٍّ يُمْنَى

وَأَسْكَنْتَنِي فِي ظُلُمَاتٍ ثَلَاثٍ

بَيْنَ لَحْمٍ وَدَمٍ وَجِلْدٍ

لَمْ تُشْهِدْنِي خَلْقِي

وَلَمْ تَجْعَلْ إِلَيَّ شَيْئًا مِنْ أَمْرِي

ثُمَّ أَخْرَجْتَنِي لِلَّذِي سَبَقَ لِي مِنْ
الْهُدَى

إِلَى الدُّنْيَا تَامًّا سَوِيًّا

وَحَفِظْتَنِي فِي الْمَهْدِ طِفْلًا صَبِيًّا

وَرَزَقْتَنِي مِنَ الْغِذَاءِ لَبَنًا مَرِيًّا

وَعَطَفْتَ عَلَيَّ قُلُوبَ الْحَوَاضِ

وَكَفَّلْتَنِي الْأُمَمَاتِ الرَّوَاحِمَ

وَكَلَّأْتَنِي مِنْ طَوَارِقِ الْجَانِّ

وَسَلَّمْتَنِي مِنَ الزِّيَادَةِ وَالنُّقْصَانِ

فَتَعَالَيْتَ يَا رَحِيمُ يَا رَحْمَنُ

حَتَّى إِذَا اسْتَهْلَلْتُ نَاطِقًا بِالْكَلَامِ

أَتَمَّمْتَ عَلَيَّ سَوَائِغَ الْإِنْعَامِ

وَرَبَّيْتَنِي زَائِدًا فِي كُلِّ عَامٍ

حَتَّى إِذَا اكْتَمَلَتْ فِطْرَتِي

وَأَعْتَدْتَ مَرَّتِي

You put me under the obligation of Your Claim,
 which is that You inspired me with recognition of
 You
 and alarmed me by the wonders of Your wisdom,
 and You aroused in me that which You created in
 Your heavens and lands,
 which is the excellent creation of You.
 You attracted my attentions to thank and mention
 You.
 You made obligatory on me to obey and worship
 You.
 You made me understand that with which Your
 Apostles came.
 You made easy for me to find agreeable Your
 pleasure.
 You bestowed upon me with the favor of all that,
 out of Your aid and Your gentleness.
 As You created me from the best of soil,
 You, my God, have not wanted for me to have a
 certain favor (and to be deprived of another)
 and You therefore provided me with the various
 kinds of living
 and types of wealth,
 out of Your great and grand conferral upon me,
 and Your eternal kindness to me.
 As You perfected for me all the graces
 and warded off all misfortunes,
 my ignorance of You and challenge have not
 stopped You
 from showing me that which takes me near to You,
 and from leading me to that which grants me
 proximity to You.
 So, if I pray You, You will respond to me;
 and if I beg You, You will give me;
 and if I obey You, You will thank me;
 and if I thank You, You will give me more.
 All that is completion of Your favors for me,
 and Your kindness to me.
 So, all glory be to You; all glory be to You.
 You are verily Originator and Reproducer (of the
 creation)
 and worthy of all praise and full of all glory.
 Holy be Your Names
 as Your bounties are so immeasurable.
 Which of Your favors, O my God, can I count in
 numbers and examples?

awjabta `alayya hujjataka
 bi'an alhamtani ma`rifataka
 wa rawwa`tani bi`aja'ibi hikmatika
 wa ayqaztani lima dhara'ta fi
 sama'ika wa ardika
 min bada'i'i khalqika
 wa nabbahtani lishukrika wa dhikrika
 wa awjabta `alayya ta`ataka wa
 `ibadataka
 wa fahhamtani ma ja'at bihi rusuluka
 wa yassarta li taqabbula mardatika
 wa mananta `alayya fi jami'i dhalika
 bi`awnika wa lutfika
 thumma idh khalaqtani min khayri
 alththara
 lam tarda li ya ilahi ni`matan duna
 ukhra
 wa razaqtani min anwa'i alma`ashi
 wa sunufi alriyashi
 bimannaka al`azimi al-a`zami `alayya
 wa ihsanika alqadimi ilayya
 hatta idha atmamta `alayya jami'a
 alnni`ami
 wa sarafta `anni kulla alnniqami
 lam yamna`ka jahli wa jur'ati `alayka
 an dalaltani ila ma yuqarribuni ilayka
 wa waffaqtani lima yuzlifuni ladayka
 fa'in da`awtuka ajabtani
 wa in sa'altuka a`taytani
 wa in ata`tuka shakartani
 wa in shakartuka zidtani
 kullu dhalika ikmalan li'an`umika
 `alayya
 wa ihsanika ilayya
 fasubhanaka subhanaka
 min mubdiyin mu`idin
 hamidin majidin
 wa taqaddasat asma'uka
 wa `azumat ala'uka
 fa'ayya ni`amika ya ilahi uhsi `adadan
 wa dhikran

اَوْجَبْتَ عَلَيَّ حُجَّتَكَ
 بِأَنْ أَلْهِمْتَنِي مَعْرِفَتَكَ
 وَرَوَّعْتَنِي بِعَجَائِبِ حِكْمَتِكَ
 وَأَيَّقَظْتَنِي لِمَا ذَرَأْتَ فِي سَمَائِكَ
 وَأَرْضِكَ
 مِنْ بَدَائِعِ خَلْقِكَ
 وَتَبَهَّيْتَنِي لِشُكْرِكَ وَذِكْرِكَ
 وَأَوْجَبْتَ عَلَيَّ طَاعَتَكَ وَعِبَادَتَكَ
 وَفَهَّمْتَنِي مَا جَاءَتْ بِهِ رُسُلُكَ
 وَيَسَّرْتَ لِي تَقَبُّلَ مَرْضَاتِكَ
 وَمَنْنْتَ عَلَيَّ فِي جَمِيعِ ذَلِكَ
 بِعَوْنِكَ وَلُطْفِكَ
 ثُمَّ إِذْ خَلَقْتَنِي مِنْ خَيْرِ الثَّرَى
 لَمْ تَرُضْ لِي يَا إِلَهِي نِعْمَةً دُونَ
 أُخْرَى
 وَرَزَقْتَنِي مِنْ أَنْوَاعِ الْمَعَاشِ
 وَصُنُوفِ الرِّيَاشِ
 بِمَنِّكَ الْعَظِيمِ الْأَعْظَمِ عَلَيَّ
 وَإِحْسَانِكَ الْقَدِيمِ إِلَيَّ
 حَتَّى إِذَا أَتَمَمْتَ عَلَيَّ جَمِيعَ النِّعَمِ
 وَصَرَفْتَ عَنِّي كُلَّ النَّقَمِ
 لَمْ يَمْنَعْكَ جَهْلِي وَجُرْأَتِي عَلَيْكَ
 أَنْ دَلَلْتَنِي إِلَيَّ مَا يَقْرِبُنِي إِلَيْكَ
 وَوَفَّقْتَنِي لِمَا يُزِلُّنِي لَدَيْكَ
 فَإِنْ دَعَوْتُكَ اجْتَبَيْتَنِي
 وَإِنْ سَأَلْتُكَ أَعْطَيْتَنِي
 وَإِنْ أَطَعْتُكَ شَكَرْتَنِي
 وَإِنْ شَكَرْتُكَ زِدْتَنِي
 كُلُّ ذَلِكَ إِكْمَالًا لَانْعِمِكَ عَلَيَّ
 وَإِحْسَانِكَ إِلَيَّ
 فَسُبْحَانَكَ سُبْحَانَكَ
 مِنْ مُبْدِيٍّ مُعِيدٍ
 حَمِيدٍ مُجِيدٍ
 وَتَقَدَّسَتْ أَسْمَاؤُكَ
 وَعَظُمَتْ أَلَاؤُكَ
 فَإِيَّ نِعَمِكَ يَا إِلَهِي أَحْصِي عَدَدًا

وَذِكْرًا؟

Or which of Your gifts can I thank properly?

They are, O my Lord, too numerous to be counted by counters

or to be realized by memorizers.

Moreover, that which You have warded off and repelled,

O Allah, from (the various kinds of) harm and mischief

is more than that which came to me from wellbeing and joy.

And I bear witness, O my God, with my true belief,

and the fortitude of the determinations of my conviction

and the purity of my open belief in Your Oneness

and the essence of the secret of my conscience,

and the ties of the canals of the light of my sight,

and the lines of my forehead

and the hallows of the courses of my breath,

and the (nasal) cavities of my nose,

and the courses of the meatus of my hearing,

and whatever my two lips hide and cover up,

and the motions of the vocalization of my tongue,

and the socket of the palate of my mouth and jaw,

and the matrices of my dents,

and the tasting of my food and my drink,

and the carrier of my skill,

and the tube of the tissues of my neck

and what is included by the cloak of my chest,

and the carriers of the cord of my aorta,

and the cords of the pericardium of my heart,

and the pieces of the retinues of my liver,

and that which is included by the cartilages of my ribs,

and the cavities of my joints,

and the interactings of my organisms,

and the extremes of my fingertips,

and my flesh, and my blood,

and my hair, and my skin,

and my nerve, and my sinews,

and my bones, and my brain, and my veins,

and all of my organs,

am ayya `atayaka aqumu biha
shukran

wa hiya ya rabbi aktharu min an
yuhsiha al`adduna

aw yablugha `ilman biha alhafizuna

thumma ma sarafta wa darata `anni

allahumma min alddurri walddarra'i

aktharu mimma zahara li min
al`afiyati walssarra'i

wa ana ashhadu ya ilahi bihaqiqati
imani

wa `aqdi `azamati yaqini

wa khalisi sarihi tawhidi

wa batini maknuni damiri

wa `ala'iqi majari nuri basari

wa asariri safhati jabini

wa khurqi masaribi nafsi

wa khadharifi marini `irmini

wa masaribi simakhi sam'i

wa ma dammat wa atbaqat `alayhi
shafataya

wa harakati lafzi lisani

wa maghrazi hanaki fami wa fakki

wa manabiti adrasi

wa masaghi mat`ami wa mashrabi

wa himalati ummi ra'si

wa bulu`i farighi haba'ili `unuqi

wa ma ishtamala `alayhi tamuru sadri

wa hama'ili habli watini

wa niyati hijabi qalbi

wa afladhi hawashi kabidi

wa ma hawat-hu sharasifu adla'i

wa hiqaqi mafasili

wa qabdi `awamili

wa atrafi anamili

wa lahmi wa dami

wa sha`ri wa bashari

wa `asabi wa qasabi

wa `izami wa mukhkhi wa `uruqi

wa jami`i jawarihi

اَمْ اَيَّ عَطَايَاكَ اَقُوْمُ بِهَا شُكْرًا

وَهِيَ يَا رَبَّ اَكْثَرُ مِنْ اَنْ يُحْصِيَهَا
اَلْعَادُوْنَ

اَوْ يَبْلُغَ عِلْمًا بِهَا اَلْحَافِظُوْنَ

ثُمَّ مَا صَرَفْتَ وَذَرَأْتَ عَنِّي

اَللّٰهُمَّ مِنَ الضُّرِّ وَالضَّرَّاءِ

اَكْثَرُ مِمَّا ظَهَرَ لِيْ مِنَ اَلْعَافِيَةِ

وَالسَّرَّاءِ

وَاَنَا اَشْهَدُ يَا اِلٰهِيْ بِحَقِيْقَةِ

اِيْمَانِيْ

وَعَقْدِ عَزَمَاتٍ يَقِيْنِيْ

وَاَخْلَصِ صَرِيْحِ تَوْحِيْدِيْ

وَبَاطِنِ مَكْنُونِ ضَمِيْرِيْ

وَعَلَائِقِ مَجَارِيْ نُوْرِ بَصَرِيْ

وَاَسَارِيْرِ صَفْحَةِ جَبِيْنِيْ

وَاَخْرَقِ مَسَارِبِ نَفْسِيْ

وَاَخْذَارِيفِ مَارَنِ عَرَبِيْنِيْ

وَمَسَارِبِ صِمَاخِ سَمْعِيْ

وَمَا ضَمَمْتُ وَاَطْبَقْتُ عَلَيْهِ شَفَتَايَ

وَاَحْرَكَاتِ لَفْظِ لِسَانِيْ

وَمَغْرَزِ حَنْكِ قَمِيْ وَفَكِّيْ

وَمَنَابِتِ اَضْرَاسِيْ

وَمَسَاغِ مَطْعَمِيْ وَمَشْرَبِيْ

وَحِمَالَةِ اُمِّ رَاسِيْ

وَبُلُوْعِ فَاَرِغِ حَبَائِلِ عُنُقِيْ

وَمَا اَشْتَمَلْتُ عَلَيْهِ تَامُوْرَ صَدْرِيْ

وَحَمَائِلِ حَبْلِ وَتِيْنِيْ

وَوَبَاطِ حِجَابِ قَلْبِيْ

وَاَفْلَاذِ حَوَاشِيْ كَبِدِيْ

وَمَا حَوْتُهُ شَرَّاسِيْفِ اَضْلَاعِيْ

وَحِقَاقِ مَفَاصِلِيْ

وَقَبْضِ عَوَامِلِيْ

وَاَطْرَافِ اَنَامِلِيْ

وَلَحْمِيْ وَدَمِيْ

وَشَعْرِيْ وَتَشْرِيْ

وَعَصَبِيْ وَقَصَبِيْ

وَعِظَامِيْ وَمُخِّيْ وَعُرُوْقِيْ

وَجَمِيْعِ جَوَارِحِيْ

and that which was pieced together during the days
of my suckling,

and whatever of my body that the ground carries,
and my sleeping, and my wakefulness, and my
motionlessness,

and the movements of my bowing and prostration;

(by all that I bear witness) that if I try my best and
strive throughout all ages

and all times, if I live them,

to thank properly only one of Your favors,

I will not be able to do that,

except through a favor of You, which also requires
me to thank You for it,

once again with new thanking

and with praise that is newly acquired and newly
prepared.

True is this! And if I try hard,

as well as the counters from Your creatures,

to count the scope of Your favoring,

both the past and the present,

we shall never be able to calculate it in number,

or count it in time.

Too far is this! How can it be!

While it is You Who have informed in Your rational
Book

and true news:

“And if you count Allah's favors, you will not be able
to number them.”

True is Your Book, O Allah, and Your informing.

Your Prophets and Messengers have conveyed
what You revealed to them, from Your Revelation,
and what You have made plain for them and
through them Your religion.

Nevertheless, O my God,

I bear witness by my ultimate possibility and my
diligence

and the scope of my vigor and my capacity,

and I say with full faith and conviction:

All praise be to Allah Who has not taken to Himself
a son

to be inherited,

and Who does not have a partner in His kingdom,

to oppose Him in what He fashions,

and Who does not have a helper to save Him from
disgrace,

wa ma intasaja `ala dhalika ayyama
rida`i

wa ma aqallat al-ardu minni

wa nawmi wa yaqzati wa sukuni

wa harakati ruku`i wa sujudi

an law hawaltu wa ijtahadtu mada al-
a`sari

wal-ahqabi law `ummirtuha

an u`addiya shukra wahidatin min
an`umika

ma istata`tu dhalika

illa bimannika almuja`bi `alayya bihi
shukruka

abadan jadidan

wa thana'an tarifan `atidan

ajal wa law harastu

ana wal-`adduna min anamika

an nuhsiya mada in`amika

salifihi wa anifihi

ma hasarnahu `adadan

wa la ahsaynahu amadan

hayhata anna dhalika

wa anta almukhbiru fi kitabika
alnnatiqi

walnnaba'i alssadiqi

wa'in ta`uddu ni`mata allahi la
tuhsuha

sadaqa kitabuka allahumma wa
inba`uka

wa ballaghat anbiya'uka wa rusuluka

ma anzalta `alayhim min wahyika

wa shara`ta lahum wa bihim min
dinika

ghayra anni ya ilahi

ashhadu bijuhdi wa jiddi

wa mablaghi taqati wa wus`i

wa aqulu mu'minan muqinan

alhamdu lillahi alladhi lam yattakhidh
waladan

fayakuna mawruthan

wa lam yakun lahu sharikun fi mulkihi

fayudadduhu fima ibtada`a

wa la waliyyun min aldhdhulli

وَمَا اُنْتَسَجَ عَلَىٰ ذٰلِكَ اَيَّامَ

رِضَاعِي

وَمَا اَقَلَّتْ اَلْاَرْضُ مِنِّي

وَنَوْمِي وَيَقْظَتِي وَسُكُونِي

وَحَرَكَاتِ رُكُوعِي وَسُجُودِي

اِنْ لَوْ حَاوَلْتُ وَاجْتَهَدْتُ مَدَىٰ

اَلْاَعْصَارِ

وَالْاَحْقَابِ لَوْ عُمِرْتُهَا

اِنْ اَوْدَيْتُ شُكْرًا وَاحِدَةً مِنْ اَنْعَمِكَ

مَا اَسْتَطَعْتُ ذٰلِكَ

اِلَّا بِمَنْكَ اَلْمَوْجِبِ عَلَيَّ بِهِ

شُكْرُكَ

اَبَدًا جَدِيدًا

وَتَنَاءً طَارِفًا عَتِيدًا

اَجَلٌ وَلَوْ حَرَصْتُ

اَنَا وَالْعَادُونَ مِنْ اَنَامِكَ

اِنْ تُخْصِي مَدَىٰ اِنْعَامِكَ

سَالِفِهِ وَآنِفِهِ

مَا حَصَرْتَاهُ عَدَدًا

وَلَا اَحْصَيْتَاهُ اَمَدًا

هِيَاهُتَا اَنِّي ذٰلِكَ

وَاَنْتَ اَلْمُخْبِرُ فِي كِتَابِكَ اَلنَّاطِقِ

وَالنَّبَاِ الصَّادِقِ

”وَإِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا“

صَدَقَ كِتَابُكَ اَللّٰهُمَّ وَاِنْبَاؤُكَ

وَبَلَّغْتَ اَنْبِيَاؤُكَ وَرَسُلُكَ

مَا اَنْزَلْتَ عَلَيْهِمْ مِنْ وَحْيِكَ

وَشَرَعْتَ لَهُمْ وَبِهِمْ مِنْ دِيْنِكَ

غَيْرَ اَنِّي يَا اِلٰهِي

اَشْهَدُ بِجَهْدِي وَجِدِّي

وَمَبْلَغِ طَاقَتِي وَوُسْعِي

وَاَقُوْلُ مُؤْمِنًا مُّوَقِنًا

اَلْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَتَّخِذْ وَدًا

فَيَكُوْنَ مَوْرُوْثًا

وَلَمْ يَكُنْ لَهُ شَرِيْكٌ فِيْ مُلْكِهِ

فَيُضَادُّهُ فَيِمَا اَبْتَدَعَ

وَلَا وَلِيٌّ مِّنْ اِلٰدَلٍّ

to help Him in what He makes.

So, glory be to Him, glory be to Him.

If there had been in them any gods except Allah,
they would both have certainly been in a state of
disorder and destruction.

All glory be to Allah, the One, the Only One, the
Besought of all,

Who begets not nor is He begotten,

and there is none like Him.

All praise be to Allah—praise that is equal to the
praise of His Favorite Angels,

and His missioned Prophets.

May Allah send blessings to His Select,

Muhammad, the Seal of Prophets,

and upon his Household, the pure, immaculate, and
well-chosen, and may He send benedictions upon
them.

fayurfidahu fima sana`a

fasubhanahu subhanahu

law kana fihima alihatun illa allahu
lafasadata wa tafattarata

subhana allahi alwahidi al-ahadi
alssamadi

alladhi lam yalid wa lam yulad

wa lam yakun lahu kufwan ahadun

alhamdu lillahi hamdan yu`adilu
hamda mala'ikatihi almuqarrabina

wa anbiya'ih al-mursalina

wa salla allahu `ala khiyaratih

muhammadin khatami alnabiyyina

wa alihi alttayyibina alttahirina
almukhlasina wa sallama

فَيُرْفِدُهُ فِيمَا صَنَعَ

فَسُبْحَانَهُ سُبْحَانَهُ

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ
لَفَسَدَتَا وَتَفَطَّرَتَا

سُبْحَانَ اللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ

الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

الْحَمْدُ لِلَّهِ حَمْدًا يُعَادِلُ حَمْدَ

مَلَائِكَتِهِ الْمُقَرَّبِينَ

وَأَنْبِيَائِهِ الْمُرْسَلِينَ

وَصَلَّى اللَّهُ عَلَى خَيْرَتِهِ

مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

وآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

الْمُخْلِصِينَ وَسَلَّم

**The Imam (a) then besought Almighty Allah so earnestly that his eyes shed
tears. He then said:**

Make happy by fearing You.

Do not make me unhappy by disobeying You.

Choose for me through Your decree.

Bless me through Your determination,
so that I will not long for hastening that which You
have delayed

or delaying that which You would hasten.

O Allah, (please) make my richness in my
conscience,

conviction in my hear,

sincerity in my deeds,

light in my sight,

and insight in my religion.

Make me find enjoyment in my organs.

Make my hearing and my sight sound until I am
inherited.

Grant me victory over him who wrongs me,

make me witness my avenge and objective in him,

and make it the delight of my eye.

O Allah, (please) relieve my agony,

conceal my flaws,

forgive my sin,

drive away my devil from me,

redeem my mortgage,

allahumma ij'alni akhshaka ka'anni
araka

wa as'idni bitaqwaka

wa la tushqini bima'siyatika

wa khir li fi qada'ika

wa barik li fi qadarika

hatta la uhibba ta'jila ma akhkharta

wa la ta'khira ma `ajjalta

allahumma ij'al ghinaya fi nafsi

walyaqina fi qalbi

wal-ikhlasa fi `amali

walnnura fi basari

walbasirata fi dini

wa matti'ni bijawarihi

waj'al sam'i wa basari alwarithayni
minni

wansurni `ala man zalamani

wa arini fihi tha'ri wa ma'aribi

wa aqirra bidhalika `ayni

allahumma ikshif kurbati

wastur `awrati

waghfir li khati'ati

wakhsa' shaytani

wa fukka rihani

اللَّهُمَّ اجْعَلْنِي أَخْشَاكَ كَأَنِّي أَرَاكَ

وَأَسْعِدْنِي بِتَقْوَاكَ

وَلَا تُشْقِنِي بِمَعْصِيَتِكَ

وَخَيْر لِي فِي قَضَائِكَ

وَبَارِكْ لِي فِي قَدْرِكَ

حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ

وَلَا تَأْخِيرَ مَا عَجَّلْتَ

اللَّهُمَّ اجْعَلْ غِنَايَ فِي نَفْسِي

وَأَلْتَقِينَ فِي قَلْبِي

وَالْإِخْلَاصَ فِي عَمَلِي

وَالنُّورَ فِي بَصَرِي

وَالْبَصِيرَةَ فِي دِينِي

وَمَتِّعْنِي بِجَوَارِحِي

وَاجْعَلْ سَمْعِي وَبَصَرِي أَلْوَارِثَيْنِ مِنِّي

وَأَنْصُرْنِي عَلَى مَنْ ظَلَمَنِي

وَارِنِي فِيهِ ثَارِي وَمَأْرِبِي

وَاقْرَ بِذَلِكَ عَيْنِي

اللَّهُمَّ اكْشِفْ كُرْبَتِي

وَأَسْتُرْ عَوْرَتِي

وَأَغْفِرْ لِي خَطِيئَتِي

وَأَخْسَأْ شَيْطَانِي

وَفُكَّ رِهَانِي

and decide for me, O my God, the supreme rank
in the Hereafter and in the former (life).
O Allah, all praise be to You for You have created
me
and made me hear and see.
All praise be to You for you have created me
and made my creation perfect, on account of Your
having mercy on me,
and You could dispense with creating me.
O my Lord, as You gave rise to me and perfected
my creation;
O my Lord, as You originated me and did well my
form;
O my Lord, as You conferred favors on me and
granted me wellbeing in my self;
O my Lord, as You saved me and led me to
success;
O my Lord, as You bestowed favors on me and
guided me;
O my Lord, as You presented me and gave me from
every good;
O my Lord, as you fed me and watered me;
O my Lord, as You enriched me and gave me to
hold;
O my Lord, as You helped me and braced me;
O my Lord, as you clothed me from Your pure cover
and made easy for me Your adequate making,
so, (please) send blessings to Muhammad and the
Household of Muhammad,
help me against calamities of ages
and changes of nights and days,
rescue me from the horrors of this world
and the anguishes of the Hereafter,
and save me from the evils of what the wrongdoers
do in the earth.
O Allah, as to what I anticipate, (please) save me
(from it).
As to what I watch out, (please) protect me (against
it).
Safeguard me in my soul and religion,
watch over me in my journeys,
be in charge of my family members and properties
during my absence,
bless me in that which You provide as sustenance,
make me see myself as humble,
make people see me as great,
keep me sound from the evils of the Jinn and
people,
do not disclose me because of my sins,

waj'al li ya ilahi alddarajata al'ulya
fi al-akhirati wal-ula
allahumma laka alhamdu kama
khalaqtani
faja`altani sami`an basiran
wa laka alhamdu kama khalaqtani
faja`altani khalqan sawiyyan rahmatan
bi
wa qad kunta `an khalqi ghaniyyan
rabbi bima bara'tani fa`addalta fitrati
rabbi bima ansha'tani fa'ahsanta surati
rabbi bima ahsanta ilayya wa fi nafsi
`afaytani
rabbi bima kala'tani wa waffaqtani
rabbi bima an`amta `alayya
fahadaytani
rabbi bima awlaytani wa min kulli
khayrin a`taytani
rabbi bima at`amtani wa saqaytani
rabbi bima aghnaytani wa aqnaytani
rabbi bima a`antani wa a`zajtani
rabbi bima albastani min sitrika alssafi
wa yassarta li min sun`ika alkafi
salli `ala muhammadin wa ali
muhammadin
wa a`inni `ala bawa'iqi aldduhuri
wa surufi allayali wal-ayyami
wa najjini min ahwali alddunya
wa kurubati al-akhirati
wakfina sharra ma ya`malu alzzalimuna
fi al-ardi
allahumma ma akhafu fakfina
wa ma ahdharu faqini
wa fi nafsi wa dini fahrusni
wa fi safari fahfazni
wa fi ahli wa mali fakhluftni
wa fima razaqtani fabarik li
wa fi nafsi fadhallilni
wa fi a`yuni alnnasi fa`azzimni
wa min sharri aljinni wal-insi fasallimni
wa bidhunubi fala tafdahni

وَأَجْعَلْ لِي يَا إِلَهِي الدَّرَجَةَ الْعُلْيَا
فِي الْآخِرَةِ وَالْأُولَى
اللَّهُمَّ لَكَ الْحَمْدُ كَمَا خَلَقْتَنِي
فَجَعَلْتَنِي سَمِيعًا بَصِيرًا
وَلَكَ الْحَمْدُ كَمَا خَلَقْتَنِي
فَجَعَلْتَنِي خَلْقًا سَوِيًّا رَحْمَةً بِي
وَقَدْ كُنْتَ عَنْ خَلْقِي غَنِيًّا
رَبِّ بِمَا بَرَأْتَنِي قَدَدْتَ فِطْرَتِي
رَبِّ بِمَا أَنْشَأْتَنِي فَأَحْسَنْتَ صُورَتِي
رَبِّ بِمَا أَحْسَنْتَ إِلَيَّ وَفِي نَفْسِي
عَافَيْتَنِي
رَبِّ بِمَا كَلَأْتَنِي وَوَفَّقْتَنِي
رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَهَدَيْتَنِي
رَبِّ بِمَا أَوْلَيْتَنِي وَمِنْ كُلِّ خَيْرٍ اعْطَيْتَنِي
رَبِّ بِمَا أَطْعَمْتَنِي وَسَقَيْتَنِي
رَبِّ بِمَا أَغْنَيْتَنِي وَأَقْنَيْتَنِي
رَبِّ بِمَا اعْتَنَيْتَنِي وَاعْزَزْتَنِي
رَبِّ بِمَا أَلْبَسْتَنِي مِنْ سِتْرِكَ الْصَّافِي
وَبَسَّرْتَ لِي مِنْ صُنْعِكَ الْكَافِي
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَاعِنِّي عَلَى بَوَائِقِ الدُّهُورِ
وَصُرُوفِ اللَّيَالِي وَالْأَيَّامِ
وَنَجِّنِي مِنَ أَهْوَالِ الدُّنْيَا
وَكُرْبَاتِ الْآخِرَةِ
وَكَفِّنِي شَرَّ مَا يَعْمَلُ الظَّالِمُونَ فِي
الْأَرْضِ
اللَّهُمَّ مَا أَخَافُ فَأَكْفِنِي
وَمَا أَحْذَرُ فَقِنِي
وَفِي نَفْسِي وَدِينِي فَأَحْرُسْنِي
وَفِي سَفَرِي فَأَحْفَظْنِي
وَفِي أَهْلِي وَمَالِي فَأَحْلِفْنِي
وَفِي مَا رَزَقْتَنِي فَبَارِكْ لِي
وَفِي نَفْسِي فَذَلِّلْنِي
وَفِي أَعْيُنِ النَّاسِ فَعَظِّمْنِي
وَمِنْ شَرِّ أَجِنَّ وَالْإِنْسِ فَسَلِّمْنِي
وَبِدُّنُوبِي فَلَا تَفْضَحْنِي

do not disgrace me because of the secret side (of myself),

do not try me in my deeds,

do not deprive me of Your bounties,

and do not refer me to anyone other than You.

To whom do You entrust me?

To a relative, and he will rupture my relation with him!

Or to a strange, and he will glower at me!

Or to those who deem me weak!

While You are my Lord and the master of my affairs!

I complain to You about my alienation and my foreignness

and my ignominy in the eyes of him whom You have given domination over me.

So, O my God, do not make Your wrath come upon me.

If You are not wrathful with me, then I care for nothing save You.

All glory be to You; yet, Your granting me wellbeing is more favorable for me.

So, I beseech You, O my Lord, in the name of the Light of Your Face

to which the earth and the heavens have shone,

by which all darkness has been uncovered,

and by which the affairs of the past and the coming generations are made right,

(please) do not cause me to die while You are wrathful with me

and do not inflict on me Your rage.

You have the right to scold; You have the right to scold;

until You are pleased (with me) before that.

There is no god save You;

Lord of the Holy City,

the Holy Monument,

and the Ancient House

that You have encompassed with blessing

and made security for people.

O He Who pardoned the grand sins by His forbearance!

O He Who bestowed bounties by His favoring!

O He Who gave in abundance by His generosity!

O my means in my hardship!

O my companion in my loneliness!

O my relief in my agony!

O my Benefactor in my amenities!

wa bisarirati fala tukhzini

wa bi`amali fala tabtalini

wa ni`amaka fala taslubni

wa ila ghayrika fala takilni

ilahi ila man takiluni

ila qaribin fayaqta`uni

am ila ba`idin fayatajahhamuni

am ila almustad`ifina li

wa anta rabbi wa maliku amri

ashku ilayka ghurbati wa bu`da dari

wa hawani `ala man mallaktahu amri

ilahi fala tuhlil `alayya ghadabaka

fa'in lam takun ghadibta `alayya fala ubali siwaka

subhanaka ghayra anna `afiyataka awsa`u li

fa'as'aluka ya rabbi binuri wajhika

alladhi ashraquat lahu al-ardu walssamawatu

wa kushifat bihi alzzulumatu

wa saluha bihi amru al-awwalina wal-akhirina

an la tumitani `ala ghadabika

wa la tunzil bi sakhataka

laka al`utba laka al`utba

hatta tarda qabla dhalika

la ilaha illa anta

rabbu albaladi alharami

walmash`ari alharami

walbayti al`atiqi

alladhi ahlaltahu albarakata

wa ja`altahu liinnasi amnan

ya man `afa`an`azimi aldhhdhunubi bihlimihi

ya man asbagha alinna`ma'a bifadlihi

ya man a`ta aljazila bikaramihi

ya `uddati fi shiddati

ya sahibi fi wahdati

ya ghiyathi fi kurbati

ya waliyyi fi ni`mati

وَبَسْرِيَّيَ فَلَا تُخْزِنِي

وَبِعَمَلِي فَلَا تَبْتَلِنِي

وَبِعَمَلِكَ فَلَا تَسْلُبْنِي

وَالِيْ غَيْرِكَ فَلَا تَكِلْنِي

إِلَهِیْ إِلَى مَنْ تَكِلْنِي

إِلَى قَرِيبٍ فَيَقْطَعَنِي

أَمْ إِلَى بَعِيدٍ فَيَنْجَهَّمَنِي

أَمْ إِلَى الْمُسْتَضْعِفِينَ لِي

وَأَنْتَ رَبِّي وَمَلِيكَ أَمْرِي

أَشْكُو إِلَيْكَ غُرْبَتِي وَبَعْدَ دَارِي

وَهَوَانِي عَلَى مَنْ مَلَكَتَهُ أَمْرِي

إِلَهِیْ فَلَا تُحْلِلْ عَلَيَّ غَضَبَكَ

فَإِنْ لَمْ تَكُنْ غَضِبْتَ عَلَيَّ فَلَا أَبَالِي

سِوَاكَ

سُبْحَانَكَ غَيْرَ أَنْ عَافَيْتَكَ أَوْسَعَ لِي

فَأَسْأَلُكَ يَا رَبِّ بِنُورِ وَجْهِكَ

الَّذِي أَشْرَقَتْ لَهُ الْأَرْضُ وَالسَّمَاوَاتُ

وَكُشِفَتْ بِهِ الظُّلُمَاتُ

وَصَلَحَ بِهِ أَمْرُ الْأَوَّلِينَ وَالْآخِرِينَ

أَنْ لَا تُمِيتَنِي عَلَى غَضَبِكَ

وَلَا تُنْزِلْ بِي سَخَطَكَ

لَكَ الْغُتْبَى لَكَ الْغُتْبَى

حَتَّى تَرْضَى قَبْلَ ذَلِكَ

لَا إِلَهَ إِلَّا أَنْتَ

رَبُّ الْبَلَدِ الْحَرَامِ

وَالْمَشْعَرِ الْحَرَامِ

وَالْبَيْتِ الْأَعْتَبِ

الَّذِي أَحْلَلْتَهُ الْبَرَكَةَ

وَجَعَلْتَهُ لِلنَّاسِ أَمْنًا

يَا مَنْ عَفَا عَنْ عَظِيمِ الذُّنُوبِ بِحِلْمِهِ

يَا مَنْ اسْبَغَ الْأَنْعَمَاءَ بِفَضْلِهِ

يَا مَنْ أَعْطَى الْجَزِيلَ بِكَرَمِهِ

يَا عُدَّتِي فِي شِدَّتِي

يَا صَاحِبِي فِي وَحْدَتِي

يَا غِيَاثِي فِي كُرْبَتِي

يَا وَلِيِّي فِي نِعْمَتِي

O my God and the God of my forefathers:
 Abraham, Ishmael,
 Isaac, and Jacob;
 the Lord of Gabriel, Michael, and Seraph;
 the Lord of Muhammad, the Seal of Prophets,
 and his elite Household;
 the Revealer of the Torah, the Gospel,
 the Psalms, and the Furqan;
 the Revealer of *kaf-ha-ya-`ayn-sad* and *ta-ha, ya-sin*,
 and the Qur'an, full of wisdom.

You are my haven when the wide courses fail to
 carry me

and when the earth, despite its width, become too
 narrow to bear me.

Without Your mercy, I would have been of those
 perishing.

You overlook my slips;

and without Your covering me, I would have been of
 those exposed.

You aid me with Your support against my enemies;
 and without Your support, I would have been of
 those overwhelmed.

O He Who gives Himself exclusively superiority and
 highness;
 so, His friends pride themselves on account of His
 pride.

O He for Whom the kings put the yoke of humiliation
 on their necks;

for they are fearful of His authority.

He knows the stealthy looks of eyes and that which
 the breasts conceal

and the future of the times and ages.

O He save Whom none knows how He is!

O He save Whom none knows what He is!

O He save Whom none knows what He knows!

O He Who surfaced the earth over the water
 and blocked the air with the heavens!

O He Who has the noblest of names!

O Owner of favor that is never interrupted!

O He Who directed the caravan towards Joseph in
 the wasteland,
 took him out of the pit,

ya ilahi wa ilaha aba'i
 ibrahima wa isma'ila
 wa ishaqa wa ya`quba
 wa rabba jabra'ila wa mika'ila wa
 israfila
 wa rabba muhammadin khatami
 alnnabiyyina
 wa alihi almuntabajina
 wa munzila altawrat wal-injili
 walzzaburi walfurqani
 wa munazzila kaf-ha-ya-`ain-sad wa
 ta-ha wa ya-sin
 walqur'ani alhakimi

anta kahfi hina tu'yini almadhahibu fi
 sa'atiha

wa tadiqu biya al-ardu biruhbiha

wa lawla rahmatuka lakuntu min
 alhalikina

wa anta muqilu `athrati

wa lawla satruka iyyaya lakuntu min
 almafduhina

wa anta mu'ayyidi bilnnasri `ala a`da'i

wa lawla nasruka iyyaya lakuntu min
 almaghlubina

ya man khassa nafsahu bilssumuwwi
 walrrif'ati

fa'awliya'uhu bi'izzih ya`tazzuna

ya man ja`alat lahu almuluku nira
 almadhallati `ala a`naqihim

fahum min satawatihi kha'ifuna

ya`lamu kha'inata al'a`yuni wa ma
 tukhfi alssuduru

wa ghayba ma ta'ti bihi al'azminatu
 waldduhuru

ya man la ya`lamu kayfa huwa illa
 huwa

ya man la ya`lamu ma huwa illa huwa

ya man la ya`lamu ma ya`lamuhu illa
 huwa

ya man kabasa al-arda `ala alma'i

wa sadda alhawa'a bilssama'i

ya man lahu akramu al-asma'i

ya dhalma`rufi alladhi la yanqati`u
 abadan

ya muqayyida alrrakbi liyusufa fi
 albaladi alqafri

wa mukhrijahu min aljubbi

يَا إِلَهِي وَإِلَهَ آبَائِي
 إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 وَإِسْحَاقَ وَيَعْقُوبَ
 وَرَبَّ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ

وَرَبَّ مُحَمَّدٍ خَاتِمِ النَّبِيِّينَ

وَأِلَهَ الْمُنْتَجَبِينَ

وَمَنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ

وَالزَّبُورِ وَالْفُرْقَانِ

وَمَنْزِلَ كَهْيُصْ وَطِهْ وَيُسْ

وَالْقُرْآنِ الْحَكِيمِ

أَنْتَ كَهْفِي حِينَ تَغِيْبُنِي الْمَذَاهِبُ فِي
 سَعَتِهَا

وَتَضِيقُ بِي الْأَرْضُ بِرُحْبِهَا

وَلَوْ لَا رَحْمَتُكَ لَكُنْتُ مِنَ الْهَالِكِينَ

وَأَنْتَ مُقِيلُ عَثْرَتِي

وَلَوْ لَا سَتْرُكَ إِيَّاي لَكُنْتُ مِنَ

الْمَفْضُوحِينَ

وَأَنْتَ مُؤَيِّدِي بِالنَّصْرِ عَلَى أَعْدَائِي

وَلَوْ لَا نَصْرُكَ إِيَّاي لَكُنْتُ مِنَ الْمَغْلُوبِينَ

يَا مَنْ خَصَّ نَفْسَهُ بِالسُّمُوءِ وَالرَّفْعَةِ

فَأَوْلِيَائُوهُ بِعِزِّهِ يَغْتَرُّونَ

يَا مَنْ جَعَلَتْ لَهُ الْمُلُوكُ نِيرَ الْمَدَلَّةِ عَلَى
 أَعْنَاقِهِمْ

فَهُمْ مِنْ سَطَوَاتِهِ خَائِفُونَ

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

وَعَجِيبَ مَا تَأْتِي بِهِ الْأَرْمِينَةُ وَالْدَّهُورُ

يَا مَنْ لَا 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 الْمَعْرِوْفِ الَّذِي لَا يَنْقُطِعُ أَبَدًا

يَا مُقَيِّضَ الرِّكْبِ لِيُوسُفَ فِي الْبَلَدِ الْفَقْرِ

وَمُخْرِجَهُ مِنَ الْجُبِّ

and made him king after enslavement!

O He Who had returned him to Jacob

after his eyes became white on account of the grief,
and he was a repressor of grief!

O He Who removed the distress and misfortune
from Job
and withheld the hands of Abraham from slaying his
son

after his old age and termination of his lifetime!

O He Who responded to Zachariah

and granted him John

without leaving him alone and lonely!

O He Who took Jonah out of the belly of the big fish!

O He Who cleft the sea to the children of Israel;

so, He saved them and made Pharaoh and his army
of the drowned!

O He Who sent the winds, bearing good news,
before His mercy!

O He Who has no hastiness on His creatures who
disobey Him!

O He Who saved the sorcerers after their long
denial!

and after they had lived in His bounty,
eating from His sustenance, but serving someone
else other than Him,
acting in opposition to Him, antagonizing Him,
and denying His messengers.

O Allah! O Allah! O Originator!

O Fashioner! There is no equal to You.

O Everlasting! There is no end to You.

O Ever-living when there was no living thing!

O Raiser from the dead!

O He Who watches every soul as to what it earns!

O He to Whom I rarely turned thankful; yet, He did
not deprive me,
against Whom I committed grand sins; yet, He did
not disclose me,
and Who saw me insisting on disobeying Him; yet,
He did not divulge me.

O He Who safeguarded me in my early life!

O He Who provided me with sustenance in my old
age!

O He Whose favors to me are innumerable

and Whose bounties cannot be compensated!

O He Who receives me with good turn and kindness

wa ja`ilahu ba`da al`ubudiyyati malikan

ya raddahu `ala ya`quba

ba`da an ibyaddat `aynahu min alhuzni
fahuwa kazimun

ya kashifa alddurri walbalwa `an
ayyuba

wa mumsika yaday ibrahima `an
dhabhi ibnihi

ba`da kibari sinnihi wa fana'i `umurihi

ya man istajaba lizakariyya

fawahaba lahu yahya

wa lam yada`hu fardan wahidan

ya man akhraja yunusa min batni
alhuti

ya man falaqa albahra libani isra'ila

fa'anjahum wa ja`ala fir`awna wa
junudahu min almughraqina

ya man arsala alriyaha
mubashshiratin bayna yaday rahmatihi

ya man lam ya`jal `ala man `asahu
min khalqihi

ya man istanqadha alssaharata min
ba`di tuli aljuhudi

wa qad ghadaw fi ni`matihi

ya'kuluna rizqahu wa ya`buduna
ghayrahu

wa qad hadduhu wa nadduhu

wa kadhdhabu rusulahu

ya allahu ya allahu ya badi'u

ya badi'an la nidda laka

ya da'iman la nafada laka

ya hayyan hina la hayyu

ya muhyiya almawta

ya man huwa qa'imun `ala kulli nafsin
bima kasabat

ya man qalla lahu shukri falam
yahrimni

wa `azumat khati'ati falam yafdahni

wa ra'ani `ala alma`asi falam
yashharni

ya man hafizani fi sighari

ya man razaqani fi kibari

ya man ayadihi `indi la tuhsa

wa ni`amuhu la tujaza

ya man `aradani bilkhayri wal-ihsani

وَجَاعِلُهُ بَعْدَ الْعُبُودِيَّةِ مَلِكًا

يَا رَادَّهُ عَلَىٰ يَغْقُوبَ

بَعْدَ أَنْ أَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ
كَظِيمٍ

يَا كَاشِفَ الضَّرِّ وَالْبَلْوَىٰ عَنْ أَيُّوبَ

وَمُمْسِكَ يَدَيِ إِبْرَاهِيمَ عَنْ ذَبْحِ ابْنِهِ

بَعْدَ كِبَرِ سِنِّهِ وَقَنَاءِ عُمُرِهِ

يَا مَنْ اسْتَجَابَ لِرُكْرِيَا

فَوَهَّبَ لَهُ يَحْيَىٰ

وَلَمْ يَدْعُهُ فَرْدًا وَحِيدًا

يَا مَنْ أَخْرَجَ يُوسُفَ مِنْ بَطْنِ الْخُوتِ

يَا مَنْ فَلَقَ الْبَحْرَ لِبَنِي إِسْرَائِيلَ

فَأَنجَاهُهُمْ وَجَعَلَ فِرْعَوْنَ وَجُنُودَهُ مِنَ
الْمُغْرَقِينَ

يَا مَنْ أَرْسَلَ الرِّيَّاحَ مُبَشِّرَاتٍ بَيْنَ يَدَيْ
رَحْمَتِهِ

يَا مَنْ لَمْ يَجْعَلْ عَلَىٰ مَنْ عَصَاهُ مِنْ خَلْقِهِ

يَا مَنْ اسْتَنْقَذَ السَّحْرَةَ مِنْ بَعْدِ طُولِ
الْجُحُودِ

وَقَدْ عَدَوْا فِي نِعْمَتِهِ

يَا كُلُّونَ رِزْقَهُ وَيَعْبُدُونَ غَيْرَهُ

وَقَدْ حَادَوْهُ وَتَادَوْهُ

وَكَذَّبُوا رُسُلَهُ

يَا اللَّهُ يَا اللَّهُ يَا بَدِيءَ

يَا بَدِيْعًا لَا نَدَّ لَكَ

يَا دَائِمًا لَا تَفَادُ لَكَ

يَا حَيًّا حِينَ لَا حَيٍّ

يَا مُحْيِيَّ الْمَوْتَىٰ

يَا مَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ

يَا مَنْ قُلَّ لَهُ شُكْرِي فَلَمْ يَحْرِمْنِي

وَعَظَّمْتَ خَطِيئَتِي فَلَمْ يَفْضَحْنِي

وَرَأَيْتَنِي عَلَىٰ الْمَعَاصِي فَلَمْ يَشْهَرْنِي

يَا مَنْ حَفِظَنِي فِي صِغَرِي

يَا مَنْ رَزَقَنِي فِي كِبَرِي

يَا مَنْ أَبَادِيهِ عِنْدِي لَا تُحْصَىٰ

وَبِعَمِّهِ لَا تُجَازَىٰ

يَا مَنْ عَارَضَنِي بِالْخَيْرِ وَالْإِحْسَانِ

but I meet Him with offense and disobedience!

O He Who had guided me to faith

before I learnt showing gratitude!

O He Whom I besought in sickness; so, He restored me to health,

in bareness; so, He covered me,

in hunger; so, He satiated me,

in thirst; so, He quenched my thirst,

in humility; so, He granted me dignity,

in ignorance; so, He taught me,

in loneliness; so, He increased my number,

in foreignness absence; so, He returned me home,

in poverty; so, He enriched me,

in victory-seeking; so, He supported me,

and in richness; so, He did not deprive me.

When I withheld praying Him in all these situation,
He took the initiative.

So, all praise and thanks be to You;

O He Who overlooked my slips,

relieved my agonies,

responded to my prayer,

covered my flaws,

forgave my sins,

settled my need,

and supported me against my enemy.

If I count Your bounties, favors,

and liberal gifts, I will never number them.

O my Master! It is You Who bestowed (upon me).

It is You Who conferred favors (upon me).

It is You Who did good (to me).

It is You Who treated (me) excellently.

It is You Who favored (me).

It is You Who perfected (Your blessings upon me).

It is You Who provided (me) with sustenance.

It is You Who led (me) to success.

It is You Who gave (me).

It is You Who enriched (me).

It is You Who gave (me) to hold.

It is You Who gave (me) shelter.

It is You Who saved (me).

It is You Who guided (me).

It is You Who protected (me).

It is You Who covered my faults.

wa `aradtuhu bil-isa'ati wal`isyani

ya man hadani lil'imani

min qabli an a`rifa shukra all'imtinani

ya man da`awtuhu maridan fashafani

wa `uryanan fakasani

wa ja'i`an fa'ashba`ani

wa `atshanan fa'arwani

wa dhalilan fa'a`azzani

wa jahilan fa`arrafari

wa wahidan fakaththarani

wa gha'iban faraddani

wa muqillan fa'aghnani

wa muntasiran fanasarani

wa ghaniyyan falam yaslubni

wa amsaktu `an jami'i dhalika
fabtada'ani

falaka alhamdu walshshukru

ya man aqala `athrati

wa naffasa kurbati

wa ajaba da`wati

wa satara `awrati

wa ghafara dhunubi

wa ballaghani talibati

wa nasarani `ala `aduwwi

wa in a`udda ni`amaka wa minanaka

wa kara'ima minahika la uhsiha

ya mawlaya anta alladhi mananta

anta alladhi an`amta

anta alladhi ahsanta

anta alladhi ajmalta

anta alladhi afdalta

anta alladhi akmalta

anta alladhi razaqta

anta alladhi waffaqta

anta alladhi a`tayta

anta alladhi aghnayta

anta alladhi aqnayta

anta alladhi awayta

anta alladhi kafayta

anta alladhi hadayta

anta alladhi `asamta

anta alladhi satarta

وَعَارَضْتُهُ بِالْإِسَاءَةِ وَالْإِعْصِيَانِ

يَا مَنْ هَدَانِي لِلْإِيمَانِ

مِنْ قَبْلِ أَنْ أَعْرِفَ شُكْرَ الْأَمْتِنَانِ

يَا مَنْ دَعَوْتُهُ مَرِيضًا فَشَفَانِي

وَعُرْيَانًا فَكَسَانِي

وَجَائِعًا فَاشْبَعَنِي

وَعَطْشَانًا فَأَرَوَانِي

وَذَلِيلًا فَأَعَزَّنِي

وَجَاهِلًا فَعَرَّفَنِي

وَوَحِيدًا فَكَثَّرَنِي

وَعَائِبًا فَرَدَّتَنِي

وَمَقِيلًا فَأَغْنَانِي

وَمُنْتَصِرًا فَتَصَرَّتَنِي

وَعَنِيًّا فَلَمْ يَسْلُبْنِي

وَأَمْسَكْتَ عَنْ جَمِيعِ ذَلِكَ فَأَبْتَدَانِي

فَلَكَ الْحَمْدُ وَالشُّكْرُ

يَا مَنْ أَقَالَ عَثْرَتِي

وَنَفَسَ كُرْبَتِي

وَاجَابَ دَعْوَتِي

وَسَتَرَ عَوْرَتِي

وَعَفَرَ ذُنُوبِي

وَبَلَّغَنِي طَلِبَتِي

وَتَصَرَّتَنِي عَلَى عَدُوِّي

وَإِنْ أَعْدَدَ نِعْمَكَ وَمِنَّكَ

وَكَرِّمَ مَنَاجِكَ لَا أَحْصِيهَا

يَا مَوْلَايَ أَنْتَ الَّذِي مَنَنْتَ

أَنْتَ الَّذِي أَنْعَمْتَ

أَنْتَ الَّذِي أَحْسَنْتَ

أَنْتَ الَّذِي أَجْمَلْتَ

أَنْتَ الَّذِي أَفْضَلْتَ

أَنْتَ الَّذِي أَكْمَلْتَ

أَنْتَ الَّذِي رَزَقْتَ

أَنْتَ الَّذِي وَقَفْتَ

أَنْتَ الَّذِي أَعْطَيْتَ

أَنْتَ الَّذِي أَغْنَيْتَ

أَنْتَ الَّذِي أَفْنَيْتَ

أَنْتَ الَّذِي أَوَيْتَ

أَنْتَ الَّذِي كَفَيْتَ

أَنْتَ الَّذِي هَدَيْتَ

أَنْتَ الَّذِي عَصَمْتَ

أَنْتَ الَّذِي سَتَرْتَ

It is You Who forgave (me).
 It is You Who overlooked my sins.
 It is You Who established (me).
 It is You Who consolidated (me).
 It is You Who helped (me).
 It is You Who backed (me) up.
 It is You Who aided (me).
 It is You Who supported (me).
 It is You Who restored (me) to health.
 It is You Who granted (me) wellbeing.
 It is You Who honored (me).
 Blessed be You and Exalted be You.
 So, all praise be to You permanently,
 and all thanks be to You enduringly and eternally.
 However, it is I, O my God, who confess of my sins;
 so, (please) forgive them to me.
 It is I who did badly.
 It is I who did wrong.
 It is I who had evil intention.
 It is I who acted impolitely.
 It is I who was inadvertent.
 It is I who was inattentive.
 It is I who leaned (on something other than You).
 It is I who did wrong deliberately.
 It is I who promised.
 It is I who failed to fulfill it.
 It is I who breached.
 It is I who confessed.
 It is I who testified to Your favors upon and with me,
 and I now acknowledge of my sins; so, (please)
 forgive them to me.
 O He Who is not injured by the sins of His servants,
 and Who can surely do without their obedience,
 and Who inspires those of them to do good,
 out of His aid and mercy.
 So, all praise be to You, O my God and my Master.
 O my God: You ordered me, but I disobeyed You.
 You warned me, but I violated Your warning.
 So, I am now lacking neither justification to
 apologize
 nor power to support myself.

anta alladhi ghafarta
 anta alladhi aqalta
 anta alladhi makkanta
 anta alladhi a`azata
 anta alladhi a`anta
 anta alladhi `adadta
 anta alladhi ayyadta
 anta alladhi nasarta
 anta alladhi shafayta
 anta alladhi `afayta
 anta alladhi akramta
 tabarakta wa ta`alayta
 falaka alhamdu da'imam
 wa laka alshshukru wasiban abadan
 thumma ana ya ilhi almu`tarifu
 bidhunubi
 faghfirha li
 ana alladhi asa'tu
 ana alladhi akhta'tu
 ana alladhi hamamtu
 ana alladhi jahiltu
 ana alladhi ghafaltu
 ana alladhi sahawtu
 ana alladhi i'tamadtu
 ana alladhi ta'ammadtu
 ana alladhi wa'adtu
 wa ana alladhi akhlaftu
 ana alladhi nakathtu
 ana alladhi aqrartu
 ana alladhi i'taraftu bini`matika `alayya
 wa`indi
 wa abu'u bidhunubi faghfirha li
 ya man la tadurruhi dhunubu `ibadihi
 wa huwa alghaniyyu `an ta'atihim
 walmuwaffiqu man `amila salihan
 minhum
 bima`unatihi wa rahmatih
 falaka alhamdu ilahi wa sayyidi
 ilahi amartani fa`asaytuka
 wa nahaytani fartakabtu nahyaka
 fa'asbahtu la dha bara'atin li
 fa'a`tadhuru
 wa la dha quwwatin fa'antasiru

أَنْتَ الَّذِي عَفَرْتَ
 أَنْتَ الَّذِي أَقَلْتَ
 أَنْتَ الَّذِي مَكَّنْتَ
 أَنْتَ الَّذِي اعْزَزْتَ
 أَنْتَ الَّذِي اعْنَتَ
 أَنْتَ الَّذِي عَصَدْتَ
 أَنْتَ الَّذِي أَيَّدْتَ
 أَنْتَ الَّذِي نَصَرْتَ
 أَنْتَ الَّذِي شَفَيْتَ
 أَنْتَ الَّذِي عَافَيْتَ
 أَنْتَ الَّذِي أَكْرَمْتَ
 تَبَارَكْتَ وَتَعَالَيْتَ
 فَלَكَ الْحَمْدُ دَائِمًا
 وَلَكَ الشُّكْرُ وَاصِبًا أَبَدًا
 ثُمَّ أَنَا يَا إِلَهِي الْمُعْتَرِفُ بِذُنُوبِي
 فَاعْفِرْهَا لِي
 أَنَا الَّذِي اسَأْتُ
 أَنَا الَّذِي أَخْطَأْتُ
 أَنَا الَّذِي هَمَمْتُ
 أَنَا الَّذِي جَهَلْتُ
 أَنَا الَّذِي غَفَلْتُ
 أَنَا الَّذِي سَهَوْتُ
 أَنَا الَّذِي اعْتَمَدْتُ
 أَنَا الَّذِي تَعَمَّدْتُ
 أَنَا الَّذِي وَعَدْتُ
 وَأَنَا الَّذِي أَخْلَفْتُ
 أَنَا الَّذِي نَكَثْتُ
 أَنَا الَّذِي أَقْرَرْتُ
 أَنَا الَّذِي اعْتَرَفْتُ بِنِعْمَتِكَ عَلَيَّ وَعِنْدِي
 وَأَبُوؤُ بِذُنُوبِي فَاعْفِرْهَا لِي
 يَا مَنْ لَا تَضُرُّهُ ذُنُوبُ عِبَادِهِ
 وَهُوَ الْغَنِيُّ عَنْ طَاعَتِهِمْ
 وَالْمَوْفَّقُ مَنْ عَمِلَ صَالِحًا مِنْهُمْ
 بِمَعُونَتِهِ وَرَحْمَتِهِ
 فَلَكَ الْحَمْدُ إِلَهِي وَسَيِّدِي
 إِلَهِي أَمَرْتَنِي فَعَصَيْتُكَ
 وَنَهَيْتَنِي فَأَرْتَكَبْتُ نَهْيَكَ
 فَاصْبَحْتُ لَا دَا بَرَاءَةٍ لِي فَاعْتَذِرْ
 وَلَا دَا قُوَّةٍ فَأَنْتَصِرْ

By which thing can I now meet You, O my Master?

Is it by my hearing, my sight,
my tongue, my hand, or my foot?

Are all these not Your bounties on me
and with all of them I have disobeyed You, O my Master?

You have absolute argument and claim against me.

O He Who covered me from fathers and mothers
lest they might have driven me away,
from relatives and friends lest they might have giped me,
and from rulers lest they might have punished me.

Had they, O my Master, seen
that which You knew about me,
they would certainly have granted me no respite
and they would have rejected and parted company with me.

Here I am now, O my God,
between Your hands, O my Master,
submissive, humble,
helpless, and worthless.

I am now lacking neither justification to apologize
nor power to support myself,
nor excuse to advance as a plea,
nor can I claim not committing and not acting badly.

How can denial, if I deny, O my Master, serve me?

How and in what manner can I do so,

while all my organs are witnesses for what I did?

I know for sure and without doubt
that You will interrogate me about these grand matter,

You are the Just Judge Who never wrongs,

Your justice will ruin me,
and from Your all justice I flee.

If You, O my God, chastise me,
then it is because of my sins after Your claim against me;
and if You pardon me,
then it is on account of Your forbearance,
magnanimity, and generosity.

There is no god save You. All glory be to You.

I have been of the wrongdoers.

Fabi'ayyi shay'in astaqbiluka ya
mawlaya

abisam`i am bibasari

am bilisani am biyadi am birijli

alaysa kulluha ni`amaka `indi

wa bikulliha `asaytuka ya mawlaya

falaka alhujjatu walssabilu `alayya

ya man satarani min al'aba'i
wal'ummahati an yazjuruni

wa min al'asha'iri wal'ikhwani an
yu`ayyiruni

wa min alssalatini an yu`aqibuni

wa law ittala`u ya mawlaya

`ala ma ittala`ta `alayhi minni

idhan ma anzaruni

wa larafaduni wa qata`uni

faha anadha ya ilahi

bayna yadayka ya sayyidi

khadi`un dhalilun

hasirun haqirun

la dhu bara'atin fa'a`tadhiru

wa la dhu quwwatin fa'antasiru

wa la hujjatin fa'ahtajju biha

wa la qa'ilun lam ajtarih wa lam a`mal
su'an

wa ma `asa aljuhudu wa law jahadtu
ya mawlaya yanfa`uni

kayfa wa anna dhalika

wa jawarihi kulliha shahidatun `alayya
bima qad `amiltu

wa `alimtu yaqinan ghayra dhi shakkin

annaka sa'ili min `aza'imi al'umuri

wa annaka alhakamu al`adlu alladhi la
tajuru

wa `adluka muhliki

wa min kulli `adlika mahrabi

fa'in tu`adhdhibni ya ilahi

fabidhunubi ba`da hujjatika `alayya

wa in ta`fu `anni

fabihilmika wa judika wa karamika

la ilaha illa anta subhanaka

inni kuntu min alzzalimina

فَبِأَيِّ شَيْءٍ اسْتَقْبَلْتُكَ يَا مَوْلَايَ

اِبْسَمْعِي اَمْ بِبَصَرِي

اَمْ بِلِسَانِي اَمْ بِيَدِي اَمْ بِرِجْلِي

الْيَسَّ كُلُّهَا نِعْمَتُكَ عِنْدِي

وَبِكُلِّهَا عَصَيْتُكَ يَا مَوْلَايَ

فَلَكَ الْحُجَّةُ وَالسَّبِيلُ عَلَيَّ

يَا مَنْ سَتَرْتَنِي مِنَ الْآبَاءِ وَالْأُمَّهَاتِ اَنْ
يَزْجُرُونِي

وَمِنَ الْعَشَائِرِ وَالْإِخْوَانِ اَنْ يُعَيِّرُونِي

وَمِنَ السَّلَاطِينِ اَنْ يُعَاقِبُونِي

وَلَوْ أَطْلَعُوا يَا مَوْلَايَ

عَلَيَّ مَا أَطْلَعْتَ عَلَيْهِ مِنِّي

إِذَا مَا أَنْظَرُونِي

وَلَرَفَضُونِي وَقَطَعُونِي

فَهِيَ أَنَا ذَا يَا إِلَهِي

بَيْنَ يَدَيْكَ يَا سَيِّدِي

خَاضِعٌ ذَلِيلٌ

خَصِيرٌ حَقِيرٌ

لَا دُوَّ بَرَاءَةٍ فَاعْتَذِرْ

وَلَا دُوَّ قُوَّةٍ فَانْتَصِرْ

وَلَا حُجَّةَ فَاحْتَجْ بِهَا

وَلَا قَائِلَ لَمْ اجْتَرِحْ وَلَمْ اَعْمَلْ سُوءًا

وَمَا عَسَى الْجُحُودُ وَلَوْ جَحَدْتُ يَا مَوْلَايَ

يَنْفَعْنِي

كَيْفَ وَأَنْىَ ذَلِكَ

وَجَوَارِحِي كُلُّهَا شَاهِدَةٌ عَلَيَّ بِمَا قَدْ
عَمِلْتُ

وَعَلِمْتُ يَقِينًا غَيْرَ ذِي شَكٍّ

أَنْكَ سَائِلِي مِنْ عَظَائِمِ الْأُمُورِ

وَأَنْكَ أَلْحَكَمُ أَلْعَدْلُ الَّذِي لَا تَجُورُ

وَعَدْلُكَ مُهْلِكِي

وَمِنْ كُلِّ عَدْلِكَ مَهْرَبِي

فَإِنْ تَعَذَّبْنِي يَا إِلَهِي

فَيَذْنُوبِي بَعْدَ حُجَّتِكَ عَلَيَّ

وَإِنْ تَغْفُ عَنِّي

فَجِلْمِكَ وَجُودِكَ وَكَرَمِكَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no god save You. All glory be to You.
 I have been of those seeking forgiveness.
 There is no god save You. All glory be to You.
 I have been of those professing Your Oneness.
 There is no god save You. All glory be to You.
 I have been of the fearful.
 There is no god save You. All glory be to You.
 I have been of the apprehensive.
 There is no god save You. All glory be to You.
 I have been of those hoping (for You).
 There is no god save You. All glory be to You.
 I have been of those desiring (for You).
 There is no god save You. All glory be to You.
 I have been of those professing that there is no god save You.
 There is no god save You. All glory be to You.
 I have been of those beseeching (You).
 There is no god save You. All glory be to You.
 I have been of those glorifying (You).
 There is no god save You. All glory be to You.
 I have been of those professing that You are the Greatest.
 There is no god save You. All glory be to You.
 You are my Lord and the Lord of my bygone fathers.
 O Allah, this is my praise for You, celebrating Your glory,
 my sincerity to mention You and profess Your Oneness,
 and my acknowledgment of Your bounties, counting them,
 although I confess that I could never count them
 for they are innumerable, abundant,
 continuous, and prior to a certain event.
 You have been conferring upon me with these bounties
 since You created and originated me
 from the beginning of my age
 through meeting my poverty
 relieving me from harm,
 giving me means of easiness,
 repelling misery from me,
 alleviating my agonies,
 granting me wellbeing in my body,
 and furnishing me with sound faith.

la ilaha illa anta subhanaka
 inni kuntu min almustaghfirina
 la ilaha illa anta subhanaka
 inni kuntu min almuwahhidina
 la ilaha illa anta subhanaka
 inni kuntu min alkha'ifina
 la ilaha illa anta subhanaka
 inni kuntu min alwajilina
 la ilaha illa anta subhanaka
 inni kuntu min alrrajina
 la ilaha illa anta subhanaka
 inni kuntu min alrraghibina
 la ilaha illa anta subhanaka
 inni kuntu min almuhallilina
 la ilaha illa anta subhanaka
 inni kuntu min alssa'ilina
 la ilaha illa anta subhanaka
 inni kuntu min almusabbihina
 la ilaha illa anta subhanaka
 inni kuntu min almukabbirina
 la ilaha illa anta subhanaka
 rabbi wa rabbu aba'iya al-awwalina
 allahumma hadha thana'i `alayka
 mumajjidan
 wa ikhlasi lidhikrika muwahhidan
 wa iqrari bi'ala'ika mu`addidan
 wa in kuntu muqirran anni lam uhsiha
 likathratiha wa subughiha
 wa tazahuriha wa taqadumiha ila
 hadithin ma
 lam tazal tata`ahhaduni bihi ma`aha
 mundhu khalaqtani wa bara'tani
 min awwali al`umri
 min al'ighna'i min alfaqr
 wa kashfi alddurri
 wa tasbib aliyusri
 wa daf'i al`usri
 wa tafriji alkarbi
 wal`afiyati fi albadani
 walssalamati fi alddini

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الْمُسْتَغْفِرِينَ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الْمُوَحِّدِينَ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الْخَائِفِينَ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الْوَجِلِينَ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الرَّاجِينَ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الرَّاغِبِينَ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الْمُهْلِلِينَ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ السَّائِلِينَ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الْمُسَبِّحِينَ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الْمَكْبَرِينَ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 رَبِّي وَرَبُّ آبَائِي الْأَوَّلِينَ
 اللَّهُمَّ هَذَا تَنَائِي عَلَيْكَ مُمَجِّدًا
 وَإِخْلَاصِي لِذِكْرِكَ مُوَحِّدًا
 وَإِقْرَارِي بِأَلَايِكَ مُعَدِّدًا
 وَإِنْ كُنْتُ مُقِرًّا أَنِّي لَمْ أَحْصِهَا
 لِكَثَرَتِهَا وَسُبُوغِهَا
 وَتَظَاهِرِهَا وَتَقَادُمِهَا إِلَيَّ حَدِيثِ مَا
 لَمْ تَزَلْ تَتَعَهَّدْتَنِي بِهِ مَعَهَا
 مِنْذُ خَلَقْتَنِي وَبَرَأْتَنِي
 مِنْ أَوَّلِ الْعُمُرِ
 مِنَ الْإِغْنَاءِ مِنَ الْفَقْرِ
 وَكَشْفِ الْضُرِّ
 وَتَسْبِيبِ الْيُسْرِ
 وَدَفْعِ الْعُسْرِ
 وَتَفْرِيجِ الْكَرْبِ
 وَالْأَفَايَةِ فِي الْبَدَنِ
 وَالسَّلَامَةِ فِي الدِّينِ

If all creatures assist me to be able to mention Your bounties,

including the past and the coming generations, neither I nor will they be able to do that.

Holy be You and Exalted be You;

You are All-generous, All-great, and All-merciful Sustainer.

Your bounties are innumerable,

(proper) praise of You is unreachable,

and Your graces cannot be rewarded.

(Please) send blessings upon Muhammad and the Household of Muhammad,

perfect Your bounties for us,

and make us happy by obeying You.

All glory be to You. There is no god save You.

O Allah, verily, You answer the distressed,

remove the evil,

aid the anguished,

cure the ailed,

enrich the poor,

set the broken,

have mercy on the young,

help the old,

none can help against You,

none is more powerful than You,

and You are the Most High, the All-great.

O He Who release the shackled captive!

O He Who provides sustenance to the young child!

O He Who is the Preserver of the afraid seeker of refuge!

O He Who has neither partner nor assistant,

(please) send blessings to Muhammad and the Household of Muhammad,

and grant me, in this evening,

the best of what You have granted and awarded to any of Your servants,

including a grace that You donate,

bounties that You re-offer,

a tribulation that You deter,

an anguish that You remove,

a prayer that You answer,

a good deed that You admit,

and an evildoing that You screen.

Verily, You are All-tender to him You will, and All-

wa law rafadani `ala qadri dhikri
ni`matika jami`u al`alamina

min al-awwalina wal-akhirina
ma qadartu wa la hum `ala dhalika
taqaddasta wa ta`alayta

min rabbin karimin `azimin rahimin

la tuhsa ala'uka

wa la yublaghu thana'uka

wa la tukafa'u na`ma'uka
salli `ala muhammadin wa ali
muhammadin

wa atmim `alayna ni`amaka

wa as`idna bita`atika

subhanaka la ilaha illa anta

allahumma innaka tujibu almuhtarra

wa takshifu alssu'a

wa tughithu almakruba

wa tashfi alssaqima

wa tughni alfaqira

wa tajburu alkasira

wa tarhamu alssaghira

wa tu`inu alkabira

wa laysa dunaka zahirun

wa la fawqaka qadirun

wa anta al`aliyyu alkabiru

ya mutliqa almukabbali al`asiri

ya raziqa alttifi alssaghiri

ya `ismata alkha'ifi almustajiri

ya man la sharika lahu wa la wazira

salli `ala muhammadin wa ali
muhammadin

wa a`tini fi hadhihi al`ashiyati

afdala ma a`tayta wa analta

ahadan min `ibadika

min ni`matin tuliha

wa ala'in tujaddiduha

wa baliyyatin tasrifuha

wa kurbatin takshifuha

wa da`watin tasma`uha

wa hasanatin tataqabbaluha

wa sayyi'atin tataghammaduha

innaka latifun bima tasha'u khabirun

وَلَوْ رَفَدْتَنِي عَلَىٰ قَدْرِ ذِكْرِ نِعْمَتِكَ جَمِيعِ
الْعَالَمِينَ

مِنَ الْأَوَّلِينَ وَالْآخِرِينَ
مَا قَدَرْتُ وَلَا هُمْ عَلَىٰ ذَلِكَ
تَقَدَّسْتَ وَتَعَالَيْتَ

مِنْ رَبِّ كَرِيمٍ عَظِيمٍ رَحِيمٍ

لَا تُحْصِي الْأَوْكُ

وَلَا يُبْلَغُ ثَنَاؤُكَ

وَلَا تُكَافَىٰ نِعْمَاؤُكَ

صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

وَأَتِمِّمْ عَلَيْنَا نِعَمَكَ

وَأَسْعِدْنَا بِطَاعَتِكَ

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ

اللَّهُمَّ إِنَّكَ تُجِيبُ الْمُسْتَظَرَّ

وَتَكْشِفُ السُّوءَ

وَتُغِيثُ الْمَكْرُوبَ

وَتَشْفِي السَّقِيمَ

وَتُغْنِي الْفَقِيرَ

وَتَجْبُرُ الْكَسِيرَ

وَتَرْحَمُ الصَّغِيرَ

وَتُعِينُ الْكَبِيرَ

وَلَيْسَ دُونَكَ ظَهِيرٌ

وَلَا فَوْقَكَ قَدِيرٌ

وَأَنْتَ أَعْلَى الْكَبِيرِ

يَا مُطْلِقَ الْمَكْبَلِ الْأَسِيرِ

يَا رَازِقَ الْوَلَدِ الصَّغِيرِ

يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ

يَا مَنْ لَا شَرِيكَ لَهُ وَلَا وَزِيرَ

صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

وَاعْظِنِي فِي هَذِهِ الْعَشِيَّةِ

أَفْضَلَ مَا أَعْطَيْتَ وَأَنْلَتْ

أَحَدًا مِنْ عِبَادِكَ

مِنْ نِعْمَةٍ تُؤَلِّيهِهَا

وَأَلَاءَ تُجَدِّدُهَا

وَبَلِيَّةٍ تَصْرِفُهَا

وَكُرْبَةٍ تَكْشِفُهَا

وَدَعْوَةٍ تَسْمَعُهَا

وَحَسَنَةٍ تَتَقَبَّلُهَا

وَسَيِّئَةٍ تَتَغَمَّدُهَا

إِنَّكَ لَطِيفٌ بِمَا تَشَاءُ خَبِيرٌ

aware,
 and You have power over all things.
 O Allah, Verily, You are the nearest of those whom
 are prayed,
 You are the promptest of those who may respond,
 the most generous of those who may pardon,
 the most liberal of those who give,
 and the most responding of those whom are asked.
 O All-beneficent of the world and the Hereafter, and
 All-merciful!
 No besought one is like You
 and none save You is hoped.
 I prayed You and You answered me.
 I besought You and You gave me.
 I desired for You and You had mercy on me.
 I had confidence in You and You saved me.
 I resorted to You in awe and You delivered me.
 O Allah, (please) send blessings to Muhammad,
 Your servant, messenger, and prophet,
 and to all of his Household, the pure and
 immaculate,
 and perfect for us Your graces,
 make us taste the pleasure of Your gifts,
 and register us as thankful for You
 and as oft-referring to You.
 Respond, respond! O Lord of the worlds!
 O Allah, Who owns; therefore, He controls,
 and controls; therefore, He has absolute authority,
 and is disobeyed; yet, He covers,
 and is prayed for forgiveness; therefore, He
 forgives.
 O He Who is the aim of seekers and desirers
 and the ultimate purpose of the hope of hoppers!
 O He Who encompasses all things in knowledge
 and covers those who quit (their sins) with tender,
 mercy, and forbearance!
 O Allah, we turn our faces to You in this evening
 that You deem honorable and reverential
 (asking You) in the name of Muhammad, Your
 Prophet, Messenger,
 the best of Your creation,
 Your trustee on Your Revelation,
 the bearer of glad tidings, the warner,
 and the shining lantern,
 with whom You have conferred upon the Muslims,

wa `ala kulli shay'in qadirun
 allahumma innaka aqrabu man du'iya
 wa asra`u man ajaba
 wa akramu man `afa
 wa awsa`u man a`ta
 wa asma`u man su'ila
 ya rahmana alddunya wal-akhirati wa
 rahimahuma
 laysa kamithlika mas'ulun
 wa la siwaka ma'mulun
 da`awtuka fa'ajabtani
 wa sa'altuka fa'a`taytani
 wa raghibtu ilayka farahimtani
 wa wathiqtu bika fanajjaytani
 wa fazi'tu ilayka fakafaytani
 allahumma fasalli `ala muhammadin
 `abdika wa rasulika wa nabiiyyika
 wa `ala alihi alttayyibina alttahirina
 ajma`ina
 wa tammim lana na`ma'aka
 wa hanni'na `ata'aka
 waktubna laka shakirina
 wa li'ala'ika dhakirina
 amina amina rabba al`alamina
 allahumma ya man malaka faqadara
 wa qadara faqahara
 wa `usiya fasatara
 wastughfira faghafara
 ya ghayata alttalibina alrraghibina
 wa muntaha amali alrrajina
 ya man ahata bikulli shay'in `ilman
 wa wasi`a almustaqlina ra'fatan wa
 rahmatan wa hilman
 allahumma inna natawajjahu ilayka fi
 hadhihi al'ashiyyati
 allati sharraftaha wa `azzamtaha
 bimuhhammadin nabiiyyika wa rasulika
 wa khiyaratika min khalqika
 wa aminika `ala wahyika
 albashiri alnnadhiri
 alssiraji almuniri
 alladhi an`amta bihi `ala almuslimina

وَعَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
 اللَّهُمَّ إِنَّكَ أَقْرَبُ مَنْ دُعِيَ
 وَأَسْرَعُ مَنْ أَجَابَ
 وَأَكْرَمُ مَنْ عَفَا
 وَأَوْسَعُ مَنْ أَعْطَىٰ
 وَأَسْمَعُ مَنْ سُئِلَ
 يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا
 لَيْسَ كَمِثْلِكَ مَسْئُولٌ
 وَلَا سِوَاكَ مَأْمُولٌ
 دَعَاكَ فَاجَبْتَنِي
 وَسَأَلْتُكَ فَأَعْطَيْتَنِي
 وَرَغَبْتُ إِلَيْكَ فَارْحَمْتَنِي
 وَوَقَّعْتُ بِكَ فَانَجَّيْتَنِي
 وَقَرَعْتُ إِلَيْكَ فَكَفَيْتَنِي
 اللَّهُمَّ فَصَلِّ عَلَىٰ مُحَمَّدٍ
 عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ
 وَعَلَىٰ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ أَجْمَعِينَ
 وَتَمِّمْ لَنَا نِعْمَاءَكَ
 وَهَبْنَا عَطَاءَكَ
 وَاكْتُبْنَا لَكَ شَاكِرِينَ
 وَلَا إِلَاكَ ذَاكِرِينَ
 آمِينَ آمِينَ رَبَّ الْعَالَمِينَ
 اللَّهُمَّ يَا مَنْ مَلَكَ فَقْدَرَ
 وَقَدَرَ فَقْهَرَ
 وَعَصِيَ فَسْتَرَّ
 وَأَسْتَغْفِرَ فَعَفَرَ
 يَا غَايَةَ الطَّالِبِينَ الرَّاعِبِينَ
 وَمُنْتَهَىٰ أَمَلِ الرَّاجِينَ
 يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا
 وَوَسِعَ الْمُسْتَفِيلِينَ رَافَةً وَرَحْمَةً وَحِلْمًا
 اللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ فِي هَذِهِ الْعَشِيَّةِ
 الَّتِي شَرَّفْتَهَا وَعَظَّمْتَهَا
 بِمُحَمَّدٍ نَبِيِّكَ وَرَسُولِكَ
 وَخَيْرَتِكَ مِنْ خَلْقِكَ
 وَآمِينَكَ عَلَىٰ وَحْيِكَ
 الْبَشِيرِ النَّذِيرِ
 السِّرَّاجِ الْمُنِيرِ
 الَّذِي أَنْعَمْتَ بِهِ عَلَىٰ الْمُسْلِمِينَ

and whom You made mercy for the worlds.
 So, O Allah, bless Muhammad and the Household
 of Muhammad,
 forasmuch as Muhammad deserves that from You,
 O All-great.
 So, (please) send blessings to him and his
 Household,
 the elite, pure, and immaculate—all of them,
 and encompass us with Your pardoning us.
 To You are the voices of various languages
 clamoring;
 so, decide for us, O Allah, in this evening
 a share from every good item that You distribute
 among Your servants,
 illumination by which You guide,
 mercy that You spread,
 blessing that You bring down,
 wellbeing that You extend,
 and sustenance that You stretch,
 O most Merciful of all those who show mercy!
 O Allah, turn us in this hour
 successful, flourishing,
 blessed, and gainers.
 Do not include us with the despondent.
 Do not leave us without Your mercy.
 Do not deprive us of that which we hope from Your
 favor.
 Do not make us deprived of Your mercy,
 or despair of the favor of what we hope from Your
 gifts.
 Do not turns us down disappointed
 or driven away from Your door.
 O most Magnanimous of all those who treat
 magnanimously
 and most Generous of all those who act generously!
 To You are we advancing with full conviction
 and to Your Holy House are we betaking ourselves
 purposefully;
 So, (please) help us do our rituals (perfectly)
 perfect for us our pilgrimage
 pardon us, and grant us wellbeing.
 We are stretching our hands toward You;
 so, they are marked by the humiliation of
 confession.
 O Allah, grant us in this evening that which we have
 besought from You

wa ja`altahu rahmatan lil`alamina
 allahumma fasalli `ala muhammadin
 wa ali muhammadin
 kama muhammadun ahlun lidhalika
 minka ya `azimu
 fasalli `alayhi wa `ala alihi
 almuntabajabina alttayyibina alttahirina
 ajma`ina
 wa taghammadna bi`afwika `anna
 fa'ilayka `ajjat al'aswatu bisunufi
 allughati
 faj'al lana allahumma fi hadhihi
 al'ashiyati
 nasiban min kulli khayrin taqsimuhu
 bayna `ibadika
 wa nurin tahdi bihi
 wa rahmatin tanshuruha
 wa barakatin tunziluha
 wa `afiyatin tujalliluha
 wa rizqin tabsutuhu
 ya arhama alrrahimina
 allahumma aqlibna fi hadha alwaqti
 munjihina muflihina
 mabrurina ghanimina
 wa la taj'alna min alqanitina
 wa la tukhlina min rahmatika
 wa la tahrimna ma nu'ammiluhu min
 fadlika
 wa la taj'alna min rahmatika
 mahrumina
 wa la lifadli ma nu'ammiluhu min
 `ata'ika qanitina
 wa la taruddana kha'ibina
 wa la min babika matrudina
 ya ajwada al-ajwadina
 wa akrama al-akramina
 ilayka aqbalna muqinina
 wa libaytika alharami ammina qasidina
 fa'a`inna `ala manasikina
 wa akmil lana hajjana
 wa`fu `anna wa `afina
 faqad madadna ilayka aydiyana
 fahiya bidhillati ali'tirafi mawsumatun
 allahumma fa'a`tina fi hadhihi
 al'ashiyati ma sa'alnaka

وَجَعَلْتَهُ رَحْمَةً لِّلْعَالَمِينَ
 اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
 كَمَا مُحَمَّدٌ أَهْلٌ لِّذَلِكَ مِنْكَ يَا عَظِيمُ
 فَصَلِّ عَلَيْهِ وَعَلَى آلِهِ
 الْمُنْتَجِبِينَ الطَّاهِرِينَ الطَّاهِرِينَ أَجْمَعِينَ
 وَنَعْمَدْنَا بِعَفْوِكَ عَنَّا
 فَإِلَيْكَ عَجَّتِ الْأَصْوَاتُ بِصُنُوفِ اللِّغَاتِ
 فَاجْعَلْ لَنَا اللَّهُمَّ فِي هَذِهِ الْعَشِيَّةِ
 نَصِيبًا مِنْ كُلِّ خَيْرٍ تَقْسِمُهُ بَيْنَ عِبَادِكَ
 وَتُورٍ تَهْدِي بِهِ
 وَرَحْمَةً تَنْشُرُهَا
 وَبَرَكَةٍ تُنْزِلُهَا
 وَعَافِيَةٍ تَجَلِّلُهَا
 وَرِزْقٍ تَبْسُطُهُ
 يَا أَرْحَمَ الرَّاحِمِينَ
 اللَّهُمَّ أَقْلِبْنَا فِي هَذَا الْوَقْتِ
 مُنْجِحِينَ مُفْلِحِينَ
 مَبْرُورِينَ غَانِمِينَ
 وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ
 وَلَا تُخْلِنَا مِنْ رَحْمَتِكَ
 وَلَا تَحْرِمْنَا مَا نُوَمِّلُهُ مِنْ فَضْلِكَ
 وَلَا تَجْعَلْنَا مِنْ رَحْمَتِكَ مَحْرُومِينَ
 وَلَا لِفَضْلٍ مَا نُوَمِّلُهُ مِنْ عَطَايِكَ قَانِطِينَ
 وَلَا تَرُدَّنَا خَائِبِينَ
 وَلَا مِنْ بَابِكَ مَطْرُودِينَ
 يَا أَجْوَدَ الْأَجْوَدِينَ
 وَأَكْرَمَ الْأَكْرَمِينَ
 إِلَيْكَ أَقْبَلْنَا مُوقِنِينَ
 وَلِبَيْتِكَ الْحَرَامِ آمِينَ قَاصِدِينَ
 فَأَعِنَّا عَلَى مَنَاسِكِنَا
 وَاكْمِلْ لَنَا حَجَّنَا
 وَأَعْفُ عَنَّا وَعَافِنَا
 فَقَدْ مَدَدْنَا إِلَيْكَ أَيْدِيَنَا
 فَمَهِيَ بِذِلَّةٍ الْأَعْتِرَافِ مَوْسُومَةً
 اللَّهُمَّ فَاعْطِنَا فِي هَذِهِ الْعَشِيَّةِ مَا
 سَأَلْنَاكَ

and save us from that which we have besought You
to save us;
for we have no savior but You
and we have no sustainer but You.
Your decree is prevalent on us,
Your knowledge is encompassing us,
and Your decisions about us is just.
(Please) decree for us that which is good
and make us of the people of goodness.
O Allah, decide for us, on account of Your
magnanimity, a great reward,
a generous reserve,
and a permanent easiness,
and forgive us all our sins,
do not annihilate us with those annihilated,
and do not drive away from us Your tenderness and
mercy;
O most Merciful of all those who show mercy!
O Allah, include us, at this hour, with them who
besought You and You thus gave them,
who thanked You and You thus increased them,
who returned to You and You thus accepted them,
and who renounced all their sins before You and
You thus forgave them;
O Lord of Majesty and Honor!
O Allah, purify us and lead us to success
and admit our earnest entreaty;
O He Who is the best of all those who are besought
and most Merciful of all those whose mercy is
sought!
O He from Whom the closing of eyelids cannot be
hidden,
nor are the glances of eyes,
nor is that which settles in the unseen,
nor are things vanished under the secrets of hearts.
Verily, all that has been encompassed by Your
knowledge
and covered by Your forbearance.
All glory be to You; and Exalted be You above all
that the wrongdoers say,
in high exaltation!
Declaring You glory are the seven heavens,
the (layers of the) earth, and all beings therein.
There is not a thing but celebrates Your praise.
Yours are all praise, glory,

wakfina ma istakfaynaka
fala kafiya lana siwaka
wa la rabba lana ghayruka
nafidhun fina hukmuka
muhitun bina `ilmuka
`adlun fina qada'uka
iqdi lana alkhayra
waj`alna min ahli alkhayri
allahumma awjib lana bijudika `azima
al'ajri
wa karima aldhhdhikhri
wa dawama alyusri
waghfir lana dhunubana ajma`ina
wa la tuhlikna ma`a alhalikina
wa la tasrif `anna ra'fataka wa
rahmatuka
ya arhama alrrahimina
allahumma ij`alna fi hadha alwaqti
mimman sa'alaka fa'a'taytahu
wa shakaraka fazidtahu
wa thaba ilayka faqabiltahu
wa tanassala ilayka min dhunubihi
kulliha faghafartaha lahu
ya dhaljalali wal-ikrami
allahumma wa naqqina wa saddidna
waqbal tadarru`ana
ya khayra man su'ila
wa ya arhama man isturhima
ya man la yakhfa `alayhi ighmadu
aljufuni
wa la lahzu al`uyuni
wa la ma istaqarra fi almaknuni
wa la ma intawat `alayhi mudmaratu
alqulubi
ala kullu dhalika qad ahsahu `ilmuka
wa wasi`ahu hilmuka
subhanaka wa ta'alayta `amma yaqulu
alzzalimuna
`uluwwan kabiran
tusabbihu laka alssamawatu alssab`u
wal-araduna wa man fihinna
wa in min shay'in illa yusabbihu
bihamdika
falaka alhamdu walmajdu

وَكَفَيْنَا مَا اسْتَكَفَيْنَاكَ
فَلَا كَافِيَ لَنَا سِوَاكَ
وَلَا رَبَّ لَنَا غَيْرُكَ
نَافِذُ فِينَا حُكْمُكَ
مُحِيطٌ بِنَا عِلْمُكَ
عَدْلٌ فِينَا قَضَاؤُكَ
إِقْضِ لَنَا الْخَيْرَ
وَأَجْعَلْنَا مِنْ أَهْلِ الْخَيْرِ
اللَّهُمَّ أَوْجِبْ لَنَا بِجُودِكَ عَظِيمَ الْأَجْرِ
وَكَرِيمَ الذُّخْرِ
وَدَوَامَ الْيُسْرِ
وَأَغْفِرْ لَنَا ذُنُوبَنَا أَجْمَعِينَ
وَلَا تُهْلِكْنَا مَعَ الْهَالِكِينَ
وَلَا تَصْرِفْ عَنَّا رَافِقَكَ وَرَحْمَتَكَ
يَا أَرْحَمَ الرَّاحِمِينَ
اللَّهُمَّ أَجْعَلْنَا فِي هَذَا الْأَوْقَاتِ مِمَّنْ سَأَلَكَ
فَاطْعَيْتَهُ
وَشَكَرَكَ فَرَّدْتَهُ
وَتَابَ إِلَيْكَ فَقَبِلْتَهُ
وَتَنَصَّلَ إِلَيْكَ مِنْ ذُنُوبِهِ كُلِّهَا فَغَفَرْتَهَا لَهُ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
اللَّهُمَّ وَتَقْنَا وَسَدَّدْنَا
وَأَقْبَلْ تَضَرُّعَنَا
يَا خَيْرَ مَنْ سُئِلَ
وَيَا أَرْحَمَ مَنْ اسْتُرْجِمَ
يَا مَنْ لَا يَخْفَى عَلَيْهِ إِغْمَاضُ الْجُفُونِ
وَلَا لَحْظُ الْعُيُونِ
وَلَا مَا اسْتَقَرَّ فِي الْمَكْنُونِ
وَلَا مَا أَنْطَوَتْ عَلَيْهِ مُضْمَرَاتُ الْقُلُوبِ
إِلَّا كُلُّ ذَلِكَ قَدْ أَحْصَاهُ عِلْمُكَ
وَوَسِعَهُ حِلْمُكَ
سُبْحَانَكَ وَتَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ
عُلُوءًا كَبِيرًا
تُسَبِّحُ لَكَ السَّمَاوَاتُ السَّبْعُ
وَالْأَرْضُونَ وَمَنْ فِيهِنَّ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِكَ
فَلَكَ الْحَمْدُ وَالْمَجْدُ

and exaltation of majesty.

O Owner of majesty, honor,

grace, favoring,

and huge bestowals.

You are the All-magnanimous, the All-generous,

the All-tender, the All-merciful.

O Allah, provide me largely with Your legally gotten sustenance,

grant me wellbeing in my body and my faith,

secure my fears,

and release me from Hellfire.

O Allah, (please) do not plan against me,

do not draw me near to destruction,

do not overreach me,

and drive away from me the evils of the corruptive Jinn and men.

wa `uluwwu aljaddi

ya dhaljalali wal-ikrami

walfadli wal-in`ami

wal-ayadi aljisami

wa anta aljawadu alkarimu

alrra'ufu alrrahimu

allahumma awsi` `alayya min rizqika alhalali

wa `afini fi badani wa dini

wa amin khawfi

wa `itiq raqabati min alnnari

allahumma la tamkur bi

wa la tastadrijni

wa la takhda`ni

wadra' `anni sharra fasaqati aljinni wal-
insi

وَعَلُّوْا الْجَدَّ

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

وَالْفَضْلِ وَالْإِنْعَامِ

وَالْأَيَادِي الْجِسَامِ

وَأَنْتَ الْجَوَادُ الْكَرِيمُ

الرَّؤُوفُ الرَّحِيمُ

اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ

وَعَافِنِي فِي بَدَنِي وَدِينِي

وَأَمِنْ خَوْفِي

وَأَعِثْ رَقَبَتِي مِنَ النَّارِ

اللَّهُمَّ لَا تَمْكُرْ بِي

وَلَا تَسْتَدْرِجْنِي

وَلَا تَخْدَعْني

وَأَذْرَا عَنِّي شَرَّ فِسْقَةِ الْجِنَّ وَالْإِنْسِ

Sayyiduna al-Husayn (a) then repeated ya-rabbi so frequently and effectively that he attracted the attentions of all the others who, instead of praying for granting their needs, surrounded him and prayed for the response of his supplication. Then, they wept with him. At sunset, they left Mount `Arafat with him. This is the end of Imam al-Husayn's supplicatory prayer on the `Arafat Day according to some narrations. Some others adds the following statements to the supplicatory prayer:

O my God, I am needy despite my richness;

so, how can I not be needy in my neediness?

O my God, I am ignorant despite my knowledge;

so, how can I not be ignorant in my ignorance?

O my God, the variety of Your regulating of matters

and the swiftness of changes in Your ordainments

have urged Your servants, who recognize You,

not to stop at a certain gift

and not to despair of You in tribulations.

O my God, coming out of me is that which fits my lowliness;

but coming from You is that which befits Your nobleness.

O my God, You had ascribed to Yourself gentleness and kindness to me

before the existence of my weakness.

Will You deprive me of these two after the emergence of my weakness?

O my God, if amenities appear in my conduct,

then that is on account of Your favors and Your conferral on me.

If evildoings appear in my conduct,

ilahi ana alfaqiru fi ghinaya

fakayfa la akunu faqiran fi faqri

ilahi ana aljahilu fi `ilmi

fakayfa la akunu jahulan fi jahli

ilahi inna ikhtilafa tadbirika

wa sur`ata tawa'i maqadirika

mana`a `ibadaka al`arifina bika

`an alsskuni ila `ata'in

Walya'si minka fi bala'in

ilahi minni ma yaliqu bilu'mi

wa minka ma yaliqu bikaramika

ilahi wasafta nafsaka billutfi walrra'fati li

qabla wujudi da`fi

afatamna`uni minhuma ba`da wujudi da`fi

ilahi in zaharat almahasinu minni

fabifadlika wa laka alminnatu `alayya

wa in zaharat almasawi'u minni

إِلَهِي أَنَا الْفَقِيرُ فِي غِنَايَ

فَكَيْفَ لَا أَكُونُ فَقِيرًا فِي فَقْرِي؟

إِلَهِي أَنَا الْجَاهِلُ فِي عِلْمِي

فَكَيْفَ لَا أَكُونُ جَهْلًا فِي جَهْلِي؟

إِلَهِي إِنَّ اخْتِلَافَ تَدْبِيرِكَ

وَسُرْعَةَ طَوَاءِ مَقَادِيرِكَ

مَنْعًا عِبَادَكَ الْعَارِفِينَ بِكَ

عَنِ السُّكُونِ إِلَى عَطَاءٍ

وَالْيَاسِ مِنْكَ فِي بَلَاءٍ

إِلَهِي مِنِّي مَا يَلِيقُ بِلُؤْمِي

وَمِنْكَ مَا يَلِيقُ بِكَرَمِكَ

إِلَهِي وَصَفْتَ نَفْسَكَ بِاللُّطْفِ وَالرَّافَةِ لِي

قَبْلَ وُجُودِ ضَعْفِي

افْتَمَنْعَنِي مِنْهُمَا بَعْدَ وُجُودِ ضَعْفِي؟

إِلَهِي إِنْ ظَهَرَتْ أَلْمَحَاسِنُ مِنِّي

فَبِفَضْلِكَ وَلَكَ أَلْمِنَّةٌ عَلَيَّ

وَإِنْ ظَهَرَتْ أَلْمَسَاوِيءُ مِنِّي

then that is still Your justice and You have claim against me.
O my God, how may it be that You abandon me after You have vouched for me?
How may I be aggrieved and You are my support?
How may I be disappointed and You are undertaking my affairs?
Here I am begging You by my need for You.
How can I beg You
by something that is impossible to reach You?
How can I complain to You about my manners
while they cannot be hidden from You?
How can I interpret my words
while You are their source?
How come that You may let down my hopes,
while they are addressed to You?
How come that You may not improve my conditions
while they are originated by You?
O my God, how gentle You are to me
despite my notorious ignorance!
How merciful You are to me
despite my hideous deeds!
O my God, how nigh to me You are
and how far from You I am!
How kind to me You are;
so, what is that which can prevent me from You?
O my God, I have known, through variety of signs
and changes of phases,
that what You want from me is that You introduce Yourself to me in all things
so that I will not ignore You in any thing.
O my God, whenever my lowliness suppresses my voice,
Your nobility encourages me to speak.
Whenever my features lead me to despair (of You),
Your bestowals make me crave for You.
O my God, as for he whose good deeds are wrongdoings;
how can his wrongdoings not be wrongdoings?
As for he whose facts are mere claims,
how can his claims not be claims?

fabi`adlika wa laka alhujjatu `alayya
ilahi kayfa takiluni wa qad takaffalta li
wa kayfa udamu wa anta alnnasiru li
am kayfa akhibu wa anta alhafiyu bi
ha ana atawassalu ilayka bifaqri ilayka
wa kayfa atawassalu ilayka
bima huwa mahalun an yasila ilayka
am kayfa ashku ilayka hali
wa huwa la yakhfa `alayka
am kayfa utarjimu bimaqali
wa huwa minka barazun ilayka
am kayfa tukhayyibu amali
wa hiya qad wafadat ilayka
am kayfa la tuhsinu ahwali
wa bika qamat
ilahi ma altafaka bi
ma`a `azimi jahli
wa ma arhamaka bi
ma`a qabihi fi`li
ilahi ma aqrabaka minni
wa ab`adani `anka
wa ma ar`afaka bi
fama alladhi yahjubuni `anka
ilahi `alimtu bikhtilafi al'athari
wa tanaqqulati al'atwari
anna muradaka minni an tata`arrafa
ilayya fi kulli shay'in
hatta la ajhalaka fi shay'in
ilahi kullama akhrasani lu'mi
antaqani karamuka
wa kullama ayasatni awsafi
atma`atni minanuka
ilahi man kanat mahasinuhu masawi'a
fakayfa la takunu masawi'uhu masawi'a
wa man kanat haqa'iquhu da`awiya
fakayfa la takunu da`awahu da`awiya

فَبِعَدْلِكَ وَلَكَ الْحُجَّةُ عَلَيَّ
إِلَهِي كَيْفَ تَكِلُنِي وَقَدْ تَكَفَّلْتَ لِي؟
وَكَيْفَ اضَامُ وَأَنْتَ النَّاصِرُ لِي؟
أَمْ كَيْفَ أَخِيبُ وَأَنْتَ الْحَفِيُّ بِي؟
هَآ أَنَا أَتَوَسَّلُ إِلَيْكَ بِفَقْرِي إِلَيْكَ
وَكَيْفَ أَتَوَسَّلُ إِلَيْكَ
بِمَا هُوَ مَحَالٌ أَنْ يَصِلَ إِلَيْكَ؟
أَمْ كَيْفَ أَشْكُو إِلَيْكَ حَالِي
وَهُوَ لَا يَخْفَى عَلَيْكَ؟
أَمْ كَيْفَ أَتَرْجِمُ بِمَقَالِي
وَهُوَ مِنْكَ بَرَزَ إِلَيْكَ؟
أَمْ كَيْفَ تُخَيِّبُ آمَالِي
وَهِيَ قَدْ وَقَدَّتْ إِلَيْكَ؟
أَمْ كَيْفَ لَا تُحْسِنُ أَحْوَالِي
وَبِكَ قَامَتْ
إِلَهِي مَا أَلْطَفَكَ بِي
مَعَ عَظِيمِ جَهْلِي
وَمَا أَرْحَمَكَ بِي
مَعَ قَبِيحِ فِعْلِي
إِلَهِي مَا أَقْرَبَكَ مِنِّي
وَأَبْعَدَنِي عَنْكَ
وَمَا أَرَأَيْكَ بِي
فَمَا الَّذِي يَحْجُبُنِي عَنْكَ؟
إِلَهِي عَلِمْتُ بِأَخْتِلَافِ الْأَثَارِ
وَتَنَقُّلَاتِ الْأَطْوَارِ
أَنْ مَرَادَكَ مِنِّي أَنْ تَتَعَرَّفَ إِلَيَّ فِي كُلِّ شَيْءٍ
حَتَّى لَا أَجْهَلَكَ فِي شَيْءٍ
إِلَهِي كُلَّمَا أَخْرَسَنِي لُؤْمِي
أَنْطَقَنِي كَرَمُكَ
وَكُلَّمَا آيَسَّنِي أَوْصَافِي
أَطْمَعَنِي مَنَّكَ
إِلَهِي مَنْ كَانَتْ مُحَاسِنُهُ مَسَاوِيَّ
فَكَيْفَ لَا تَكُونُ مَسَاوِيَّهُ مَسَاوِيَّ؟
وَمَنْ كَانَتْ حَقَائِقُهُ دَعَاوِيَّ
فَكَيْفَ لَا تَكُونُ دَعَاوَاهُ دَعَاوِيَّ؟

O my God, Your unstoppable decree and Your surmounting volition have not left any word to be said by any orator and have not left any manner to be displayed.

O my God, too many are the acts of obedience that I have prepared and the conducts that I have established, but Your justice has ruined my reliance on these, and, moreover, Your favoring has made me abandon them.

O my God, You surely know that even my obedience (to You) has not lasted in reality, it has lasted in love (for it) and determination (to do it)!

O my God, how can I determine, while You are All-supreme?

How can I quit determining, while it is Your command (to determine)?

O my God, my hesitation in (following) Your traces will result in unlikely visitation; so, (please) join me to You through a service that takes me to You.

How can You be figured out through that whose existence relies on You?

Can any thing other than You hold a (kind of) manifestation that You lack and thus it may act as an appearance for You?

When have You ever been absent so that You may need something to point to You?

When have You ever been far-off so that traces may lead to You?

Blind be the eye that cannot see You watching it.

Losing is a servant's deal that does not dedicate a share to the love for You.

O my God, You have ordered us to refer to the traces; therefore, (please do) make me refer to You with the garb of lights and the guidance of insight so that I will return to You in the same way as I have entered to You from them as being too protected to look at them and too determining to depend upon them, for You have power over all things.

ilahi hukmuka alnnafidhu wa mashi'atuka alqahiratu

lam yatruka lidhi maqalin maqalan

wa la lidhi halin halan

ilahi kam min ta'atin banaytuha

wa halatin shayyadtuha

hadama i'timadi `alayha `adluka

bal aqalani minha fadluka

ilahi innaka ta'lamu

anni wa in lam tadum altha'atu minni fi`lan jazman

faqad damat mahabbatan wa `azman

ilahi kayfa a`zimu wa anta alqahiru

wa kayfa la a`zimu wa anta al'amiru

ilahi taraddudi fi al'athari

yujibu bu`da almazari

fajma`ni `alayka bikhidmatin tusiluni ilayka

kayfa yustadallu `alayka bima huwa fi wujudihi muftaqirun ilayka

ayakunu lighayrika min alzzuhuri ma laysa laka

hatta yakuna huwa almuzhira laka

mata ghibta hatta tahtaja ila dalilin yadullu `alayka

wa mata ba`udta hatta takuna al'atharu hiya allati tusilu ilayka

`amiyat `aynun la taraka `alayha raqiban

wa khasirat safqatu `abdin lam taj'al lahu min hubbika nasiban

ilahi amarta bilrju'i ila al'athari

fa'arji`ni ilayka bikiswati al'anwari

wa hidayati alistibsari

hatta arji'a ilayka minha kama dakhaltu ilayka minha

masuna alssirri `an alnnazari ilayha

wa marfu'a alhimmati `an ali'timadi `alayha

innaka `ala kulli shay'in qadirun

إِلَهِي حُكْمُكَ النَّافِذُ وَمَشِيئَتُكَ الْقَاهِرَةُ

لَمْ يَتْرُكْ لِيَذِي مَقَالٍ مَقَالًا

وَلَا لِيَذِي حَالٍ حَالًا

إِلَهِي كَمْ مِنْ طَاعَةٍ بَنَيْتُهَا

وَحَالَةٍ شَبَّدْتُهَا

هَدَمَ اعْتِمَادِي عَلَيْهَا عَدْلُكَ

بَلْ أَقَالَني مِنْهَا فَضْلُكَ

إِلَهِي إِنَّكَ تَعْلَمُ

أَنِّي وَإِنْ لَمْ تَدُمْ الطَّاعَةَ مِنِّي فِعْلًا جَزْمًا

فَقَدْ دَامَتْ مَحَبَّتُهُ وَعَزْمًا

إِلَهِي كَيْفَ اعْزِمُ وَأَنْتَ الْقَاهِرُ؟

وَكَيْفَ لَا اعْزِمُ وَأَنْتَ الْآمِرُ؟

إِلَهِي تَرَدَّدِي فِي الْأَثَارِ

يُوجِبُ بَعْدَ الْمَزَارِ

فَأَجْمَعُنِي عَلَيْكَ بِخِدْمَةٍ تُوصِلُنِي إِلَيْكَ

كَيْفَ يُسْتَدَلُّ عَلَيْكَ بِمَا هُوَ فِي وُجُودِهِ مُفْتَقِرٌ

إِلَيْكَ؟

أَيَكُونُ لَغَيْرِكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ

حَتَّى 'يَكُونَ هُوَ الْمُنْظَرُ لَكَ؟

مَتَى 'غَيْبَتْ حَتَّى 'تَحْتَاجَ إِلَى 'دَلِيلٍ يَدُلُّ

عَلَيْكَ؟

وَمَتَى 'بَعُدْتَ حَتَّى 'تَكُونَ الْأَثَارُ هِيَ 'الَّتِي

تُوصِلُ إِلَيْكَ؟

عَمِيَتْ عَيْنٌ لَا تَرَكَ عَلَيْهَا رَقِيبًا

وَحَسِرَتْ صَفْقَةُ عَبْدٍ لَمْ تَجْعَلْ لَهُ مِنْ حُبِّكَ

نَصِيبًا

إِلَهِي أَمَرْتُ بِالرَّجُوعِ إِلَى 'الْأَثَارِ

فَارْجِعْنِي إِلَيْكَ بِكِسْوَةِ الْأَنْوَارِ

وَهِدَايَةِ الْأُسْتَيْصَارِ

حَتَّى 'ارْجِعَ إِلَيْكَ مِنْهَا كَمَا دَخَلْتُ إِلَيْكَ مِنْهَا

مَصُونٌ أَلْسَرَّ عَنِ النَّظَرِ إِلَيْهَا

وَمَرْفُوعٌ أَلْهَمَهُ عَنِ الْأَعْتِمَادِ عَلَيْهَا

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O my God, this is my humiliation; it manifests itself before You.
 This is my manner; it cannot be concealed against You.
 From You do I beseech soaring to You
 and through You do I take the way to You.
 So, (please do) guide me to You through Your Light
 and make me stand up before Your Hands with the true servitude to You.
 O my God, (please do) teach me from Your veiled knowledge
 and protect me with Your shielding shelter.
 O my God, (please do) grant me the realities that are enjoyed by the people who are near to You
 and make me follow the course of the people who are attracted to You.
 O my God, make Your management of my affairs replace my management of my affairs, make Your choice for me replace my choice for myself,
 and make me stop at the points of emergency.
 O my God, (please do) take my out of the humiliation of myself
 and purify me from my suspicion and polytheism
 before I enter my grave.
 Only through You do I achieve victory; so, (please do) give me victory.
 Only upon You do I rely; so, do not refer me to anyone else.
 Only You do I beseech; so, do not disappoint me.
 Only for Your favors do I desire; so, do not deprive me (of Your favors).
 Only to Your side do I resort; so, do not set me aside.
 At Your door only do I stand; so, do not drive me away.
 O my God, Your pleasure is too sanctified to receive a defect from You;
 hence, how can it receive a defect from me?
 O my God, You are too self-sufficient by Yourself to be benefited by Yourself;
 hence, how can You not be self-sufficient from me?
 O my God, fate awakens my hope
 and whim has enchained me with the firm chains of lust;
 so, (please do) be my Supporter
 so that You shall back me and show me the right path.

ilahi hadha dhulli zahirun bayna yadayka
 wa hadha hali la yakhfa `alayka
 minka atlubu alwusula ilayka
 wa bika astadillu `alayka
 fahdini binurika ilayka
 wa aqimni bisidqi al`ubudiyyati bayna yadayka
 ilahi `allimni min `ilmika almakhzuni
 wa sunni bisitrika almasuni
 ilahi haqqiqni bihaqa'iqi ahli alqurbi
 wasluk bi maslaka ahli aljadhbi
 ilahi aghnini bitadbirika li `an tadbiri
 wa bikhtiyarika `an ikhtiyari
 wa awqifni `ala marakizi idtirari
 ilahi akhrijni min dhulli nafsi
 wa tahhirni min shakki wa shirki
 qabla hululi ramsi
 bika antasiru fansurni
 wa `alayka atawakkalu fala takilni
 wa iyyaka as'alu fala tukhayyibni
 wa fi fadlika arghabu fala tahrimni
 wa bijanabika antasibu fala tub'idni
 wa bibabika aqifu fala tatrudni
 ilahi taqaddasa ridaka an yakuna lahu `illatun minka
 fakayfa yakunu lahu `illatun minni
 ilahi anta alghaniyyu bidhatika an yasila ilayka alnnaf'u minka
 fakayfa la takunu ghaniyyan `annai
 ilahi inna alqada'a walqadara yumannini
 wa inna alhawa biwatha'iqi alshshahwati asarani
 fakun anta alnnasira li
 hatta tansurani wa tubassirani

إِلَهِیْ هَذَا ذُلِّي ظَاهِرٌ بَيْنَ يَدَيْكَ
 وَهَذَا حَالِي لَا يَخْفَى عَلَيْكَ
 مِنْكَ أَطْلُبُ الْوُصُولَ إِلَيْكَ
 وَبِكَ اسْتَدِلُّ عَلَيْكَ
 فَأَهْدِنِي بِنُورِكَ إِلَيْكَ
 وَأَقِمْنِي بِصِدْقِ الْعُبُودِيَّةِ بَيْنَ يَدَيْكَ
 إِلَهِیْ عَلِّمْنِي مِنْ عِلْمِكَ الْمَخْزُونِ
 وَصُنِّي بِسِتْرِكَ الْمَصُونِ
 إِلَهِیْ حَقِّقْنِي بِحَقَائِقِ أَهْلِ الْقُرْبِ
 وَأَسْلُكْ بِي مَسْلَكَ أَهْلِ الْجَذْبِ
 إِلَهِیْ أَغْنِنِي بِتَدْبِيرِكَ لِي عَنْ تَدْبِيرِي
 وَبِاخْتِيَارِكَ عَنْ اخْتِيَارِي
 وَأَوْقِفْنِي عَلَى مَرَكَزِ اضْطِرَارِي
 إِلَهِیْ أَخْرِجْنِي مِنْ ذُلِّ نَفْسِي
 وَطَهِّرْنِي مِنْ شَكِّي وَشِرْكِي
 قَبْلَ حُلُولِ رَمْسِي
 بِكَ أَنْتَصِرُ فَأَنْصُرْتَنِي
 وَعَلَيْكَ اتَّوَكَّلُ فَلَا تَكِلْنِي
 وَإِيَّاكَ أَسْأَلُ فَلَا تَخَيِّبْنِي
 وَفِي فَضْلِكَ أَرْغَبُ فَلَا تَحْرِمْنِي
 وَبِجَنَابِكَ أَنْتَسِيبُ فَلَا تُبْعِدْنِي
 وَبِبَابِكَ أَقِفْ فَلَا تَطْرُدْنِي
 إِلَهِیْ تَقَدَّسَ رِضَاكَ أَنْ يَكُونَ لَهُ عِلَّةٌ مِنْكَ
 فَكَيْفَ يَكُونُ لَهُ عِلَّةٌ مِنِّي؟
 إِلَهِیْ أَنْتَ الْغَنِيُّ بِذَاتِكَ أَنْ يَصِلَ إِلَيْكَ النَّفْعُ
 مِنْكَ
 فَكَيْفَ لَا تَكُونُ غَنِيًّا عَنِّي؟
 إِلَهِیْ إِنَّ الْقَضَاءَ وَالْقَدَرَ يُمْنِي
 وَإِنَّ الْهَوَىٰ بِوَتَائِقِ الشَّهْوَةِ اسْرَتِي
 فَكُنْ أَنْتَ النَّصِيرَ لِي
 حَتَّىٰ تَنْصُرْتَنِي وَتُبَصِّرْتَنِي

And (please do) help me (to dispense with anyone else) through Your favors so that I shall depend upon You exclusively in my requests.

It is You Who have lit the illuminations in the hearts of Your intimate servants so that they have recognized and testified Your Oneness.

It is You Who have removed love for others from the hearts of Your lovers so that they have loved none save You and they have resorted to none save You.

You alone are entertaining them when they have felt lonely because of the other worlds.

You alone have guided them so that all other worlds manifested themselves before them.

What can one who misses You find any substitute?

What can one who finds You miss anything else?

Definitely, failing is he who has accepted anyone other than You as substitute.

Definitely, loser is he who have desired for anyone other than You.

How can anyone other than You be hoped whilst You have never stopped Your bounties?

How can anyone other than You be besought whilst You have never changed Your habit of ceaseless bestowal?

O He Who has made His lovers the sweet taste of entertainment; therefore, they have stood up before Him flattering Him!

O He Who has dressed His intimate servants the garments of fearing Him; therefore, they have stood before Him seeking His forgiveness!

You do mention the others (with bounties) before they mention You.

You do spread Your compassion before the worshippers direct towards You.

You do give generously before You are asked.

You do bestow upon us and then borrow from us that which You have bestowed upon us.

O my God, (please do) refer to me with Your mercy so that I will appear before You.

(Please do) draw me towards You through Your endless favoring so that I will advance to You.

wa aghnini bifadlika

hatta astaghiya bika `an talabi

anta alladhi ashraqta al'anwara fi qulubi awliya'ika

hatta `arafuka wa wahhaduka

wa anta alladhi azalta al'aghyara `an qulubi ahibba'ika

hatta lam yuhibbu siwaka

wa lam yalja'u ila ghayrika

anta almu'nisu lahum

haythu ahashat-hum al`awalimu

wa anta alladhi hadaytahum

haythu istabanat lahum alma`alimu

madha wajada man faqadaka

wa ma alladhi faqada man wajadaka

laqad khaba man radiya dunaka badalan

wa laqad khasira man bagha `anka mutahawwilan

kayfa yurja siwaka

wa anta ma qata'ta al'ihšana

wa kayfa yutlabu min ghayrika

wa anta ma baddalta `adata alimtinani

ya man adhaqa ahibba'ahu halawata almu'anasati

faqamu bayna yadayhi mutamalliqa

wa ya man albasa awliya'ahu malabisa haybatihi

faqamu bayna yadayhi mustaghfirina

anta aldhdhakiru qabla aldhdhakirina

wa anta albadu bil'ihساني qabla tawajjuhi al`abidina

wa anta aljawadu bil`ata'i qabla talabi alttalibina

wa anta alwahhabu thumma lima wahabta lana min almustaqridina

ilahi utlubni birahmatika hatta asila ilayka

wajdhibni bimannika hatta uqbila `alayka

وَاعْنِنِي بِفَضْلِكَ

حَتَّى اسْتَغْنِيَ بِكَ عَنْ طَلْبِي

أَنْتَ الَّذِي أَشْرَقْتَ الْأَنْوَارَ فِي قُلُوبِ أَوْلِيَائِكَ

حَتَّى عَرَفُوكَ وَوَحَّدُوكَ

وَأَنْتَ الَّذِي أَرَزْتَ الْأَغْيَارَ عَنْ قُلُوبِ أَحِبَّائِكَ

حَتَّى لَمْ يُحِبُّوا سِوَاكَ

وَلَمْ يَلْجَأُوا إِلَى غَيْرِكَ

أَنْتَ الْمُؤْنِسُ لَهُمْ

حَيْثُ أَوْحَشَتْهُمْ أَلْعَوَالِمُ

وَأَنْتَ الَّذِي هَدَيْتَهُمْ

حَيْثُ اسْتَبَانَ لَهُمُ الْمَعَالِمُ

مَاذَا وَجَدَ مَنْ فَقَدَكَ؟

وَمَا الَّذِي فَقَدَ مَنْ وَجَدَكَ؟

لَقَدْ خَابَ مَنْ رَضِيَ دُونَكَ بَدَلًا

وَلَقَدْ خَسِرَ مَنْ بَغَى عَنْكَ مَتَحَوَّلًا

كَيْفَ يُرْجَى سِوَاكَ

وَأَنْتَ مَا قَطَعْتَ إِلَّا حُسْنَ

وَكَيْفَ يُطْلَبُ مِنْ غَيْرِكَ

وَأَنْتَ مَا بَدَّلْتَ عَادَةَ الْأَمْتِنَانِ؟

يَا مَنْ أَذَاقَ أَحِبَّاءَهُ حَلَاوَةَ الْمُؤَانَسَةِ

فَقَامُوا بَيْنَ يَدَيْهِ مَتَمَلِّقِينَ

وَيَا مَنْ أَلْبَسَ أَوْلِيَاءَهُ مَلَابِيسَ هَيْبَتِهِ

فَقَامُوا بَيْنَ يَدَيْهِ مُسْتَغْفِرِينَ

أَنْتَ الذَّاكِرُ قَبْلَ الذَّاكِرِينَ

وَأَنْتَ الْبَادِي بِالْإِحْسَانِ قَبْلَ تَوَجُّهِ الْعَابِدِينَ

وَأَنْتَ الْجَوَادُ بِالْعَطَاءِ قَبْلَ طَلَبِ الطَّالِبِينَ

وَأَنْتَ الْوَهَّابُ لِمَا لَمْ يَهْبُتْ لَنَا مِنْ

الْمُسْتَقْرِضِينَ

إِلَهِي أَطْلُبْنِي بِرَحْمَتِكَ حَتَّى أَصِلَ إِلَيْكَ

وَأَجْذِبْنِي بِمَنْكَ حَتَّى أَقْبَلَ عَلَيْكَ

O my God, verily, my hope for You does not cease despite that I may disobey You. Similarly, my fear from You does not leave me even if I obey You.

The Worlds have pushed me towards You and my acquaintance with Your magnanimity has led me to You.

O my God, how can I fail whilst You are my hope?

How can I be humiliated whilst I depend upon You?

How can see dignity if You fix me in humiliation?

How can I not see dignity whilst You have referred me to You?

O my God, how can I not be needy whilst it is You Who have lodged me among the needy?

How can I be needy whilst You have made me rich out of Your magnanimity?

It is You, there is no god save You,

Who have introduced Yourself to all things; therefore, nothing has ever ignored You.

It is You Who have introduced Yourself to me in all things;

therefore, I have seen You Manifest in all things.

It is You Who give manifestation to all things.

O He Who is firm in power through His All-beneficence;

therefore, the Throne has become unseen in His Essence.

You have erased the traces by the traces;

and You have erased the changeable by the surroundings of the orbits of lights.

O He Who has screened Himself in the curtains of His Throne;

hence, He cannot be comprehended by visions!

O He Who has manifested Himself with His perfect Magnificence;

therefore, His Grandeur of being firm in power.

How can You be hidden whilst You are the Manifester (of all things)?

Or how can You be absent whilst You are the Watcher (over all things) and the Present (at all times).

Verily, You have power over all things.

All praise be to Allah alone.

ilahi inna raja'i la yanqati`u `anka wa in `asaytuka

kama anna khawfi la yuzayiluni wa in ata`tuka

faqad dafa`atni al`awalimu ilayka

wa qad awqa`ani `ilmi bikaramika `alayka

ilahi kayfa akhibu wa anta amali

am kayfa uhanu wa `alayka muttakali

ilahi kayfa asta`izzu wa fi aldhhillati arkaztani

am kayfa la asta`izzu wa ilayka nasabtani

ilahi kayfa la aftaqiru wa anta alladhi fi alfuqara'i aqamtani

am kayfa aftaqiru wa anta alladhi bijudika aghnaytani

wa anta alladhi la ilaha ghayruka

ta`arrafta likulli shay'in fama jahilaka shay'un

wa anta alladhi ta`arrafta ilayya fi kulli shay'in

fara'aytuka zahiran fi kulli shay'in

wa anta alzzahiru likulli shay'in

ya man istawa birahmaniyyatihi

fasara al`arshu ghayban fi dhathihi

mahaqta al'athara bil'athari

wa mahawta al'aghyara bimuhitatu aflaki al'anwari

ya man ihtajaba fi suradiqati `arshihi

`an an tudrikahu al-absaru

ya man tajalla bikamali baha'ihi

fatahaqqaqat `azamatuhu min alistiwa'i

kayfa takhfa wa anta alzzahiru

am kayfa taghibu wa anta alrraqibu alhadiru

innaka `ala kulli shay'in qadirun

walhamdu lillahi wahdahu

إِلَهِي إِنَّ رَجَائِي لَا يَنْقَطِعُ عَنْكَ وَإِنْ عَصَيْتُكَ

كَمَا أَنَّ خَوْفِي لَا يُزِيلُنِي وَإِنْ أَطَعْتُكَ

فَقَدْ دَفَعْتَنِي أَلْعَوَالِمِ إِلَيْكَ

وَقَدْ أَوْقَعَنِي عِلْمِي بِكَرَمِكَ عَلَيْكَ

إِلَهِي كَيْفَ أَخِيبُ وَأَنْتَ أَمَلِي؟

أَمْ كَيْفَ أَهَانُ وَعَلَيْكَ مُتَّكِلِي؟

إِلَهِي كَيْفَ اسْتَعِزُّ وَفِي الذَّلَّةِ ارْكُزْتُنِي؟

أَمْ كَيْفَ لَا اسْتَعِزُّ وَإِلَيْكَ نَسَبْتُنِي؟

إِلَهِي كَيْفَ لَا افْتَقِرُّ وَأَنْتَ الَّذِي فِي الْفُقَرَاءِ أَقَمْتَنِي؟

أَمْ كَيْفَ افْتَقِرُّ وَأَنْتَ الَّذِي بِجُودِكَ اغْنَيْتَنِي؟

وَأَنْتَ الَّذِي لَا إِلَهَ غَيْرُكَ

تَعَرَّفْتَ لِكُلِّ شَيْءٍ فَمَا جَهِلَكَ شَيْءٌ

وَأَنْتَ الَّذِي تَعَرَّفْتَ إِلَيَّ فِي كُلِّ شَيْءٍ

فَرَأَيْتُكَ ظَاهِرًا فِي كُلِّ شَيْءٍ

وَأَنْتَ الظَّاهِرُ لِكُلِّ شَيْءٍ

يَا مَنْ اسْتَوَى بِرَحْمَانِيَّتِهِ

فَصَارَ الْعَرْشُ غَيْبًا فِي ذَاتِهِ

مَحَقَّتْ أَلْأَثَارَ بِالْأَثَارِ

وَمَحَوْتَ الْأَغْيَارَ بِمُحِيطَاتِ أَفْلَاكِ الْأَنْوَارِ

يَا مَنْ أَحْتَجَبَ فِي سُرَادِقَاتِ عَرْشِهِ

عَنْ أَنْ تُدْرِكَهُ الْأَبْصَارُ

يَا مَنْ تَجَلَّى بِكَمَالِ بَهَائِهِ

فَتَحَقَّقَتْ عَظَمَتُهُ مِنَ الْأُسْتَوَاءِ

كَيْفَ تَخْفَى وَأَنْتَ الظَّاهِرُ؟

أَمْ كَيْفَ تَغِيبُ وَأَنْتَ الرَّقِيبُ الْخَاضِرُ؟

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَالْحَمْدُ لِلَّهِ وَحْدَهُ