Imam Zain al-Abidin’s
AL-SAHIFAH AL-SAJJADIYYAH

Translated by
Sayed Ahmad Muhani

Edited by
Laleh Bakhtiar
and
Dr. Ziya Sa’adi

Islamic Propagation Organization
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The Publisher's Note

The *al-Sahifah al-Sajjadiyyah*, a collection of the prayers and supplications recited by Hadrat 'Ali b. Husain, al-Sajjad, peace be upon him, is one of the most authentic Islamic books and sources.

These prayers contain a lofty text which defines the human being's relations with God as well as many individual and social aspects of one's being.

The book has been printed several times in English. Meanwhile, the Islamic Propagation Organization is reprinting the second edition of a translation by the late Sayyid Ahmad Muhani whose work has been approved by the Organization's Council of Books.

We hope that with this endeavor, we have served a sublime objective which is to spread Islamic culture and thought.

International Relations Department
Islamic Propagation Organization
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_In the Name of God_  
_the Merciful, the Compassionate_  

Praise be to the Lord of the Worlds and prayers and greetings be upon the seal of the Prophets and Messenger of God, Muhammad, and his pure progeny and righteous companions.

This book, _al-Sahifah al-Sajjadiyyah_, includes certain supplications quoted from Imam Zain al-Abidin ‘Ali b. Husain b. ‘Ali Abi Talib. He is one of the Imams belonging to the household of the Prophet whom God Almighty has kept pure and free of defilement.

The Imam was the fourth in the line of the Imams of the Prophet’s household. His grandfather was Imam Amir al-Mu‘minin, ‘Ali b. Abi Talib, the vice-gerent and trustee of God’s Prophet and the first to believe in him. His position in relation
to the Prophet was like the position of Aaron in relation to Moses, according to authoritative Traditions.

The fourth Imam's grandmother was Fatima al-Zahra, peace be upon her, the daughter of God's Prophet, most beloved to him and the highest among all the women of the world as the Prophet himself was used to describing her.

His father was Imam al-Husain, peace be upon him, one of the two highest in degree among those who were destined for Paradise, a grandson of the Prophet and a very flower of his eye of whom the Prophet said, "Husain is of me and I am of Husain."

Imam Husain, peace be upon him, was foremost of those who were martyred at Karbala on the day of Ashura (the 10th of Muharram) in defense of Islam and Muslims. As stated in the Traditions narrated in the Sahih of Bukhari and Muslim and several others, Imam Husain was one of the twelve Imams who were said to follow in the line of leadership
(imamate) after the Prophet. The Prophet has been reported to have said, "The caliphs after me shall be twelve and all of them will be from among the Quraish."

Imam 'Ali b. al-Husain, peace be upon him, was born in the year 38 A.H. or, perhaps as is conjectured, a little before that and lived for a period of 57 years, during a few years of which he grew up under the wing of his erstwhile grandfather, Imam 'Ali, peace be upon him. Later he came under the guardianship and tutelage of his uncle, Imam Hasan, peace be upon him, and his father, Imam Husain, peace be upon him, both grandsons of the Holy Prophet. He was nourished from the knowledge of the Prophet and nurtured by the sources of his pure ancestry.

In the religious sciences and in jurisprudence, 'Ali b. al-Husain was considered to be of high authority and a figure of supreme prominence as regards the orders and prohibitions of God which he was
able to interpret and pronounce in the light of his knowledge. He was known for his exemplary devotion and piety towards God in all things. All Muslims in his age implicitly trusted and esteemed his knowledge, honesty, integrity and his excellence in jurisprudence, taking him for their leader in all matters and recognizing his authority in religious matters.

Al-Zihri said of him, “I have not seen a personality from the clan of the Bani Hashim who excelled ‘Ali b. Husain or one who was more just than he.” (The Bani Hashim were among the most distinguished of the Arab tribes). In yet another context he said of him, “I have not seen a personality among all the Quraish better than he.” (The Quraish were the most distinguished among Arab tribes and one of the largest).

Sa‘id b. Mussayib said, “I have never seen a person the likes of ‘Ali b. al-Husain.” Imam Malik said, “He was called by the name of Zain al-Abidin (honored among worshippers) by virtue of his un-
ceasing worship and prostration in prayer.”

Sufyan b. Ayinah said, “I have not seen a personality from the Bani Hashim clan who was better than Zain al-Abidin or one more just than he.” Imam al-Shafi’i considered Imam ‘Ali b. al-Husain as the most supreme jurist of all the people of Medina.” The rulers of his time from the Bani Umayyad, despite many other hostile acts, have had to admit this one fact about Imam ‘Ali b. al-Husain.

For example, Abd al-Malik b. Marwan said to him, “In the area of religious sciences, in devotion and piety, you have been granted that which no one before you has had other than your ancestors.” Further, Umar b. ‘Abd al-Aziz said, “The light of this life, the beauty of Islam is Zain al-Abidin.”

Muslims in general had an abiding deep attachment for this Imam and he commanded the most profound spiritual loyalty and allegiance among them. His following among the Muslim public ex-
tended far and wide and the honor and adulation in which he was held by the Muslim people is recorded in a noteworthy poem of al-Farazdaq. In this he describes how during the annual hajj pilgrimage in the Holy City of Mecca, to which Hisham b. 'Abd al-Malik went, the rush to get to the sacred Black Stone (al-hajar al-aswad) was so great that this dignitary could hardly move towards it.

The people who knew him made a special place for him so that he could wait till the rush eased for him to make his way towards the Sacred Black Stone. Zain al-Abidin then happened to come along to perform the pilgrim rites. When the multitude present became aware of him, they all stood back, making way for him, bowing in adoration and respect as he passed by towards the Sacred Black Stone. Here then, says the poet, was a demonstration of the veneration, admiration and respect which Muslims of all countries, states and tribes held for Imam Zain al-Abidin.
The trust and veneration of the ummah in Zain al-Abidin was not confined to the mere fact of his versatility in jurisprudence or his high stature in spiritual affairs. He was in fact considered to be a virtual spiritual leader and supreme spiritual authority by those belonging to various schools of thought and all matters both civic and spiritual which was because he was in the line of celebrated and pure ancestors.

It was related that the Muslims at the time turned to Zain al-Abidin when they desired release from the oppression of the Roman emperor of his time. The Roman emperor desired to seek dominance in the region and humiliate the Muslims during the reign of Abdul Malik by imposing a Roman coinage and currency system in the Muslim lands. Abdul Malik was perplexed not knowing how to meet this confrontation. He was so dejected and depressed that he was quoted to have said, "I look on myself as one of the most pessimistic persons of those born in Is-
lam.” At this, the people around him are said to have told him that there was one who could provide him with a safe way out of his predicament. Asked who, they said, “One who remains from the household of the Prophet.” On hearing the name of Zain al-Abidin, he said, “You have indeed spoken rightly and truly.”

Imam Zain al-Abidin, whose help was then sought, dispatched his son, Muhammad b. al-Baqir to Damascus in Syria with secret instructions and from this there emerged a new plan to use an Islamic currency.

Imam Zain al-Abidin took over the mantle of spiritual responsibility after the martyrdom of his father. He took up this task during the second half of the first century during one of the most crucial phases in the history of the ummah, a period which was followed by a wave of early Islamic victories of liberation, a wave which extended over wide expanses of territory in the region and was spread by reason of the spiritual
vigour and military and ideological enthusiasm of the Muslim armies. It shook the throne of Caesar and other vile tyrants of the time and spread the Divine message far and wide over the earth. The Muslims then became the spiritual and de facto conquerors and guardians of the greater part of the civilized world for over half a century of unchallenged supremacy.

Yet, despite the strength and power of Islam at the time, the ummah was exposed to two great dangers outside the military and political spheres. It was, therefore, necessary at this time to take a critical look and counter these dangers.

The first danger came from the fact that the Muslims now spread far and wide had their mental horizons opened to various cultures, customs and traditions, different social currents arising from the interaction with the nations which joined the folds of the religion of God in vast numbers. It was now necessary to make special efforts in the scientific, religious
and ideological fields emphasizing and affirming the ideological originality and freedom and the distinctive legislative advantages of Muslims which is derived from the Holy Book and the Traditions.

There has to be an ideological movement to awaken Muslims and to have their eyes opened to the pure vision of Islam so that it would be capable as being a torch-bearer and a light of both the Holy Book and the Traditions, bringing a message of enlightenment and perseverance of spirit among peoples with whom they came in contact. The trained intellectuals who were capable of benefitting from such teachings would have to embody and cultivate an Islamic personality to the full so that they could disseminate this among those with whom they came in contact.

Zain al-Abidin, realizing the need for such a movement, conducted research and scientific studies at the Prophet’s mosque, teaching various branches of Islamic knowledge and explaining and il-
lustrating both the Holy Quran and Traditions, as well as teaching jurisprudence and the knowledge derived from his pure ancestors. A new consciousness was being developed among the intellectuals at the time with training in jurisprudence, reasoning and deduction. A large number of skilled Muslim jurists and scholars were trained in these religious centers and a number of schools of jurisprudence sprung up giving a new vigor to religion which was to be developed further later on.

Imam Zain al-Abidin, in these efforts, attracted a large number of scholars and exegetists of the Holy Quran and the Traditions. Such was his renown that Sa'id b. al-Mussayib said, "The scholars did not leave Mecca until 'Ali b. al-Husain, peace be upon him, left. When he left, we left with him and we were thousands who rode along with him."

The second danger to Islam at the time arose from the very fact of the wealth and general prosperity that was
everywhere prevalent in Islamic society following on the wide extension of its political power.

There was the risk that this new wave of prosperity would expose those who came in contact with wealth, power and worldly pleasures to contamination and eventually to undermining the very spiritual bases of Islam and destroy the vigor of the moral and spiritual renaissance which derived from belief in God Almighty and the life hereafter.

Imam ‘Ali b. Husain realized this danger and began to take steps to remedy this situation. The foremost of his methods was to take the path of supplication. This book, *al-Sahifah al-Sajjadiyyah*, was one of the works that emanated as part of this great effort.

This great Imam was able to produce a work of tremendous significance with the endowments with which he was graced from his lineage and his wonderful rhetoric and elegant styles in the Arabic language. Using his divinely gifted
abilities, the Imam was able to weave out the most splendid and subtle meanings in his description of the links between the human being and the Divine, the links between people and their Lord and Creator and to emphasize the qualities of faith, moral values and duties that were necessary to a virile and spiritual society.

It is my opinion that the Imam, with his multifarious gifts and his fervor in supplicating God, was able to induce a truly spiritual atmosphere and create a moral tone in society which strengthened Islam at the time and served to act as a barrier against the invasion by the satanic values of the world to which Muslims were exposed in his time. His efforts were a steadying influence on the ummah who were urged to keep their steadfastness in the face of worldly attractions at a time when the pull towards a life of pleasure stood forth as a great temptation and to affirm and remind the Muslims of their spiritual roots and of their duty to remain trus-
tees of the spiritual way amidst a life of riches and prosperity as they had been trustees at a time of misery and poverty.

It has been stated in the biography of the Imam that he constantly adjured the people at Friday prayers in sermons to take warning against being engulfed wholly by the life of this world and to remind themselves constantly of the hereafter. His supplications, in their wonderfully moving way, were able to induce in his hearers a feeling of devotion, of thanks, praise and gratitude to the Almighty and to strengthen them in their sincerity, obedience and submission to God who has no partner.

*Al-Sahifah al-Sajjadiyyah* then represents and stands out as a profound social work of the time and a reflection of a supreme endeavor to meet the exigencies of spiritual ordeals facing the society at the time of the Imam. But beyond this it is a profound collection of supplications in the Divine tradition, a unique compilation which will remain throughout the
ages as a gift to mankind, a work of moral inspiration for worldly conduct and a torch of guidance. Human beings will constantly remain in need of this Muhammadian Alawi tradition and the need increases whenever satan comes to increase the allurements of the world for people and by its fascination to keep them in thraldom.

Peace and blessings be upon our Imam ‘Ali b. al-Husain Zain al-Abidin, from the time he was born, when he delivered his message, when he departed and to the time of his resurrection to life in the hereafter.

al-Najaf al-Ashraf
Bismillahi 'rrahmani 'rrahim
In the Name of God
the Merciful, the Compassionate

(1)
A prayer whereby he (the Imam) commences his imploration. He begins by
بسم الله الرحمن الرحيم

ما يغفر الله إلا بالله الصالح بناءً بالله الصالح

بسم الله الرحمن الرحيم
praising and glorifying God, the Exalted.

All praise is due to God, the First, before Whom there was no ‘first’ and the Last, after Whom there shall be no ‘last’. The eyes of those who see fall short of seeing Him; the imagination of those who praise Him fall short of describing Him. By His Power He created every creature de novo and He moulded them according to His Will.

Then He made them walk along the path of His Intention and caused them to tread the way of His Love. They have no power to delay that towards which He hastens them nor are they able to hasten that which He delays for them.

He has ordained for every soul a definite quantity of subsistence, distributed out of the nourishment provided by Him. There can be no decrease ————
بالطيب تطمح ولا تهمي غدر
والطيب لا جذر ولا تهمي
أطلق النافذ الورود إلى من يراه
لا ينفع بالطيب hóa البطل
الطيب مقرن إن السحاب
فطزس الخيف في طيور النير
فلتعم به مالك على الرأس
فلتعم به ملوك الأسرار
فلتعم به ملك طواف الورد
فطزس الخيف في طيور النير
فلتعم به مالك على الرأس
فلتعم به ملك طواف الورد
of what He has increased and no increase of what He has decreased. Then He has ordained for each one a definite duration in respect to life and fixed for one a defined limit towards which one proceeds through the days of one’s life and arrives thereat in due course of the years of one’s existence. And when one arrives at one’s furtherest limit, having fulfilled the allotted period of one’s life, the Lord takes one away as the object of His Invitation, which is either abundant reward or frightful punishment, that He may, through His Justice, requite the wrongdoers for their actions and reward those who acted righteously with goodness.¹ Holy are His Names and ever-recurrent are His Blessings. He shall not be questioned concerning what He does but others shall be questioned.² All praise is due to God, for had He withheld the consciousness of His praiseworthiness from His creatures, they would have (ungratefully) enjoyed His Blessings for all that He has conferred upon them of His recurrent Favors.
يرى في الكبوة أهلاً ومراءً، ونصب الله أبا أحمد
بخطاً إليه بأيام عام، وله بعده بعدهم.
خيرًا المع أنصه فدربه واستوعب حسابه.
قصة الهادئة إلى الله من معرفه وأو.
عذور عفاه ليجني الرب أساو بعاصم وحي.
اللهم أحسنوا به علا من نفست
لاستو توبة وظاهرة الآوة لايسا لعمل
فلم يسأ الله يجد الدى لوحده عباده
معروفة على أباهم ورينهم المتابعة.
They would have prospered in His Gifts without ever thanking Him.
And were they to be such, they would certainly have gone beyond the bounds of humanity into the frontiers of beastliness. They would have conformed to the description which He has given in His Unique Book, saying, "What are they except like brutes or even more aberrant from the Way?" 3

Praise be to God for what He has taught us about Himself (for that He) inspired us with gratitude to Him, opened the doors of the knowledge of His Godhead for us, directed us towards the purity of belief in His Unity and restrained us from rebelling against or even from entertaining doubts concerning His Commands.

(We offer) a praise whereby we may live among those of His creatures who praise Him; whereby we may surpass those who seek to win His Sanction and Forgiveness;
وَأَسْتَغْلِبُ عَلَيْهِ مَزِيَّةً منْ نِفْسِهِ فَلَا كَيْلَ مَعْنَىٰ وَتَوَسَّعَ فِي رَفْحِهِ فَلَا كَيْلَ مَعْنَىٰ وَكَيْلَ كَأَنْ كَأَنْ قَدْ خَرَّ جَرَاءَنَّهُ وَلَا يَأْتِيَ نَجْزِيٰهُ وَلَا يَأْتِيَ نَجْزِيٰهُ إِلَّا وَقَدْ قَالَ الْهَيْجَاءُ فَكَأَنْ كَأَنَّهُ وَقَدْ مَسَّ فِي كُحْلِهِ كَأَنْ كَأَنَّهُ أَنَّهُ كَأَنَّهُ أَنَّهُ اَلْحَمَّامُ بِأَلْحَامٍ بَلْ اَلْحَمَّامُ بِأَلْحَامٍ وَالْجَلَّالُ عَلَى هَمْسٍ نَفْسِهِ وَالْهَمْسُ نَفْسِهِ وَفَقِيرُ نَسَمَتِوُا أَحْلَمَ بِنَبْيٍ وَدُلْنَا عَلَى مِنْ الْإِلَهَيْنِ لِفَؤَادٍ عِينَهُ وَجَبَةَنَّهُ اللَّهُ وَالْحَقُّ فِي مَرْجَاهُ بِفَضْلٍ مِّنْهُ وَخَلَفَهُ وَنُسِيبُهُ مَرْسَبٍ لِإِهَابٍ وَغَفُوٍ
a praise whereby He may illuminate the darkness of the interval between death and the Day of Judgment for us and make resurrection easy for us; whereby He may exalt our positions at the time of the appearance of witnesses, on the Day when every soul shall be rewarded according to what it has earned and they shall not be wronged; the Day whereon no friend shall be able to ward off anything from his friend, nor shall they be helped⁴; a praise that rises from us towards the Highest of the High Heavens (mentioned) in the Written Book, witnessed by those nigh unto God⁵; a praise whereby our eyes should remain cool when the sight of others is dazzled and whereby our faces should become bright when the countenances of others are darkened; a praise whereby we may be freed from the painful Fire of God (and led) towards His gracious environs; a praise, whereby we may move the angels nigh unto Him to pity us and whereby we may be joined with His Apostles
حمد الله لنا به طلعة البرنج ونستعجلها 
بسبب المهت وناصر بما نزلنا عند 
موافق الامام وما جرى كلفناه كسبت 
وهم لأنظمون يوم لا بغى ويعبر لنا شبا 
ولا هو بصر نحن برفع منها إلى عاليت
في كتاب مرفوع فيهم المقربون عند 
نصير عيسى إلا إرف الأبصر وبرصره
وجهنا إذا السودي الأشارة بأيدينا
الله ياربنا إلى كريم جوار الله تعالى 
ومالك سنة المقرب وضم به أنساء
in the Abode of Permanence that declines not and in a place of honor with Him that changes not.

Praise be to God who chose the beauties of creation for us, made the pure things of sustenance flow unto us and bestowed the distinction of dominion over all creation upon us so that His creatures are obedient to us because of His Power and pressed into our service because of His Authority.

Praise be to God who has closed the doors of want upon us except (wanting) from Him.

How, then, can one praise Him enough?

How can we thank Him sufficiently?

We cannot do so.

Praise be to God who arranged organs of expansion within us and provided organs of contraction for us, endowed us with the essences of life, installed limbs for action in us,
المسلِّمُ فِي رَأْيِ الْفَاتِحَةِ الَّيْلاً وَالْيَوْمُ وَمَجَالُ كُرْبَانِهِ الْيَلِينَةِ وَمُحَدَّثَةُ الَّذِي أُحْتَمَّ
لَنَا مَعْسَمَ الْجَهَّلِ وَأَجْرِي عَلَيْنَا تَطْبِيِّا مَنْ أَرْزَقَ
وَجِلْنَا الفَضْلَةَ بِالْمَلِكَةِ عَلَى جَمِيعِ الْخَلَّاقِ فَكَّلَّمْنَا بِمَنْفَادِهِ لَنَأْفَدَنَّ نُورَ وَصَائِمَ
إِلَى جَهَنَّمَ يَعِبُرُهُ وَالْحَيَّ الَّذِي أَعْلَى عَلَيْهِ
لَحَاجَةُ الْأَلِيِّ فِي مَطْوَحٍ أَمْ نَمَتِ
وَذِئْ ضَغْطِيُّ لَآَمِنَى وَالْخَيْرَةُ الَّذِي رَكَبُ
فِي أَلَّا إِنْ أَلْتَبْسِ وَجِلْنَا آدَّاً وَأَلْفَضَ
وَمَعَانَا إِلَى رَوْجِ الْجَوْهِ وَأَنْتَ فِي نُجُورِهِ
الَّذِي ذَكَرَ
fed us with wholesome sustenance, made us independent by His Grace and gave us wealth by His Kindness. Then He Commanded us to do certain things so that He may thereby test our obedience and forbade us to do certain things so that he may test our gratitude.

But we deviated from the path of His Command and committed acts which make Him scold us, but He neither hurried us to punishment, nor hastened us to retribution. Nay, He kindly postponed it for us by His Mercy and He awaits our return to obedience with His gracious Forbearance.

And praise be to God Who directed us to repentance, which we could never have obtained but by His Grace so that if we were not to reckon any of His Favors except this one, verily, His Favors unto us would still have been praiseworthy and His Goodness to us would still have been magnificent, for such was not His practice in regards to repentance with those who were before us.
وَعَدَّنا بَلَيْبَاتٍ أَرْضٍ وَأَعْنَاءٍ لِفَضْلِهِ وَأَفْتَافَا
كَأَنَّهُمْ لَآ أَرْضَانَ لَآ عِنَانَ وَلَا فَضْلًا
مَيْثَاءً وَلَآ أَرْضُانَ لَآ عِنَانَ وَلَا فَضْلًا
بَلَغَهُمُ الْبَرَاءَةُ وَلَا فَضْلًا وَلَا عِنَانًا
ذَٰلِكَ لِأَنَّهُمْ قَادَرُونَ لَعَلَّهُمْ يُعْفَفُونَ
سَمِّ، فَلَعَلْ نَحْبُرُ عِنَانًا وَلَا فَضْلًا
لَكُمْ بَثْرًا وَلَا فَضْلًا وَلَا عِنَانًا
ذَٰلِكَ لِأَنَّهُمْ قَادَرُونَ لَعَلَّهُمْ يُعْفَفُونَ
بَلَغَهُمُ الْبَرَاءَةُ وَلَا فَضْلًا وَلَا عِنَانًا
ذَٰلِكَ لِأَنَّهُمْ قَادَرُونَ لَعَلَّهُمْ يُعْفَفُونَ
فَمَن ذَٰلِكَ مُّقَدِّمُ وَلَا فَضْلًا وَلَا عِنَانًا
Lo, He has lifted (the burden) from us which we had no power to bear. He has not imposed upon us duties beyond our ability and He has not commanded anything except what is easy. Thus He has not left any one of us with any pretext or excuse for disobedience.

So doomed shall be those of us who will let His Commands expire. Happy shall be those who will aspire towards Him.

Praise be to God with all the hymns by which He is praised by the angels who are nearest to Him, by His creatures who are most honorable in His Sight and by those adorers who are best approved by Him, a praise that excels all praise in the same way as the Lord excels all His creatures.

Then praise be to Him for each and every Favor bestowed by Him on us and on all His servants that have been or are to be; and equal in number to all the things encompassed by His Knowledge.
وضع عيناً للطابة لنا وله يكتب لنا إلا
وعيناً وتشييناً الأشرار ولم تبلغ لأحد
مناججة ولا أدر أлагه إلاّ من الله
عليه والسعيّمنا من غيب الله واجد
بكلماته وأنعمه عليه وأرض حامدي
وأقرّ خليفه عليه وأرضي عينيه
جعله لفسل سائر الرجال فضلًا عليه
خلفه نعمه ونجمه كله كله لله علیه
وعلى جميع عباده الماض والمقبل عدما
احتضنته وجعله مرجع جميع الأشياء ومكان
And for every Favor, let the number of praises be enhanced and multiplied many times, perpetually and interminably until the Day of Resurrection — praise of Him has no limit, no accounting of its numbers, no attaining its extent and no terminating its duration.

(We offer) praise of a kind that constitutes a link between our service to Him and His Forgiveness of us; a cause of His good pleasure; a means towards His Forgiveness; a path to His Paradise; a protection from His Chastisement; a security from His Wrath; an aid in the performance of His service; a restraint from disobedience to Him; and an assistance in the repayment of our dues and obligations unto Him.

Praise of a kind whereby we may be blessed among His blessed lovers and be included in the covenant of His martyrs who have fallen under the swords of His enemies.

Lo, verily, He is the Lord, Most Praiseworthy.
كُلْ وَأَجَآتُ مَنْ يَعَدُّهَا أَضْعَافَ مَضَاعِفَ
أَبْدَ أَسْرُدُهَا الْيَوْمَ الْقِيَامَةَ حَتَّى لَا إِسْتَقْلُى
لَجَدٌّ ولَأَحْسَابٍ لَعَدَدٌ وَلَا مَتَّعُ لَفَابِي وَلَا
إِنْفَطَاعٌ لَأَمَدُّ حُمَّالٌ يَكُونُ وَضَلِّةً إِلَى المُطَاعِنِ
وَعَفُوُو وَسِبَاءٌ إِلَى رَضُوْانِهِ وَذِرَاعٌ إِلَى
مَعْقِرِهِ وَطَفْقًا لَجَنِيٍّ وَخْفِيرٍ أَرْقِمَنِهِ
وَأَسْتَمِعَ عَضْبَهْ وَطَهِيرٌ عَلَى طَاعِنِه وَحَاجِرٌ
وَعِصْبَتِهِ وَعَوْنًا عَلَى دِيَةٍ حَقٍّ وَطَافِقٍ
حَمْدًا تَسْعَدُهُ فِي السُّدَاءَ مِنْ وَلَيْلَيْه وَصِيَّبٍ
فِي نَظْرِ الشَّهَادَةِ وَسُبُوفٌ أَعْفَاهُ أَنَّهُ وَلِيٌّ حَمِيدٌ
One of his prayers after praising God was to invoke Divine Blessings upon the Messenger of God and his descendants.

Praise be to God, who favored us with Muhammad, may the peace and mercy of God be upon him and his descendants, in preference to the past nations and bygone centuries, with His Power which fails in nothing, however great, and from which nothing escapes, however small it be.

So He made us the final ones among all His creatures and appointed us witnesses against those who denied Him.

By His Grace, He multiplied us over those that were few.

Therefore O God, bless Muhammad and the descendants of Muhammad, the trustee of Thy Inspiration, the elect of Thy creatures, the chosen one from Thy servants, the master of grace, the leader of goodness, the key of affluence, as
وكانهُ يُعاقب عليهما بجعلهُما المَيّْصَلَةَ
الصلوَّة على سبيلهِ صلِّي الله عليه وسلم
واللهُ الذي عَلَى عَمَّالِي مُبَشَّرٌ بِلهِي
واللهُ دُونَ الأمُومِ المُاضِيَةِ والفُرْونِ السَّالِفةِ
بِفِدْرُهُ أَنْ لا يَنْصُرَهُ عَشِيقَهُ وَأَعْمَمَ واِلْفَوْهَا
شُهِيدَاً على مَجِيدٍ وَكَرِيمٍ نَابِيَهُ عَلَى عَلِمٍ
اللَّهُ وَفَصَّلَ عَلَى مُعْمَامٍ أمَانِيَّةٍ عَلَى عِينِكَ وَ
نَجْبَيْكَ مَرْحَلٍ وَصَفَّيْكَ رَضِيَ اللهُ عَنْهُ إِمَامَ
الرَّحْمَةِ وَفَرِيدٍ بِالْخُيْرِ ومُفَتَّحٌ الْبَرَكَةِ كَمَا
he dedicated himself to Thy work,
    Laid down his body to suffer calling (them) towards Thee,
    Fought for Thy satisfaction against his tribe,
    Cut-off relations with blood relations to revive Thy religion,
    Drove away those that were near (in relation) on account of their denial of Thee.

    He made friends with strangers for Thy sake and grew hostile to those that were near.

    He let himself suffer in proclaiming Thy message, vigorously exerted himself in inviting others to Thy religion and employed himself in advising those worthy of Thy Call.

    He migrated to a strange city, distant from the place of his abode, the ground trodden by his feet, the place of his birth and the place to which his feelings were attached, intending, thereby, the exaltation of Thy religion,
نصبٌ لإمرٍّ نفسه وعرض فِيك للملك وسَبِّ بِه وكَشفتُك الدعاء إلَى الملك حامته وحاده
فَرضاً كأسرته وقطعها وأحياء دينك
وافقت الأدبية على基督هم وفَرَّ الأفقر
أصبحتهم لك ووالدى فَك الأعبدة عادى
فيك أَوفِر وادّبَنَّ فِيك نفْسِهِ وَفَلِيْع سَلَانك
وأنبِّهُها بالدعاء إلى ملَنك وشعَّهَا بالصلاة
دعوناك وهايح للبلاد العزة وَحلِّ النَّار
عن موطَّر رجَل ووضع رجَل ومستقر أرْض
وأَساسِ نفسه ارادة منى لأعزا بدينك
and seeking assistance against the infidels till what he designed concerning Thy enemies was accomplished for him; and what he planned for Thy friends was also achieved.

Then, he arose against them, seeking victory with Thy Assistance; strengthened, in spite of his weakness, by Thy Help. He fought them in their very homes and overwhelmed them in the midst of their abode till Thy Command was proclaimed and Thy Word was exalted, adverse though the multi-theists were.

Therefore, exalt him, O Lord, to the highest rank in Thy Paradise for his exertions in Thy Cause, so that his position may not be equalled, his prestige may not be rivalled and no angel nigh to Thee and no Apostle sent by Thee, may equal him in Thy Sight.

And fulfill the promise of effective intercession in greater degree than what Thou hast promised regarding the sacred members of his descendants
وَأَسَنَّتْنِي عَلَى هَلَّ كُنْدَرَةُ لَهٰذاِ أُرْضِيَتْ
لِهُ مَحَأْوَلَتْ دُ أَعْلَأْيَكَ وَأَسَنَّتْنِي لُمَا دَبَّرَ
فِي أُلْيَآيْكَ فَهَدّا لِلّمُسْتَفْقِيِّ بُعْوَاتْ
وَمُثِقَّلَتْ عَلَى عَمْلِهِ دِينُكَ غَيْرَ أَهْمَهُ فِي عَصْرٍ
دِيَارِهِ وَهُمْ عَلَى هُمْ مَكْحَوَةٌ فَأَرْحَحْيَ
ظَهَرَ أَمْرُكَ وَعَلَّ كُلُّ نَفْسٍ وَلُوْكَانَ النَّشُكَرُ
اللّهِ وَرَفَعَ مَا سَأَلْتَهُ مِنَ الدُّجَّةِ
اللَّهِ وَأَرْحَمَكَ حَوْلِي وَأَنْبَأْهُ فِي مَرْجِعِهِ وَلا
يَكُنْ أَوْلَا مَرْجِعٍ وَلاَ حُرْبٍ دُلْدُكَ مَلَكٌ
مَقْرَبٌ وَلِيْ نَمَسِلٌ وَعَفَّةٌ فِي أُهْلِهِ الْطَّاهِرِ
and his true-believing followers. O confor-
mer to promises!

O Fulfiler of (Thy ) Word!

O Changer of evil into a great deal
more of good, verily Thou art the Great
Bestower of Favors and Thou art the
Generous, the Bountiful.

(3)

One of his prayers upon the bearers
of the Throne and on all the angels
honored with Divine Nearness.

O Lord; the bearers of Thy Throne
never grow tired of hallowing Thy Name,
are never wearied of remembering Thy
Holiness, are never exhausted by adoring
Thee, do not prefer default to earnest
effort in (obedience to) Thy Command
and never fail to have intense love for
Thee.
وأمّته المؤمنين إلى شفاعة إجلاً،
وعدنا بها، فأنا لأعدة، أو في القول الإبدالُ.
السِّيَانِ، بإضافة إلى السِّيَانِ أنَّا،
ذُو الفضلُ لعظمَيْ أُجُوَّادِ الْحُكَّامِ
وكانَ عاقبة علَّيَّهُمْ في السِّيَانِ على
أخذِهِم واحِدَ مِثْلَ مَّثِيلِهِ،
اللهُمَّ وحِلَّة عَرَضْكَ اللَّيْنِ لا يَفْضَوُون مِن
لا يسبِيك ولا يسَامُون مِّن فِتّيِكك ولا
يَسْتَحْسِرْ وَيَنْفَرُ عِبَادَكَ وَلا يُفْتَرَيْنِطِيْسَبِير
على أُجُوَّادِ أُمَّرَكَ ولا يَفْضَوُون عَلَّيْهِ أَلَا يَبَيْك.
And Israfil,
The trumpeter, the vigilant, who is waiting for Thy permission and order to warn the dead who are lying in the tombs with the blast.

And Michael,
The honorable in Thy Sight and the holder of lofty rank in Thy service.

And Gabriel,
The trustee of Thy revelation, who is obeyed among the residents of Thy Heavens, is respectable in Thy Sight and is nigh to Thee.

And the Spirit.
(Set in command) over the angels of the curtains.

And the Spirit.
(Proceeding) from Thy Command.

Therefore, let Thy Blessings descend on them and, besides them, on angels who are the inhabitants of Thy Heavens and trusted with Thy Messages; those whom _______________________

وَإِسْرَائِيلُ قَبْلَ الْصُّورِ الْعَائِشِ الَّذِي نَظَرَ مِنْهُ الْأَذْنَ وُحُولَ الْأَمْرُ فِي مَا نَقَّاهَةٍ صَلِّي رَحْمَةَ اللَّهِ عَلَيْهِ مُحَمَّدًا عَلَيْهِ وَصَلَّى وَسَلَّمَ عَلَيْهِ الْأَمْرُ عَلَى مَعْتِقَاتِ الْمُطَاعُ فِي أَهْلِ مَوَانِيْنِ المَكْرَ الَّذِي لَدَيْكَ المَقْصُودُ عَلَيْهِ وَالرُّوحُ الْكَبِيرُ هُوَ عَلَى مَلاَكِكَةِ الْجَبِّي وَالرُّوحُ الْمَكْرُ مَيْلٌ أَلَّا تَكُونَ عَلَيْهِمْ وَعَلَى مَلاَكِكَةِ الْجَبِّي وَالرُّوحُ الْمَكْرُ مَيْلٌ أَلَّا تَكُونَ عَلَيْهِمْ وَعَلَى مَلاَكِكَةِ الْجَبِّي وَالرُّوحُ الْمَكْرُ مَيْلٌ أَلَّا تَكُونَ عَلَيْهِمْ وَعَلَى مَلاَكِكَةِ الْجَبِّي وَالرُّوحُ الْمَكْرُ مَيْلٌ أَلَّا تَكُونَ عَلَيْهِمْ وَعَلَى مَلاَكِكَةِ الْجَبِّي وَالرُّوحُ الْمَكْرُ مَيْلٌ أَلَّا تَكُونَ عَلَيْهِمْ وَعَلَى مَلاَكِكَةِ الْجَبِّي وَالرُّوحُ الْمَكْرُ مَيْلٌ أَلَّا تَكُونَ عَلَيْهِمْ وَعَلَى مَلاَكِكَةِ الْجَبِّي وَالرُّوحُ الْمَكْرُ مَيْلٌ أَلَّا تَكُونَ عَلَيْهِمْ وَعَلَى مَلاَكِكَةِ الْجَبِّي وَالرُّوحُ الْمَكْرُ مَيْلٌ أَلَّا تَكُونَ عَلَيْهِمْ
no blame affects on account of lassitude, no fatigue on account of toil and no indolence.

Neither do the desires engage them away from hallowing Thy Name nor does forgetfulness or negligence prevent them from glorifying Thee.

Their eyes are bent downwards so that they do not direct their sight towards Thee.

Their chins are lowered.

Those whose liking for what is with Thee has existed for a long time.

Those who are eager to recall Thy Favor,

(Those) who humble themselves in the presence of Thy Greatness and the glory of Thy Majesty.

Those who when they see hell flaming for the disobedient say, “Glory to Thee! We did not worship Thee as Thou didst deserve to be worshipped.”

Therefore, bless them and the ruhani-yun 6 from among Thy angels.

Bless the deservers of ————
سَأَمِئْ يِنَّ دُوْنِبِبِ وَاَلْإِيَّاء مُرْغَبٍ وَاَ فُؤُورٍ وَاَتَشْعَلُهُمْ عِنْ يَوْمٍ أَشْهَوْا
ولَا يَقْطَعُهُمْ عِنْ عَظْمِيِّكْ سُهُوَ عَفْلَانُ لِخَشْعِ
الأَصِبَادُ فَلاْ يُرُوِّيُّنَّ النَّظَرُ الْمَلِكِ النُّوَاكْرِ
الأَدْفَانُ الْبَيْنُ نَفْدُهَا لَتْ رَغُبُهُمْ فَمَا داَكَ
المُسْهَنُونَ بِذِكْرِ الآبَاتِ وَالمَوْضُوعِ
دُونَ عَظْمِيِّكْ وَجَلَالِ كَبْرِيِّكْ وَذَلِكْ يُقْلُ
إِذْ أَنُظُرُ وَالْجِهَّةُ نَرُوُّوْاْ أَهْلَ عَصِيَّتِكَ
سَجَاءَتُ مَعْنَادُنا لِتحُسِبَدُ نَكْ فَصَلَّ
عَلَهُمْ وَعَلَى الْرُوحِ بِهِنْ مَلَأِيِّمَكَنْكَ وَ
nearness in Thy Sight, the carriers of tidings of the unseen to Thy Apostles and entrusted with Thy revelation.

(Bless) the hosts of angels whom Thou hast appointed for Thyself, made independent of food and drink by (making them remember) Thy Holiness and hast established them within the apartments of Thy Heavens.

(Bless) those waiting at its confines, when Thy Command descends for the fulfillment of Thy Promise.

(Bless) the keepers of the stores of rain and the drivers of clouds. 
(Bless) those, at whose angry rebuke are heard peals of thunder when the stormclouds move with their deadly lightning flashes.

(Bless) the companions of snow and hail and those who descend with the drops of rain where it comes down.
(Bless) those in control of the supplies of winds and those posted on mountains that never quit their places.

(Bless) those whom Thou hast told of the quantities of water and the measure of what is brought down by heavy rains.

(Bless) the angels who are Thy Messengers (to the inhabitants of the earth) of evil calamities that are to come down; and of agreeable prosperity.

(Bless) the venerable, virtuous messengers and the honorable Guardian scribes.

(Bless) the angel of death and his assistant.

(Bless) Munkir, Nakir and Ruman, the examiner of the dead in tombs; and those who walk round the Heavenly Temple.

Bless Malik and the guards of hell, Rizwan, the keepers of Paradise and those who do not disobey God in what He Commanded them and do what they are ordered to do and those who say, ‘Peace —
المُوسَمْلَنْ بِأَحْلَابِ فِلَانِوَلَ الدَّيْرِ فَفَقَّهُمْ
شَافِعُ الْأَنْبَاءِ وَكَبْرَ الْحَقُّ بِكُلِّ عَادٍ وَأَعْمَالٍ
وَعَلِيَّ الْهُوَارِ وَسُلُوكُ مِنَ الْمَلِائِكَةِ إِلَى الْأَهْلِ
الْأَرْضِ يُكَرِّرُ وَمَا نَزَّلَ مِنَ الْبَلاِّ وَمَحْيُ
الْرَّجَاءِ وَالسَّفِينَةِ أُلَّهَ الْأَقْرَارَ وَالْحَفْظَةِ أَلَدْ
مُكَبَّرُبِّيْنِ وَمَلَكُ أَلْمُوَّنِ وَأَعْوَانِهَ وَمَنْكِرُ
وَشَكِيَّةً وَرُومُانِ فَنَانُ الْعِبَاءِ وَالطَّائِقٌ
بِأَلْيَبِّ الْمُعْرُوْنِ مَالِهِ وَالْزَرَةِ وَرِضْوَانَ
سَدَّةُ أَجْمَانِ وَاللَّهُ بَعْضُهُ مَا أَرْسَمٌ
وَفَتَرَلُّ مَا مَتَّوْرُ وَاللَّذِي يَقْتُلُونِ سَلَامٌ
be upon you for your patience. Behold how good an abode is the world hereafter.”

Bless the Guardian angels who when told to “catch him and chain him, then fling him into hell,” quickly advance towards the sinner and do not grant him respite.

Bless the one whom we omitted to mention and whose position we did not learn from Thee, nor for what purpose Thou didst appoint him.

Bless the angels of the air, the earth and the water and those of their number who are set over Thy creatures.

Therefore, bless them on the day on which every soul shall come with a Saiq and a Shahid and favor them with a blessing which may add honor to their honor and purity to their purity.

O God, and when Thou hast blessed Thy angels and Thy Apostles and conveyed to them our blessings on them, be pleased to grace them for ————
عليكم يا معمرتين وعمر معي الدارين الزائنين
الله أذن فللمحردين فعُلمونا ثم أهَمَّم صلوات
أبْنَدوه سُراً واً وراً وَيُفَحَّرَوْنا وَرَسْمَنا
ذكِرْ وَلْتَعْلمَ مَكَانُ السَّنَكِ وَأَيْنَ السُّجْلِ
وَسَكَّانُ الهَوَاءِ وَالأَرْضِ وَالمَاءِ وَمِنْهُمْ فَلْحَوْقِلَّ عَلَيْهِمْ وَقَبَلِ
وَفَقْرِهِمْ وَسُكْرَةِ وَشَهْدٌ وَصَلِّ عِلْمًا وَصَلٌّاهُ
مُثَبِّتْهِمْ حَكْرَةً عَلَيْهِمْ وَطَهَّاءَ عِلْمَ
طَهَّارِهِمْ ﷺ وَلَهُمْ دُرُّ الْحَرَامِ أَصْلَبَتْ عَلَيْهِمْ
وَرَسُّلٌ وَبَلَغَهُمْ وَصَالَتْ عَلَيْهِمْ صَلَاً عَلَيْهِمْ
enabling us to speak well of them. Verily Thou are Generous and Bountiful!

One of his prayers in remembrance of the descendants of Muhammad, peace and the mercy of God be upon him and his descendants.

O Lord Who distinguished Muhammad and his descendants with excellence, entrusted them with Thy mission and favored them with the privilege (of intercession); Who made them the heirs to the Prophets; Who sealed upon them the succession and guardianship of the religion; Who taught them the knowledge of all that was and all that remains; Who made the hearts of mankind yearn for them.

O Lord, bless Muhammad and his descendants, the pure ones, and do unto us what Thou art worthy of doing in this world and the hereafter. Verily, Thou hast Power over all things.
فَخُذْنَاكَ مِنَ النَّورِ لِتَولِيدَهُمْ مِنْ عَلَيْهِمْ آَلَّهُ يُوحَدُ رَبٌّ 
وَكَمْ مِنْ قَبْلِهِمْ لَا يُؤْتَاهُمْ عِلْمُ إِلَّا أَنَّذَكَرَهُمُ اللَّهُ 
ذَكَرُوا مُحَمَّدَ عَلَيْهِمُ الصَّلَاةُ وَالْحَمْدُ 
اللَّهُمَّ إِنِّي خَشَيتُ عَذَابَكَ وَعُفُوفَكَ 
وَخَافَتْنِي فَزَاحِيَّةُ رَبِّي وَأَشجَعَهُمُ اللَّهُ وَعَفَوَ عَلَيْهِمْ وَلَمْ يَأْتَهُمْ عِلْمُ إِلَّا أَنَّذَكَرَهُمُ اللَّهُ 
وَأَبْصَرُوا إِلَى أَنَّذَكَرَهُمُ اللَّهُ وَنَفَعَ عَلَيْهِمْ 
وَأَهْلُهُنَّ أَنَّذَكَرَهُمُ اللَّهُ وَلَمْ يَأْتَهُمْ عِلْمًا إِلَّا أَنَّذَكَرَهُمُ اللَّهُ 
وَأَقْضِيْنِي مَا أَنَّذَكَرَهُمُ اللَّهُ وَأَطْلِبُ النَّارِ عِنْدَكَ وَأَلْبَيْنِي عِنْدَكَ وَأَلْبَيْنِي عِنْدَ اللَّهِ وَالْمَلَائِكَةِ
(4)

One of his prayers wherein he invokes blessings on the followers of the Prophets and their supporters.

O Lord!

Bless the followers of the Prophets and their followers (from among the inhabitants of the earth) in things unseen and at the time of controversy with their enemies who belied them while they are eager (to see) the Apostles with true faith in every age and time wherein Thou didst send a Messenger and didst establish for people of that time, a guide — from Adam down to Muhammad, may the peace and mercy of God be upon him and his descendants, the righteous Imams and leaders of the pious, peace be on them all. Be pleased to remember them with forgiveness and approbation.

O Lord!

Bless the companions of Muhammad. Thy peace and mercy on him and his descendants
وكأنه تعالى عليه السلام خالص الحسن
على مبايع المهاجرين والمسلمين صلاة
الله وآله وسلم وآله وسلم وآله وسلم
الأرض وألبب عند معارضة المعايدتين
بالتكذيب والإسناد إلى المسلمين يقترب
الإيمان فكل ذكر وذكر أرسل فيه
رسولا وآمن لأهل الله د أمير
إلى محبة الله عليه وآله وسلم أهدا
وفاد أهل الله نفى عليهم السلام وذكر
يمسك يعفون ورضوان الله واصبح المجدد

in particular,

(Bless) those who were good companions of his.

(Bless) those who fought bravely in his cause and helped him, supported his mission, promptly advanced at his call, answered it as soon as he made them listen to the arguments in support of his message, parted from their wives and offspring in proclaiming his word, fought with (their) fathers and sons in confirming his apostolic office and thereby supported him.

(Bless) those who had a love for him, had hopes of a bargain that would never come to ruin in their affection for him.

Bless those who were deserted by their people when they followed him.

Bless those who were abandoned by their kindred when they took abode under the shelter of his kinship.

Therefore, do not overlook, ————
خاصَّةً الَّذينَ أحَسّوا الصَّحابةَ وَاللَّبَابَةَ أَحَسّنَا ذَيْرُوكُمْ وَأَصْرَعَوا الرَّمَالَةَ أَحَسَّنَا ذَيْرُوكُمْ وَأَصْرَعَوا الرَّمَالَةَ وَفَأَدْنَا وَسَأَقُوْلُوا لِدَعَوِيْهِ وَاسْتَجِبَوْا لَهُ حِيْثُ أَسْمَعُوهُ مَحَجَّ رَسَالَةَ إِنَّهُ وَفَأَدْنَا الأَزْوَاجَ وَأَوْلَادُ أَخَامِيْرُكُمْ وَفَأَدْنَا الأَبَا وَالْأَمَانِثَ فَيُنْبِثِيْنَا بَيْنَكُمْ وَانْصَرُوا بِهِ وَسَكَنوُّنَّا مَطْرَعًَ عَلَى مَجَالِهِ وَرَجُنَّ جَاَرَةً لَنْ نَبْرُوْهُ مَمْتَدُونَهُ وَالْبَيْضُ وَهُمْ العَشَاءَ إِنَّفَلْطَقُوهُمْ وَاشْتَقَّتْ مِنْهُمْ الْقَرَابَاتِ إِذْ سَكَنُوْنَاهُمْ عَلَى عَرَابِيَةِ فَلَانَدُ لَهُمْ
O Lord, what they gave up for Thee in Thy Cause.

Satisfy them with Thy Approbation for their bringing together Thy creatures in Thy faith and for being workers for Thy Apostle.

Reward them for their renouncing the home of their tribe for Thy sake, for going out of prosperity into poverty and for the oppression most of them suffered for the sake of honoring Thy religion.

O Lord, confer Thy best reward on those who follow them righteously — those who say, "O Lord forgive us and our brethren such as preceded us in the faith." 16

And (confer Thy best reward on) those who resolved to follow their direction, adopted their manner and walked in their tracks; who neither turned back because they doubted their prudence, nor
الله ماتركو الله وفیک وارضه من رضوانك ومحاشوا الخلو عليک وکانو مع رسولك دعاة للک الیک واسکرهم على هچه فیک دایر قوم وخروجهم سعیة المعاشره لضیفه ومضیرهم فأعزیدک من مطاومهم لله وواصلی الالیک عیماً بإحسان الک الذي يقولون ربا أعفرنا وإخوانا الدين بفوفا بالأیمان خیريآ الیک الک الذي فسندهم ومسواهم ومضاویه شاهك خدیم لمشهور رنب في خانه م
did uncertainty perturb them in picking up their tracks and following the guidance of their beacon,

While aiding and strengthening them,
Observing the teachings of their faith,
Guided by their guidance,
Agreeing upon them and not suspecting what they taught them.

O Lord, bless the followers of the Companions, from this our day till the Day of Judgment, their wives, progeny and such of them as obeyed Thee with a blessing whereby to guard them from disobeying Thee.

Enlarge for them the gardens of Thy paradise.
Protect them thereby from the cunning of Satan.
Assist them in those righteous things wherein they beg of Thy assistance.
Guard them from the events of the night and day
يجليهم بشرى فقهو آثارهم وآثراهم بهذا
منارهم مكافئ وموازيتهم قدوتهم بدينهم
بينهم وهم نجون بهم على علمهم
ولاهم منهم فإنادوا إليه عليهم
ولله حمهم فيما أدناه اليه الهم ووصل
على الترابين ومناهذا وليوم الدين
على أواضعهم وعلى ذرائهم وعلى لثاقة
هم صلوا نغمهم بها من ضيبيات
وتصلى لهم في رياض جنوب وتمنوا لهم من
كيع الشيطان وتبعهم بها على أنساون
عليه من فقههم وطريقو للدليل والتنار
except an event that would bring goodness.

Induce them, thereby, to hope largely from Thee.

To covet what is with Thee.

To give up blaming others about that which lies in the hands of Thy creatures, in order that Thou mayest recall them to long for Thee and fear Thee.

Restrain them from desiring worldly prosperity.

Make them love to act for the future.

(Make them) prepare for what is after death.

Facilitate for them every pain that may come upon them on the day when the soul leaves the body.

Secure them from that wherein may occur a trial of their terrors, from torment of the Fire and eternal continuance therein.

Remove them to the peace of the resting place of those who guard against evil.
لا طرفاً يطرق وتعتيم بها على عيناد
حسين الأداء لك، وطعم فيك عنة وترك
التوبة فما تخويه أبدي العباد ليردهم إلى
الرعية للك، وalborg Ayrıca وترقد عمه
بفسة العالم، يجمع اليم، العالم بالأجل
والاستعداد لما بعد الموت وتهوون عليه كله
سربنجل، يوم يوم وخرج الأنس برفه
وتفسيره، متنافع به الفساحة ومجود لها
وكبيرة النار، يطول إلا كلاً بها وضربهم
إلى الأمين من نصه للنبيّ
One of his prayers for himself and his followers.

O Thou, the wonders of Whose glory are never exhausted, bless Muhammad, the peace and mercy of God be upon him and his descendants.

Restrain us from forsaking Thy Greatness.

O Thou, the duration of whose kingdom shall never expire, bless Muhammad and his descendants.

Liberate our necks from Thy Chastisement.

O Thou, the stores of whose mercy are never exhausted, bless Muhammad and his descendants and appoint for us a share of Thy Mercy.

O Thou to see whom sights fail, bless Muhammad and his descendants and make us nearer to Thy neighborhood.

O Thou, beside whose dignity the dignity of others dwindles, bless Muhammad and his descendants and dignify us
وكأنه تعالى عليه المفسرة صلّى الله عليه والانسان
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لا
in Thy Sight. O Thou, the secrets of matters are known to him. Bless Muhammad and his descendants and do not expose us to Thee. O Lord, with Thy Bounty, make us independent of gifts of the givers. Protect us from loneliness caused by those who sever themselves with Thy connection so that, because of Thy bounty, we may not incline towards anyone besides Thee and because of Thy Favor we may not fear anybody. O Lord, bless Muhammad and his descendants. Conspire for us; do not plot against us. Devise stratagems for us; do not devise them against us. Give us the upper hand; do not give the upper hand to any over us. O Lord, bless Muhammad and his descendants. Guard us from Thy Wrath. Protect us with Thy Grace.

Direct us towards Thyself. Do not keep us away from Thee. Verily, whomever Thou protectest is saved; whomever Thou directest is instructed; whomever Thou placest nearer to Thyself is blessed. O Lord, bless Muhammad and his descendants and ward off the traps of the evils of time and corruption of the snares
of Satan and bitterness of the ruler's fury from us.

O Lord, independent people attain independence because of the favor of Thy Power, bless Muhammad and his descendants and give us independence.

And verily, the liberal do not give, save from the favor of Thy Bounty which Thou hast bestowed upon them. Therefore, bless us.

O Lord, guided people are guided because of the light of Thy Mercy, therefore bless Muhammad and his descendants. O Lord, whosoever Thou assisted was never harassed by desertion of the deserters. Whoever Thou blessed, suffered no loss from those who refuse. Whoever Thou directed was not led astray by the misleading of those who mislead. Therefore, bless Muhammad and his descendants. With Thy Glory, keep us from (seeking assistance of) Thy creatures. With Thy Bounty, make us independent of others than Thee. With Thy Guidance, make us walk in the path of Truth.
O Lord, bless Muhammad and his descendants. Let the safety of our hearts be in the remembrance of Thy Glory, the repose of our bodies in our gratitude for Thy Favor and the speech of our tongues in praise of Thy Beneficence.

O Lord, bless Muhammad and his descendants. Let us be of Thy workers, inviting others to Thee, of the guides, guiding (people) towards Thee and of the most chosen in Thy Sight, O Most Merciful!

(6)

One of his prayers in the morning and evening.

All praise be to God Who created night and day with His Power, distinguished between them with His might and fixed for each of them a well-defined limit and length of duration.

He causes the one to enter ———
الله الحمد لعلى يحيى يأله واجعل سلامة فلوسنا فذكر عظيمك وفراغ أبنائنا وشكورينا وانطلاق السنينا في وصف مينا الله صلى على يحيى أله واجعلنا ذرى عيانك أدهر لنا وهدانك الدار برعلينا ومحنا صناك الحاصلان لذنك بأرحام الله جميعاً وكم رخاء عاليم الصباح والمساء أجدالا الذي خلوا لليل والنها يفقاه ومسير بينهما يقدره وجعله بكل واحدهمها أحدها عيدهد وأمن أمهد أبوه بوجه كل واحد منهما.
into the other, and gives to each a measurement suitable for the nourishment and growth of His creatures.

He has, therefore, created for them, the night that they may rest in it from the work that is wearisome and from movements that produce pain.

He has made a covering for their comfort and sleep, so that they may be refreshed and strengthened and thereby obtain pleasure and a renewal of appetite.

He created for them the day which is full of light, that they may therein seek His Grace.

(That they may) find means of sustenance provided by Him and walk about in His earth, searching for that which will yield comfort in this life and blessings in the life to come.

By this means He improves the condition of mankind, tests their deeds, watches their behavior at times of
فضل الله ورحب الصبر في نفاذ مكانته
لله مابدا بأنذروهم ومبشرين على خلق
هيم للملاء يسكنها ويركن الأعوان و
نبيان الصبر وجعله ليسا لبلسم من
ومناية فكون للجنا مأوى وثن ولينا وابن
للشفا وخلوته النها مرصعه مبنوعا
في رضي رضح ولينتسبوا إلى رزق وسعور
أرضه طالما لم يفوه ببال العاجز وديهم ودرك
الاجل د أحرامهم بكل ذلك صلى الله ع
بلو أخبارهم ونظره كثيرهم وراقين
worship, in places of devotion, and on occasions of performance of His Commands in order that He may punish those who do wrong and handsomely reward those who do right.

O Lord, therefore, all praise is due to Thee because Thou hast created for us the daybreak, provided us with the light of day, directed us to places for obtaining sustenance and protected us from the approach of calamities.

We and all things wholly belong to Thee.

The heavens and the earth are Thine.

Whatever Thou hast scattered in them, resting things and moving things, whatever soars in the air and whatever is hidden under the ground.

We have come under Thy Power, Thy Kingdom and Thy Authority are all around us and dependent upon ——
Thy Providence. We act in accordance with Thy Commands and are changed according to Thy Plans. There is nothing at our disposal but that which Thou hast ordained upon us. There is no good thing but that Thou hast graciously bestowed upon us.

This is a day, new and fresh, and it is a present witness of what we do. If we have done good, it will praise us on the departure. If we have done evil, it will leave us with contempt.

O Lord, show mercy unto Muhammad and his descendants. Grant us the benefit of association with His descendants. Keep us from the evil of separation from them, by reason of our committing sins whether great or small. Increase virtue for us through them. Cleanse us from vice through them. Fill up the space between the two extremities of time for us with praise, thankfulness, reward, stores of good things, kindness and beneficence.

O Lord,
make it easy for the recording angels to keep the record of our actions and fill up our record books with good deeds. Let us not be disgraced before them with our evil deeds.

O Lord, let us have a share of Thy worship in every moment of the day, a share of thanksgiving to Thee and a true witness out of Thy angels.

O Lord, be merciful to Muhammad and his descendants.

Guard us from before, from behind, on the right hand and on the left.

Keep us from harm on all sides, restraining us thereby, from disobeying Thee; directing us, thereby, to serve Thee and work for Thy Love.

O Lord, bless Muhammad and his descendants and guide us this day, the night and in all
بتكرم أَلِّكِينِ وَوَنَا وَأَمَّلَى
لَنَأَحْيِي نَاسِنَا كَحَيْيَنَا وَلَا نَخَفَآءُ أَن يَآفِكَ عَنْهُم بَيْنَاءُ
أَن نَأْتِي اللَّهَ وَلَا نَعْلَمُ إِنَّكَ يَكْسِبُكَ أَمْسِكَ
سَاءَ اِنْعِظَمَ يَأُبُّدَ لَكَ وَضَبَّا إِنَّكَ رَكَّزَ
وَشَاهِدُ بِذِي أَبْرَزَهُ مَا يَكُونُ اللَّهُ يَصِلُ
عَلَى مَجْدِهِ وَلَيْلَاءِ أُحْفَظَنَّ مَنْ يَأْتِي بِنُخْفَقَ
وَعَزِ إِنَّهُ مَا أَعْتَجَمْ أَن نَأْنَوْمَ نَزْحِجَ وَأَجْنِبَ
حَفْظُ عِلَامَاً مَمْسَحَةً مَصِيدَكَ هَادِيًا لِلطَّاعُنَّ
مُهْدِي لِيَهْيَّنَاكَ اللَّهُ مَهْدِيٌّ وَأَلِّهٌ
وَزْيَتَنَا إِنْ يَمُنَا هُذَا وَلَيْلَيْنَا أَهْيَزَ وَفِي جَمِيعٍ
our days, to practice righteousness, to keep far from evil, to be thankful for Thy Gifts, to follow Thy Command, to reject innovations in religion, to encourage good deeds and to discourage evil ones.

(Guide us) to defend Islam, to disapprove wrong, and disparage it, to uphold the right and respect it, to guide the erring, aid the weak and redress the oppressed.

O Lord, have mercy upon Muhammad and his descendants.

Let this day be the most blessed day we ever saw, the most excellent companion we met with and the best time of our existence.

Make us the happiest of all Thy creatures who have spent the night and day on the earth and the most thankful for the blessings Thou hast given.

Make us the strictest observers of Thy Laws and the most careful in abstaining from those things which Thou hast prohibited. O Lord, I call -------------
أِبَأَيْنَ الْإِسْنَاءَ اللُّغَائِيْهُ يَجَابُهُنَّ الْشَّوْرُشُكُرُ النَّعْمَةُ
وَأَنْتِيَ السَّنَةُ مُجَابَةً بَلَدَعِيَّةَ الأَمَامِ بَلَغْرَقٍ
وَالْبَرَاءَةُ الْعَرْشُ وَجِباَطَةُ الْإِسْلَامِ وَاتِّنَا
الْبَاتِلَ اِلَّهَ لَا يُؤْنِسُ اِلْوَسُ楼房ُ إِلَّا وَارْشَدُوا
وَالْبَالَةُ مُعَاوِيَةُ الْمُضْفَعُ لَمْ يَصْعَابَ عَلَى ضَرِّ أَنْ يُحْيِي
وَإِنَّهُ أَمْرُ مِمْهَنَّاءُ وَأَفْضَالُ حَجْمِهَا
وَخَرِيفُ الْمَمْسَاَفَةِ وَالْمُلْمَحُ مِمْرُضٌ مِثْرُ مَغْطُورٌ
وَأَنَّمَ أَلَّا يُنَبِّيْلُ النِّهَارَ مِنْ مَلَكَةِ أَطْفَالِ اسْتِبْعَاد
وَأَوْلَىَّهُمْ مَعْدُودُ مِنْ نَهِيَةِ اللَّهَ تَفْعَالُ
Thee to witness and Thou art sufficient as a witness.

I call to witness Thy heavens, Thy earth, Thy angels, whom Thou hast established in them, and the rest of Thy creatures that in this, my day, and this, my hour, and this, my night, and this, my place, I declare that Thou art God, besides whom there is no other God; fair to Thy creatures, just in Thy Rule, kind to Thy servants, Possessor of the whole of existence and Merciful to Thy creatures.

I declare that Muhammad is Thy servant and Thy Apostle and the chosen one of all mankind.

Thou didst order him to deliver Thy message (unto people) and he did so; Thou didst command him to impart instruction to his ummah and he obeyed.

O Lord, therefore bless Muhammad and his descendants more than any of Thy creatures and on our behalf, bestow upon him more than Thou hast bestowed upon
أشهد وكفر بعيك شهيداً وأشهد سماعك
واستكناك ومن سكنها من لا يعنك وسائر
خلافك في يومه داوساعين في ولبنزه
وأنت المؤرثها أن تشهد أنك إن الله
لا إله إلا اللّه وإلا ي랑 من الفضائل، إلا الحكيم
رفعت بأياده دعاء الملك رحم الحلوان
عند عبد ورسولك وجزيت مرحلة حسن
رسالتك فأذاهو أرمه بالغضب، فنصح
له الله فصل على محيده وله أكره ما صلبه
على أحمد خلفه وإنها عائلاً أفضل الله
any of Thy servants. Reward him for our sake with better and more exalted gifts than Thou hast ever given to any other of Thy Prophets on behalf of his followers. Verily, Thou art the Giver of magnificent gifts and the Forgiver of great sins. Thou art the Kindest of the kind. Therefore, bless Muhammad and his descendants, the pure, the holy, the virtuous and the honorable.

(7)

One of his prayers in contemplation of an important matter or an accident which befell him or in times of distress.

O Thou, by Whom the knots of difficulties are untied. O Thou, by Whom the severity of hardships is diminished. O Thou, from Whom we seek deliverance from trials and comfort in time of distress. (Through Thy) Power all things become easy. Through (Thy) Favor, all causes become effective; by Whose Authority decrees have been issued, ----
أحد أمرنا يا داوود واجب علينا أفضله وآكم ما
جرب أحدنا إلا أبيت على أمه ينام أيت ملا
الملا
أحديهم أغلبه للعلم ولأمة الأرض كله
رحم الله على محمدوالله المستنصر بالظفار الأخير
وكان الخديوي علما لما عرضت
لهم مظهرته بإستغلاله
بأمر الله عقله ملكاً وبارزاً يباشر
الذات لهذين للصعاب وتسエステ بلطفة
الإسباب وجري بفرد رك القضاء ومضت
and according to Whose Will difficult things have moved. They obey Thy Will, though Thou didst not speak to them, They are restrained by Thy Intention though Thou didst not give expression to it. Thou art the one unto Whom we call out to in times of trouble. Thou art the only refuge in distress. Nothing is removed except what Thou hast removed. Nothing is taken away unless Thou hast taken it away. Verily, O Lord, misfortune has befallen me, the burden of which is unbearable. That which is unendurable has overtaken me. By Thy Might, Thou hast brought it on me.

By Thy Authority, Thou hast directed it towards me. There is no one to ward off that which Thou hast brought; no one to turn aside that which Thou hast directed. There is no one to make easy what Thou hast made difficult; no one to assist him whom Thou hast forsaken. Therefore, send blessings upon Muhammad and his descendants and graciously open for me, O Lord, the gate
على أن أذكر الآية، فهٌوَّمَاً، أُسِبْتَكَ دُوَّتُ
قَوْلُكَ مُؤْمِنٌ وَأَرَادَنْكَ دُوَّارَ نَهْيٍ سَمْتُ
أَنَّ الْمَلَكَ لِلْمُهَسَّانِ وَأَنَّ المَفْعُوْلَ فِي الْمَعَالَةِ
لَا يَشْكُفُ مِنْهَا الْعَمَادُ، وَلَا يَفْتَشُوْنَ فِيهَا
الْإِمَامُ كَفَّرَ وَفَذَّرتْ يِبْرَعُ يِعْلَمُهَا ذَلِكَ
وَلَا يَسْتَفْتُ مِنَ الْأَمَامِيَةِ حَيْلَ وَلَا يُقُدِّرُكَ أُرْدُهُ
وَلَا يَقْصُرُ عَلَى الْقَبْلَةِ وَلَكِنْهُ كَإِلَائِضُ رَدُّ
وَلَيْنَافِئَ بِمَا وَجَّهَتْ وَلَا فَاتِحَيْت لَمَّا أَعْلَفَتْ وَلَا
مَعْلُوْفُتُ الْعَقُدُ وَلَا مَعْلُوْفُتُ لَعْبَتٍ وَلَا نَاصِرَةٍ مَّنْ
حَلَّتْ فِيْهَا عَلَى مَكِّ وَأَلِيَاء وَفَتْحُهُ لِبَرَبَابَ
of deliverance; remove from me overpowering anxiety by Thy Might; look with favor upon the complaints I have offered; make me taste the sweetness of Thy dealings with me concerning those things which I have asked of Thee.

Bestow Thy Mercy upon me. Grant me pleasant relief from sorrow. Grant me, by Thy Grace, speedy deliverance from distress. Do not let anxiety keep me from the performance of my duties to Thee and the observance of Thy Laws.

Verily I am distressed because of what has befallen me. I am full of sadness on account of having to bear what has overtaken me.

Thou hast power to remove that in which I am involved and to avert that into which I have fallen.

Therefore, grant me this (favor) even though I do not deserve it from Thee, O Possessor of the Magnificent Throne!

(8)

One of his prayers
الفرج بطولك وأكرعمي سلطان لجمالك
والله حسن النظر فيك شكوته وأذني حسن
الصَّمَع فيم عساك لوقه ليزر لك رحمة
وكباهنيما وأجعل ليزعنيك محاسما
ولا تغلي إلاه يه عنك عزية هدوء ورض
واسبع الخينك ففاضقت لمثل بيابت
ذريا واسلال تجاهد عليه حملت
الفائر على كني ذات بودلاك وراقص عليه
فؤاد بيدك ولكن لأسنجيه بناء إذ العشري
كا ثم في عالمه المدهده الأيبسوماء
imploring protection from evils, immorality and blameworthy action.

O Lord, I implore Thy protection from the excitation of greed, from:
The impetuosity of anger,
The domination of envy,
The lack of patience,
The scarcity of contentment,
The depravity of morals,
The importunity of passion,
The excess of zeal,
The submission to desires,
The opposition to right,
The drowsiness of negligence,
The entrance into troubles,
The preferring of wrong to right,
Persistence in sins,
The underestimation of guilt,
The overestimation of service,
The pride of the wealthy,
The despising of the poor,
The abuse of power over those under our hands, the failure to thank those who are kind to us,
assisting the oppressor, forsaking the oppressed, aiming at that to which we are not entitled and speaking in matters of learning without knowledge.

We implore Thy protection from keeping in mind the weaknesses of others, from being proud of our good deeds, and from indulging in far-reaching hopes.

O Lord, we flee to Thee for protection from inward evil\(^1\), from underestimation of minor sins, from the domination of Satan over us, from being involved in calamity by the course of events and from being oppressed by a sultan.

We flee to Thee for protection from acquiring extravagant habits and from want of livelihood.

We ask Thy protection from the ridicule of enemies, from the begging of equals, from living in hardships and dying without preparation.

We seek Thy protection from the exceeding regret, from the great calamity, from the terrible ______________
لا أعمل حكماً أو تحول ملحوظاً أو نوراً ما ليس
لنازحاً أو غليذاً، وإنما أصبر عفو بك، ونعود بك
أن نظري عزى، أفتروى أن نحب، أعماطنا مدَّد
ذا مالنا ونعود بك، نصبه السرير، وأحضار
الصبر ونحود عليه السلام، ونكسة
المؤمن أو نحونا السultan، ونعود بهنا،
الأمر، ونفضان الكفاف، ونعود بك
من فائدة الأخلاص ونفره إلى الفساد، و
نعود عليه، ونسعد على العلم، ونعود
بك من الحسن العظم، صلى الله عليه و
misfortune, from unsafe refuge, from being unrewarded and from the visitation of chastisement.

O Lord, bless Muhammad and his descendants and protect me and all the true believers, both male and female, from all these by Thy Mercy, O Most Merciful!

(9)

One of his prayers fervently asking pardon of God.

O Lord, bless Muhammad and his descendants and lead us to repentance which is loved by Thee. Remove us from persistence in sin which is hateful to Thee.

O Lord, when we are confronted by two (impending) evils, one relating to faith, the other to worldly affairs, then, let that evil befall us which will the more quickly pass away and protect us from that which is of long
الشَّقِّاء وسُوءُ المَلَأ إِخْرَاجًا مُّنَّةٍ نَّمَّاءٍ وَحُلُولٍ
الْمَكَابِنِ اللَّهِ الصَّلَاةُ عَلَيْهِ وَآيةٌ وَأُمَّةٌ يَعْتَدِينَ
سُكَّةٌ لَّكُمْ بِرَحْمَةٍ وَجَمِيعٍ الموْمِينَ
وَالمُوْمِينَاتِ أَرَاحُمُ الرَّحِيمُ
وَكَانَ رَبُّكَ عِندَ الْلَّهِ مِنْ أَلَّهِ الْإِسْتِشاْقَ
فَلْيُلْهَيْنَ الْمَتْفَقَةِ مِنْ سَجَلِّيِّ الْأَلَّهَ
اللَّهُ الصَّلَاةُ عَلَيْهِ وَرَحْمَةُ عُلُوْهُ إِلَى جَوْبَيْنِ
الْجَوْبَيْنِ وَلَنَأَمُؤُّمْنِي كَرَيْهَا نَصْرًا
اللَّهُمَّ وَلَا تَأْمُؤُّمَنِي كَرَيْهَا نَصْرًا
فَبَلَى عَرَضَتْ نَفْسِي وَرَجُلُ الْمُلْكِ فَأَنْعَمَ
الْمُرْضَايَةُ عَلَيْهِمَا مَرَاءٌ وَأَجِيلُ الْمُلْكِ فِي طَوْهِيَّا
duration. And when we resolve two things, one of which pleases Thee and the other would call down Thy Wrath, then let us be inclined towards that which would please Thee and lessen our strength so that we may not do that which would make Thee angry at us.

And, O Lord, do not allow our souls to choose as they like, for, verily, they will choose what is evil, unless Thou dost show pity. They will command what is bad unless Thou dost show Mercy.

O Lord, verily Thou hast created us full of weakness, founded us on infirmity and originated us out of an extraction of mean fluid, so we have no power except from Thee and no strength but by Thy Aid.

Therefore, help us with Thy Grace, guide us with Thy Guidance, make the eyes of our minds blind to what is contrary to Thy Love and do not allow any of our limbs activity in disobeying Thee.

O Lord, bless
بِقَآءٍ وَذَا حُمَّانَةٍ مَّعَ يَضِيعُكَ أَحْلَهَا عَنَّا
نَحْطُكَ اللَّهُ عَلَيْنَا فِي أَمْرِكَ عُنَّا
أَوْ هِمْ نَعْمَ أَنَّا نَحْطُكَ عَلَيْنَا وَأَنْعَلْ يَذَّكَّرُونَ
بِنِّ فِوْسِنَا وَأَخِيهَا فَإِنَّهَا أَحْيَاءُ لِلسَّبِيلِ
الَّذِي أَفْقَهَتْ أَمَّاَرَهَا بِالسُّوءِ أَمْرُهَا أَحْيَا
قَالَتِهَا هَذِهِ الْأَمْرُ إِذْ نَعْمَ أَنَّا نَحْطُكَ عَلَيْنَا وَأَنْعَلْ يَذَّكَّرُونَ
مِنْ الْمَعْفَاءِ عَلَى وَهْزَنَّا وَعَزَّنَّا مَهَيْرٌ
لَنَذْهَبَا فَلَأَتْلِسَ لَنَا الابْتِغَاءِ وَلَا فِيّ لَهَا
نَسِيَتِهَا فَأَبْدِيَتْ وَسَتَدْنَأَ لِهَا نَسِيَتِهَا وتَأْتِيَهَا
وَأَعْمِلْ إِذَا رَفَعْنَا عَلَى فُجُوْحِكَ وَالْجُلُودُ
نَبِّيَّ رَحْمَتُنَّا عَلَى اللَّهِمَّ فَضَّلْ بِلَهَّ مَعَ هَٰذِهِ
Muhammad and his descendants. Let the whisperings of our hearts, the motions of our organs, the glances of our eyes, the utterances of our tongues be directed to the end of winning Thy Reward till we omit no good act, whereby we may be entitled to Thy Reward and there remain in us no evil, whereby we should deserve Thy Chastisement.

(10)

One of his prayers imploring refuge in God.

O Lord, if Thou wilt, Thou canst forgive our sins and manifest Thy Grace. If Thou wilt, Thou canst punish us and thus display Thy Justice. Therefore, be graciously pleased to make Thy Pardon easy for us. By Thy Forgiveness, deliver us from Thy Punishment; for verily we have no strength to stand (against) Thy Justice. There is no deliverance for any of us, save through Thy Pardon. O Most Independent One! Lo, we, Thy servants, stand before Thee; verily we are in great need of Thee.
عَدُّواَ إِلهًا وَأَجْعَلُ هَمَاسَاتِ طَوْنَاهَا رَحيِّكَ
أَعِيَزُ ابْنَاهُ نَفَثُا بِمَجَانِعَتَا
خَلَافَ ابْنِ حَسَنَةِ لَسْيُ وَهَا أَذْهَانُكَ وَلَا
نَقْلُ اسْبِنَةً نَسْتَوَجِبُ بِهَا عِفَا بَأْبِكَ
وَكَأْنَّи عِنْيَّ عَلِيَّتُكَ لِمَنَادِيَ اللَّهُ مَا إِلَّا الْحَمَّدُ لِلَّهِ
اللَّهُمَّ إِنَّتَ نَصْلَتْنَا فَفَضِلْتَنَا وَنَشِاءُ
تُعَدُّ بِأَقْدَادِكَ مَا فِي هَا الْعَفْوُ كَمِنْكَ وَأَجْرًا
مِلَّافْكَ وَأَجْرًا لَكَ لَعَلَّكَ لَا تَعْفُوَ وَلَا يَعْفُو بَعْضُكَ بِغَلَابِيْنَاء
وَلَا جَاءَ لَهُ مِنَ اسْبِنَا دُونَ عَفْوٍ كَأَنَّكَ أَعْفَيْنَاء
هَلْ أُعْفِي أَدُكَّ مَرْيَامَكَ وَأَنَا أَفْضِرُ الْفَضْرَ أَلَّكَ
Therefore, fulfill our desires from the vastness of Thy Grace. Do not cut off our hope by refusal. For thereby Thou wilt have rendered him unlucky who begged happiness of Thee and Thou wilt have disappointed him who besought Thee for favors. So, at such a time, to whom shall we turn when leaving Thee? Whither shall we take our journey from Thy gate?

O Holy One, we are weak and helpless. Thou hast promised to grant deliverance in answer to the prayers of the distressed. We are afflicted and Thou hast promised relief to those in affliction. The showing of mercy to one who seeks it most resembles Thy Will. It is the noblest of all the acts of Thy Greatness. Such also is the redress of one who prays to Thee for redress. Therefore, graciously hear out supplication unto Thee. Redress our wrongs when we have cast ourselves before Thee.

O Lord, verily Satan ridiculed us when we followed him in disobeying Thee.
فاجراً فنانباً بوعصاك ولا قطع رجاء نابيناك
منكون فلا شفائية لا سعادتك وحصن الحسن
استغفر فضلك ولي تريد نفعا لعساك
والله إن هن حسن لبك سجنا نثرا هجروك
الذين أوجب إجابتهم وأهل السوء الل 위해
الكشف عنهم وأشهد الأشبة مشينا عنك
أولى الأمور بك فعظمه جمة مراعحك
وعوشه تساواه بك فارم ضرحا إلتك
وأغتنا أذبحنا السمايا بليك اللهم نع
الشيطان فلذختينا إلا داشناه على مصينا
Therefore, bless Muhammad and his descendants. Do not let him ridicule us, after our renouncing him for Thee and after turning away from him unto Thee.

(11)

One of his prayers for a happy termination of life.

O Thou, the remembrance of Whom is an honor to those who do remember. O Thou, thankfulness to Whom brings exaltation to those who render thanks. O Thou, obedience to Whom is salvation to those who obey, bless Muhammad and his descendants and let our hearts turn away from the thought of every other thing in remembering Thee. Let our tongues cease from uttering all other gratitude in thanking Thee. Let our limbs be engaged in serving Thee, leaving all other work. If Thou hast decreed for us rest from all toil, then let our rest be peaceful, in which no evil consequences befall us, and no grief overtake us; till ——
فَصَّلَ عِلْيَهُ مَجْدِي وَلاَهُ وَلاَشْتَهَيْتُهُ بِنَابِئِي
نَصَّبَ إِلَيْهِ الْكُوُرَّةَ وَأَغْيَبَتْ عَنْهُ الْيَكِ.
وَكَأَمرَرَ يَدَهُ عَلَى السَّيِّدَةَ السَّالِمَةَ مَسْجِدَهَا
بِمَنْزُولٍ مِّنْ شَرِّ الْذَّلِيلِ وَأَكْرَمَ يَدَهَا
فُورَ الْفَشَّاحِينَ وَأَمْرَتْهَا نَجَاةً لِلْمُظْنَى
صَلَّى عَلَيْهِ مَجْدَي وَلاَهُ وَأَشْجَعْنَاهُ وَبَلَغْنَاكَ
سَعَى الذَّكْرُ وَالسِّنَانِ لَعْنَةً لِلْشَّكِيرِ
وَجَعَلْنَا يَطُاعَنَكَ عَزْرًا لِلْمَعْنَى فَدَرِّ
لَنَا فَأَمَّا مَرْشِعًا إِلَّا جِعَالًا فَرَاغَلَامَا لَنَا
فِيهِ مَعَةً وَلَا عِلْيَةَ فِيهِ سَامَةً كَحَيْثَ حَيَّرَ
those who record our evil deeds return to Thee from us, bearing a scroll free from the record of sins and until those who record our good deeds leave us delighted with what they have written down concerning them (good deeds).

When the days of our existence are finished, the duration of our lives comes to an end and Thy Summons — which is inevitable and the obedience to which is unavoidable — is served upon us, then bless Muhammad and his descendants. Let the conclusion of what the writers of our deeds have reckoned against us, be an accepted repentance, after which we may not be detained by Thee on account of any sin which we have committed, or any guilt which we have earned. 19 Do not remove the covering which Thou hast put over us in the presence of spectators on the day on which the record of Thy creatures shall be examined.

Verily, Thou art merciful to him who prays unto Thee and answerest him who invokes Thee.
عن علاج كتاب السـيّـان الحـيـّـة خالياً من ذكر سـيّـان نابعب على كتاب السـيّـان العـاـممر
بما أبـنُ إرـجـع السـيّـان وعـلِّمـت أبـنُ جـابوـن
وتصـرـف مـتـمـد أبـنُ هـارـم نـاـعـطـاعـوك
الإبـدـمـمـه ومانـحـبـه أضـلـعـل مـثــمـمـاً وله
وإجـعـل أـنـا مـهـلـحـيـّـاً لـمـكـبـتـتـه أبـنُ لـةـعـولة
مـقـوـلةً لـلوقـفـنا بـعـدهـا أـطـبّ اجـرـحـنا
وـلا مـعـضـيـة أـفـترـنـا هـا وـلـأنـكـصـفـعـاـتـنا
سنـرـنـهـا عـلـى رـؤـس الأـشـهـدـب وـمـنـبـلـأـحـاـرـعـاـد
أـيـنَّكـم بـمـزـعـعـاـه ومستـجـب لـلـنـايـمـة
One of his prayers in confession and repentance of God.

O Lord, three habits hinder me from praying unto Thee and one habit urges me to it.

Delay in doing that which Thou didst order me to perform keeps me from prayer on account of shame, the thing Thou didst forbid me to do and to which I hastened likewise hinders me and the favor Thou didst confer on me and for which I failed to return thanks.

That which urges me to pray unto Thee is Thy Kindness to the one who turns his face towards Thee and who comes hopefully to Thee, for all Thy Favor is kindness, and all Thy Blessings are favor upon me (not as a reward for my right).

Therefore, behold me here, O Lord, standing at the gate of Thy Glory in the attitude of ______________________}
وكأنا خدعة علية يتلقى الأفعف
وطبب النوبة لله تعالى

الله تعالى مجبوع مسيّ كان خلاّ لثبت
وكذى علينا محالة واجبة مجبوع أمرنا به
قاطب عنه ونعيه نجياني عنه فأسرعت
إليه ونعى انحن بها على فصر ذكرهما
ويجدون على مساً لنك نفضلك على أبل
بوجهك اللّه وكذى خسرتنهّ اللّه إذ
جميع إحسانك نفضل وأذّكَّر بالبداية
فنا أنذا اللّه وافه ببابك غرفه
one who trembles in submission, entreating Thee, in my shame, in the spirit of
the poor and needy confession unto Thee that I never acknowledged Thy Favors,
save by refraining from sinning against Thee 20 and that I was never, in all my
circumstances, without Thy Bounty.

Will, therefore, O Lord, my confession
to Thee of the evils I have committed
avail me anything?

Will my admission to Thee of wrongs I
have done deliver me from Thy Wrath?

Or, hast Thou, in this, my situation,
irrevocably decreed Thy Wrath for me?
Does, in the time of praying, Thy
displeasure inseparably cling to me?
O Holy One, I do not despair of Thy
Mercy, whilst Thou hast surely opened
for me the gate of repentance unto Thee.
Nay, I speak the words of a despicable
creature, one unjust to his own soul, one
who underrates __________________
المسلم الذين سألوك على أ جاه مي سول الأنصار المعين يقررك باني لاستسلم وقت إحسانك الأب الأفلاع عصبانك، وله خليلك وأناخات كلها من أمنانك فلا يفعو ما هو أني مريض على آثرك أرسل قبل ما أهلهني وقل لي يا عزراء يا نفسي ما أحب إلي مقاومي هذا سحطتك أم ليما بذور دعاي مفتيك سبيانك لا أنس منك وقد فتحت باب التوبة الود بالكرام مقا لأعداء الله إلا لما لي نفسه المستخف
the dignity of his Lord, one whose sins are great and wax larger and whose days have passed and ended until he found that the opportunity for action had expired, the duration of life was finished and he was convinced that there was no escape for him from Thee and no refuge.

Then he presented himself to Thee, with conversion and sincerity, repented unto Thee.

So, he stood up in Thy Presence with a pure, clean heart and addressed Thee in a low faltering voice.

Verily, he bowed before Thee till he became crooked and bent down his head till he was doubled.

Verily, his fear caused his legs to tremble and tears flowed down his cheeks.

He calls upon Thee saying: O Most Merciful. O Most Compassionate of those to whom seekers after mercy continually come. O Most Gracious of those Whom seekers after pardon approach. O Thou
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
Whose Forgiveness is more frequent than Thy Chastisement. O Thou Whose Approbation is more abundant than Thy Wrath. O Thou Who favored Thy creatures by overlooking their guilt. O Thou Who trained Thy servants to hope for the acceptance of conversion. 21 O Thou Who reformed their sins by repentance. O Thou Who was satisfied with very little of their good deeds. O Thou Who regarded their insignificant deeds abundantly. O Thou Who guaranteed to them answers to prayer. O Thou Who graciously promised them a handsome recompense on Thy own pledge. I am not the most sinful of those who disobeyed Thee and thou didst pardon him. I am not the most blame-worthy of those who apologized unto Thee and Thou didst accept their apology. I am not the most unjust of those who repented unto Thee and Thou didst show them Thy Favor.

I repent unto Thee, in this my situation, the repentance of one ashamed of what he neglected to perform, afraid of
عفّنَ أَنْ أَكْثَرُ مَنِينَهُ وَأَمَّا رَضَاهُ أَفْرَمَ أَصْدَقَانِهُ سُقْهُ وَأَمَّا رَحَمَهُ الْخَلِيفَةُ بِعُجُورِهِ هُمَّ مِهِدَّ عِبَادَةَ فُلُولَ الْأَبَا وَاِبْنِي إِسْنَالْخَالِرِيَّةَ بِالثِّقَةِ وَأَمَّا رَضِيَ مِنْ فَعَلِهِمْ أَبْنِي إِسْنَالْخَالِرِيَّةَ كَأَفْقَطُ يَلُؤُّهُمْ إِلَيْكَ وَأَمَّا مَرْفُوعِهِمْ بِالْبَيْتِ وَأَبْنِي إِسْنَالْخَالِرِيَّةَ كَأَفْقَطُ يَلُؤُّهُمْ إِلَيْكَ وَأَمَّا مَرْفُوعِهِمْ بِالْبَيْتِ وَأَمَّا مَرْفُوعِهِمْ بِالْبَيْتِ وَأَمَّا مَرْفُوعِهِمْ بِالْبَيْتِ
what he has accumulated against him.
Sincerely sorry for what he fell into.
Knowing that the forgiving of sins is not too great a task for Thee.
Not too difficult for Thee.
The enduring of excessive wrongs is not hard upon Thee.

The most favorite of Thy creatures is one who gives up pride and abstains from persisting (in wrong) and constantly asks pardon.

I clear myself before Thee from being proud, crave Thy Protection against persisting (in sin), ask Thy Pardon for what I failed in and beg Thy Assistance in what I am too weak to do.

O Lord, bless Muhammad and his descendants.
Forgive me what is due unto Thee from me. 22
Save me from what I deserve from Thee. 23
مساعدة في حل جميع الإجابات، مما وقع فيه عام
بالعفو عن الذبابة العظمي لنعظامك، والنحاوة على الأم الاميرية لإسقاطه.
تحاول أن أفهم ما أقوله، لابن كابورث
أجبر عبده إليك من برك الاستغفار.
عليك وجه两点 ان🌙 مرآي الاستغفارإدارة
أبريل، من أن أسكن وأعود إليك من راحة.
وأضعفوك لما قصر فيه واستعبر بك على
عذره الله الذي صلى محمد عليه وسبب
لياني عليه وعافيته بما أسندجه مناك.
Shelter me from what the wicked are afraid of. For verily, Thou art most Forgiving. Pardon is hoped for from Thee. Thou art celebrated for overlooking faults. I have no other one whom I may beg to fulfill my wishes but Thee, no forgiver of my sins, other than Thee. Far be it from Thee if I think there is another and I do not fear that anything will happen to my soul, except from Thee.

Verily, Thou deservest to be feared. (Thou) art worthy of forgiving sins. Bless Muhammad and his descendants. Fulfill my need. Grant my wish. Forgive my sins and quell the dread of my soul.

Verily, Thou hast Power over everything and this is easy for Thee. Amen, Lord of the Worlds!

(13)
One of his prayers to the Almighty in time of need.
O Lord, Thou Who dost ultimately satisfy our need.
Thou with Whom lies the success of prayers, Who sell not His Favors for any price, Whose gifts are not accompanied by reproaches, through Whom independence can be obtained and of whom none can be independent, towards Whom people turn to and of Whom none can turn away, Whose stores cannot be exhausted by request and Whose wisdom cannot be altered by any means, from Whom the needs of the needy are never cut off, Who is never tired by the prayers of those who implore.

Thou hast prided Thyself on being independent of Thy creatures and Thou art worthy of being independent of them.

Thou hast called them needy and they are needy towards Thee.

Therefore, whosoever resolved upon the satisfaction of his need through Thee and desired—


اللهُمَّ إِنَّكَ عَلِيمٌ مَا ثُلِّثٌ إِلَّا أَحَدُهُ وَأَمِينٌ
نُبْلِمُ الْطَّرَابِينَ وَأَمِينٌ لِيُبِيعَ نَفْحًا فَبِالْأَمَانِ وَأَمِينٌ
لَا يُكَذِّبُ عَطَا بَاذِلَ الْأَمَانِ وَأَمِينٌ
بِهِ وَلَا يُصِبُّ عَنْهُ وَأَمِينٌ رَبِّ عِبَادِكَ إِلَيْهِ وَلَبِّ عِبَادِكَ
عَنْهُ وَأَمِينٌ لَّيْسِ غَيْرُ رَبِّ عِيْشَةِ الْأَمِينِ وَأَمِينٌ
لَا يُدْرِكْ حُكْمَةُ أَوْسَأِ الرَّجُلِ وَأَمِينٌ لَا تُقَطِّعُ عَنْهُ
جَوْهْرَ الْمُتَحَجِّرَ وَأَمِينٌ لَّيْسِ غَيْرُ دُعَاءِ اللَّهِ
تَمْلَكُ بِتُغْنِيَ عَلَى عَرْضَتِكَ وَأَمِينٌ عَنْهُ
عَنْهُ وَلَا يُسَبِّبُهُ إِلَى الْفَيْضِ وَأَمِينٌ أَهْلَ الْقَمِيْرِ
إِلَيْهِ فَمِلَّ حَاوْلَ أَسْلَمْتُهُ مَرَضَدَكَ وَلَمَّا
that his need be removed by Thee, surely he demanded his request from the right place.

(Surely he) approached the object of his desire the right way.

Whosoever directed his petition to any of Thy creatures or considered him to be the one to grant its fulfillment, in preference to Thee, verily, he exposed himself to disappointment.

(Surely he) deserved privation of blessings from Thee.

And I, O Lord, have a need toward Thee.

My efforts have fallen short.
My desires are of no avail.
My soul induced me to seek the satisfaction of my need from one who is not independent of Thee and places his necessities before Thee.

This was one of the slips of the erring. One of the mistakes of sinners. Then I was aroused from my ignorance by Thy warning and rose ———
لا يمكنني قراءة النص العربي المكتوب بالخط اليدوي في الصورة.
by Thy Grace from my fall and returned. With Thy Help, I corrected my blunder and said, 'Holy is my Lord!'

How can one needy creature beg from another who is in need.

Why should a pauper be attracted to another pauper.

So I returned unto Thee with sincere longing and laid my hope before Thee with perfect trust in Thee.

I was sure that the utmost I would beg of Thee would be trivial in comparison with Thy wealth; that the utmost that I would desire from Thee would be insignificant along side of Thy Prosperity; that Thy Bounty is not encompassed by anyone's request; that Thy Hand (Power) is exalted far above every hand in generosity.

O Lord, therefore, bless Muhammad and his descendants. Deal kindly with me according to Thy Grace.

Do not deal with me in Thy Justice according to my merit—
بُوْفِيَّنِكَ مِنَ اللَّهِ وَنَكَضِتْ بَيْنِ يَدِيَكَ عَن
عَرْبِيَ وَفُلْتُ جَهَانَ رَبِّيُّ كَفَّارَةٌ لِّجَنَاحِ
مَنَاغِيُّ وَأَنِّي يَغْبُ مَعَهُمْ إِلَى الْعَدْمِ فَقُصْدُبْكَ
يَأْلُهُ الرَّبِّيِّ وَأَوْفِدْ عَلَيْكَ رَجُلًا مَّقَٰلٌ
بُيِّنَ وَعَلِّيَّ أَنْ هَكَيْمٌ مَا أَسَّلُكَ بِسَبِيرٍ
وَجِدًا وَأَنْحُطُرُ مَا آسَوْهَاهُ بِحَفْرٍ
وَسَعْكَ وَأَنَّ كَرِمًا لَّا يُضْعُونَ عَنْهَا أَحَدٌ
وَأَنَّ بُكْرًا لِعَطَاٰةٍ عَلَى رَفِيقٍ لِلْمَهْمٍ
فَصَلْ أَحْمَدًا وَاللَّهُ وَحْدَهُ كَرِمُكَ عَلَى
الْفَضْلِ وَاٰتِجْزِينَ عَلَيْكَ عَلَى الْإِسْتِفْاقِ
for I am not the first applicant who applied to Thee yet Thou didst grant my request whilst I deserved refusal.

I am not the first petitioner who petitioned Thee yet Thou didst favor me whilst I was entitled to disappointment.

O Lord, bless Muhammad and his descendants. Grant acceptance to my prayer. Hear my call. Hear my supplication. Listen to my voice. Do not cut off my hope from Thee. Do not sever my connection with Thee. Do not permit me in this and other needs to turn to any other besides Thee.

Undertake the fulfillment of my request, the satisfaction of my need and the answering of my prayer before I leave this, my place, by making that which is difficult for me, easy and by bestowing upon me Thy excellent decree in all matters.

And bless Muhammad and his descendants with a blessing ————
فما أنتَ أولاً راغبٌ غيرٌ عليكِ أعتقتتهُ
وهو لا يكمن المنع ولا أول سائلة للفقهاء
عليه وهو ينوي جلب الحوران لله يصر على
عليه وهو ينوي تجربتهُ على نفسي ودعاً بهرتي
ولم يضرني راجباً ولصوتي سامعاً ولا لقطع رجاء
عنك ولا نبت سبيشتك ولا توجهي حاجتي
لا جهانك وغيرها إلى السواك وتهويج طلبي
وقضاء حاجتي وسليست قليل زمن في ولقيت
ما دانيت يسرك إلى العسر وحبس في ثورة كن
ل فأجمع الأمور وصل على خير وما صلى
perpetual, growing, having no end to its
duration, and no limit to its extent.
Let it be a help to me and a cause for
granting my request.
Verily, Thou art Generous and
Gracious.
And my request, O Lord, is such and
such (mention it and prostrate yourself
and say in the prostration)25 "Thy Grace
has comforted me. Thy Goodness has
guided me."
So I request Thee on Thy Righteous-
ness and that of Muhammad and his des-
cendants, Thy Blessings on them, not to
turn me away disappointed.

(14)
One of his prayers when he was of-
fended or oppressed by oppressors.

O Thou for Whom the tidings of com-
plainants are not unknown. O Thou Who
doeth not require the evidence of wit-
nesses to their reports. O Thou Whose
داءة نامية لا أنفطاع إلا أبهاء ولا سنى
لمردها وإجعلا ذلك عونا إلى رسمه الجاح
طلبي أنك واسع كريم ومراجحي ربي كذا
وكان قد كر حاجتك في جدل ونفوذك صوفي
فصلت نسيبي وإحسانك دليلاً وأبابك
وتبعري للوصول إلى عينك إن لم تذري
وكلما علمت عليك إلى أن تفيض
عليتك عليك في الطهار من البغة
ابنها فقط على أبيا المنطلي وابنها أنجاج
فقصمישה الشهادى التأديب قامون

(Translation in English)

Continuous growth without any outburst of health or weakness.

The cause of its existence and declaring it a support to his drawing.

My request is for you, open-handed and my helper is as such.

And it was when you needed to attain to your knowledge and you were involved with your influence.

You have neglected me and your kindness is a guide and your father.

And you followed the way of reaching to your eye if you do not delay.

And every time you get to know you, you do not forget.

You are a guide to me in the pure from the stain

Bless you, only to your father and you fulfilled your duty.

If you divide it among the shedders of the traditions and your companions.)
help is nigh unto the oppressed, O Thou Whose Assistance is far removed from the oppressors. Verily, Thou knowest, O my Lord, what has come upon me from (so and so)\textsuperscript{26} of that which Thou didst prohibit him from doing; what power he has gained over me by means of that which Thou didst forbid him, because of pride in the possessions which are from Thee; in utter disregard of Thy prohibition to him. Therefore, O Lord, bless Muhammad and his descendants. By Thy Strength, restrain my oppressor and my enemy from overwhelming me. With Thy Power, turn aside his sharpness from me. Let him be engaged in what immediately surrounds him. Render him powerless against that to which he is hostile. O Lord, bless Muhammad and his descendants. Do not tolerate the oppression of my enemy. Help me to be successful over him. Guard me from deeds similar to his. Do not put me in a situation like his. Lord, bless Muhammad and his descendants. Help me against my enemy with ..........................
نصرًا الله إلهي مسلمًا على هيئة عونه عزعج
قد علمت يا أنيمًا أنا ليس فين بل إن بئلا زورما
حتى وإنهاك مني يساجين علي بطرار
فأذهب لم تعنيك واعترأ أبكرا على فصل
على عزى الله وحسن ذي وعذب عن طلبه موفقا
وأظل يعن رويدرني واجعل له شغلا فما
بله وعذر أعتناني وكفر الله وصل على محده
والولا نسوق له ظلمي وأحسن عليه عونه و
اكتب من يذكى ما هو للاجتناب حين حايله
الله ورسوله صلى الله عليه وسلم عليه عزت
immediate assistance which may put an end to my resentment of him. Give satisfaction to my indignation against him.

O Lord, bless Muhammad and his descendants. Compensate me with Thy Forgiveness for the oppression I have suffered from him. With Thy Mercy, make up for his wrongs to me, for every evil is small in comparison with Thy Wrath. Every calamity is light when accompanied by Thy Bounty.

O Lord, Thou hast made it disagreeable to me to be oppressed. Therefore, restrain me from oppressing others. Do not permit me, O Lord, to complain to anyone except Thee, nor to ask assistance of any ruler besides Thee. Far be it from me!

Therefore, bless Muhammad and his descendants. Join my prayer with Thy Answer. Bring my complaint nigh to alteration.

O Lord, do not test me with despair of Thy Justice. Do not tempt him by the delay of ————————
حاصِرْ نَكُونَ عِطْرًا بِهِ شَفَاءً وَنَجْمَةً عَلَى
وْفَأَ اللَّهُ مَسَّهُ عَلَى مِجَالِلِهِ وَعَوْصِي مِن
طَمْلِهِ لَعْفُوكَ وَأَبْدَلْي لَسَوْءِ صَبْعِهِ رَجَّهَا فَعِكْلَهُ جَلَلَ دُونُ سُخطَكَ و
سُكْبَةٌ زِينَتَهَا سُوَاءً مَعَ مَوْحِدِيْنَ اللَّهُ فَكَأ
كَرِهَتْ أَنْ أَظَلْ فَنَهَيْنِ أَنْ أَظَلَّ اللَّهُ لَا أُشْكُو
إِلَى أَحْدِيِّكَ وَلَا أَصْنَعِيَ مَعَاهُكْ غَيْرًا حَاشَاكَ فَصَلَّ عَلَى مَسِيحِّيْنَ وَصَلَّعَ عَلَيْنَ
بِالْإِجَابةِ وَأَوَّلِ شَكَأْتِيْنِي السُّبِيرِ لِلَّهِمْ نَفْسِي لِلْمُفْتَوْمِزِ أَصْفَافُ وَلاَ أَقْنَعْهَا بِالْأَمْرِ
Thy Chastisement so that he may persist in oppressing me and refuse to give me my rights. Let him soon know of that punishment with which Thou hast threatened tyrants. Let me know what Thou hast promised for the relief of the oppressed.

O Lord, bless Muhammad and his descendants. Give me grace to accept what Thou hast decreed for me and against me and reconcile me to what Thou hast taken from me and direct me to that path which is most straight and employ me in that which is the safest.

O Lord, and if in Thy Judgment it would be better for me if Thou delayest the seizure of the tyrant and taking vengeance upon him who has oppressed me until the Day of Judgment when the enemies are gathered together, then bless Muhammad and his descendants and help me by giving me a sincere motive and enduring patience.

Guard me from evil propensities and restlessness of
من أنك فصلي عظيمتي، فحاصرني حقي وعرفه عفافليما أعلنت أنفالي تزنيما وعينت حاكمة المنطبيق اللهم صلى علي محمد وإله وفقي الفيول يا فضيبي لي وعلى وصيني لما أخذته ومنى وأهديها الله هي آن قواني واستعاون بما أسلل الله وان كان أحرغ إعذبت في آخر الأهلة وترك الأنصام مني إلى يوم الفصل جميع السلم صلى على عبد الله والديتنا بنيت صفاء وصبرت وأعزب منسوء الرغبة وفعلا أهال لي بصورتي
greedy people. Imprint upon my heart the likeness of what Thou hast stored for me of Thy Reward and of what Thou hast stored for my enemy by way of retribution and torment. Let this be the cause of my contentment with what Thou hast decreed and of trust in what Thou hast chosen.

Amen, Lord of the Worlds! Verily Thou art the Possessor of Great Excellence. Thou hast Power over everything.

(15)

One of his prayers in sickness, distress and calamity.

O Lord, all praise is due to Thee for bodily health in which I move about. All praise is due to Thee for such disease as Thou didst cause in my body.

For, I do not know, O Lord, which of the two states is more suitable for thanking Thee and which of the two times is preferable for praising Thee. Either the time of health ———
فلَبِيِّ منِّي لا أَدْخُلُ بِهِ إِلَّا أَبِيكَ وَأَعْلَدَت
أَعْلَدَتْ لَكَ جَزَائِكَ وَعَفَايَكَ وَأَجْعَلْ ذَلِكَ سَبْعًا
لِعَمْدِنِّي أَضِيفَتُ وَفَقَيْهَا أَحْذِرْ إِمَّرَيْبَّ الْعَالِمِ
أَيُّكَ دُوَّالَ فَضْلِي الْعَظِيمِ وَأَنَّ يَحْيَى لَكَ فِي مَثَلِّهِ
كَانَ مِنْ تَمَّ مَرَضَتِكَ أَمَّا مَرْضَتُكَ
أَمَّا مَرْضَتُكَ أَيُّكَ كَبِيرُ اِنْبِيَّتِكَ
اللَّهُمَّ لَكَ النُّجُومُ وَأَوْزَلَ الْأَصْرَفَ فِي هَذِينِ
سِلَامَةً بَنِيَّ وَأَنْضِجَ بَنِيَّ وَأَحْفَظْ بَنِيَّ
فَغَيْسِيْ فَمَا أَدْرَايْهَا إِلَّا إِلَى الْحَالِبِ أَنْ أَشْكُرُ
لَكَ وَأَرْيُ لَوْفَنْيَ أَوْ لِيَأْخُذِّ لَكَ أَقْفُ لَّا وَقَفَّ عَلَّيْهَا
wherein Thou didst cause Thy pure Nourishment to support me; whereby Thou didst make me happy in earning Thy Approbation and Favor and whereby Thou didst strengthen me for such of Thy Services as Thou gavest me grace to perform.

Or the time of sickness, whereby Thou didst purify me and the blessings Thou didst confer on me, in order to lighten (remit) such sins as were lying heavily upon my back, by way of purifying me from such inequity as I plunged into, by way of warning me to be prompt in repentance and in order to induce me to try to blot out my transgressions? All this through Thy eternal Favor!

And in the meantime, what the scribes have recorded to my credit of pure deeds, which no mind has ever thought of, no tongue uttered, and no limb toiled for — only by way of kindness from Thee to me and of Thy gracious Favor to me.
النبي صلى الله عليه وسلم فهماً لطيفين رفقة ونشتنبيها
لأنها مصدقة وفضلها وقويتها معها على
ما وُضعت له من طاعتك أنه وقت أهلته الّتي
مكَّدِبٌ بها أو العم إلى تكهنيها خصمهُ لمسا
تقل على الخطبة وطهير المخمست
فبهما السِّبَّان ونسيهما لكونا ولا لونا وذكياً
بحواري بهما وبدم الخير ودبلو ذلك ما
كتب إلى السِّبَّان الذي لا أنعمه لا أقلب
فقوله ولا لسان نظفية ولا جراحة تقلبه
بأفضل الأملك عقير الحماسة رضيعي الله
O Lord, therefore, bless Muhammad and his descendants.

Make agreeable to me what Thou hast approved of for me. Lighten for me what Thou hast visited upon me. Purify me of the taint of that sin which I committed beforehand. Remove from me the evil results of what I have performed. Confer on me the sweetness of good health. Make me taste the coolness of peace.

Let my recovery from my illness be accompanied with Thy Forgiveness. Let my restoration from my fall lead to Thy Pardon. Let my release from distress be followed by comfort and my rescue from this affliction, by Thy Deliverance.

Verily Thou art benevolently Kind, bountifully Gracious, magnificently Generous and the Possessor of Greatness and Glory!

(16)

One of his prayers imploring
اللهِ إِنِّي نَافِعُ عَلَيْهِ وَهُوَ رَحِيمُ النَّافِعِينَ
لِي وَبَيِّنَ الْهَيَاةَ لَمْ أَخْلَطَ بِهَا وَلِيْلَيْتُ نَورًا
أَسْلَفْتُ وَمَهِيجٌ صَفَّافًا قَفًا وَأَوْجَلِفُ
خَلَائِقَ الْعَافِيَةِ وَأَذْقِنَ بِالسَّلاَمَةِ وَأَجْعَلُ
عَزِيْزَ عَبْدِي الْعَفْوَ وَمَحْتَومًا عَزِيمًا
الْجَوَازُ وَخَلَائِقُ حَيَاةٌ قَدِيرًا رَحْمًا
وَسَلَامٌ فَيْنَ آتِيَانِ إِلَى وَدْحِيَ إِنَّ الْمُضْلُوعَ
بِالْأَحْسَانِ المَظْلُولِ بِالْإِمْنَانِ وَالْوَقُاصِ
الْمُحْكَمِ دُلْجَالًا للأَحْسَارِ
وَكَمْ يُعَلِّمُنَا الَّذِي إِلَّا اسْتَفْتُنَّ
a humble entreaty for remission of sins.

O Lord! Thou art the one through Whose Mercy the erring pray for redress.
(Thou art) the one in the remembrance of Whose Grace the afflicted take refuge.
(Thou art) the one in dread of Whom the guilty bitterly weep!
O Solace of every sad stranger.
O Delight of every broken hearted sufferer.
O Redresser of the forsaken and lonely.
O Helper of the needy and far exiled, Who hast surrounded everything with Mercy and Knowledge!
It is Thou Who hast allotted every creature a share in Thy Blessings.
It is Thou Whose Forgiveness is superior to Chastisement.

It is Thou Whose Mercy hastens before Wrath.
It is Thou Whose Generosity ---
الله سماحتك رحمته تسعدت الذين ويا من آلم ذكر إحسانه بفروع المطرود ويا من
لم يحبب أخاً حتى أن كل شيء يجيب عليه
بأسم النجش
وابق ووابق كل همك به في أن يرغب
كأن يكون وحيداً أو يحضث على
سُبُل التحول ويدو وأعذب
ضائط الذي سعت كل سمعه وعالم أنت
الذي جعلت لسكب مخالوفي نعيب سهماً
ولأنت الذي تعوض أعلم عفواً به وسعت الال
نسي بحمنه أمام غضبه وسعت الله عطاوته
is more frequent than refusal. It is Thou Whose Power and Prosperity embrace all creatures.

It is Thou Who doth not desire recompense from anyone Whom Thou didst bless. It is Thou Who doth not commit excess in punishing a person who disobeyed Thee.

And I, O Lord, am Thy servant Whom Thou hast commanded to pray and Who has answered: Here I am ready to obey Thee! Here I am at Thy Call! Behold, O Lord, I am prostrate in Thy Presence!

It is I whose back is overloaded with guilt. It is I whose life has been dissipated by sins. It is I who ignorantly disobeyed Thee though Thou didst not deserve this 28 from me.

Will Thou, O Lord, pity a person who prays unto Thee so that I may make petitions unto Thee?

Or wilt Thou forgive one who cries unto Thee so that I may make haste to cry?

Or will Thou, O Lord ————
آكثرك من سعيه وآت الله الذي يسع الخلاص
ككلهم في وسعه وآت الله الذي يعبدو
جزاء م أعطاه وآت الله الذي يقرطب عفاب
م عصاه وآتى الله الذي أمر به بالذات
فقال ليكم وسمد البكاء أنا أنا أنا أنا أنا
يبرهشك أنا الذي أقرت الخطايا أظلم وأنا
الذي أفقده اللتوبيعم وأنا الذي ستمله
عصاك وم Desired أهلاً بني إلنا لا أهل
با الله إني مصدكم فابغذ بدأ اللهاء أم أن
غادر كركينا فنسرغ با البكاء أم أن
pity a person who prostrates, head upon the dust before Thee in token of submission? Or will Thou give prosperity to one, who in confidence, complained unto Thee of poverty?

O Lord, do not disappoint one who finds no giver except Thee. Do not disgrace one who finds none to whom to turn for help besides Thee. O Lord, therefore, bless Muhammad and his descendants. Do not turn away from me whilst I have turned towards thee. Do not disappoint me whilst I have inclined towards Thee. Do not smite my face with reprobation whilst I stand before Thee.

It is Thou Who hast given the attribute of Mercy to Thyself. Therefore, bless Muhammad and his descendants and have pity on me. It is Thou Who hast named Thyself Forgiveness. Therefore, forgive me.

Verily, Thou Seest, O Lord, the flow of my tears on account of fear of Thee, the palpitation of my heart through dread of Thee and the trembling
سُجِّدًا وعَمِّيُّ عَمَّيْ عُضُرُكَ لَكَ وَجَهَّهَا مَثَلًا آمَّت
مَعْنَى شُكَّكَ لَكَ فَضْرُوكَ نُوكَلا الْكَلْمَيْنَ
مَا لَكَ مُغْطَبٌ عَلَيْكَ وَلَحْدُكَ لَا يَغْعِنُي
عَنْكَ أَحَدُونَكَ الْقُلُوبُ عَلَى مَحْمَدٍ رَبِّكَ وَلَأَلْقَعُ
وَلَعَظَّمُيْنَ وَقَدْ أَفْلَتَ عَلَيْكَ وَلَأَحْمِيْنَ وَلَبِئْسُ
يَغْلُبُ الْكَهْفَ وَلَأَحْمِيْنَ أَلْرُيْنَوَأَنْصَبْ
بِرُزْقِكَ أَنْتُ الْذِّي يُصَفَّفُ نَفْسُكَ بِالرَّحْمَةِ
فِصَّلَ عَلَيْهِ وَلَأَحْمِيْنَ وَأَنْتُ الْذِّي يُصَفَّفُ
نَفْسُكَ بِالرَّحْمَةِ وَلَأَحْمِيْنَ فِلْهُمْ عَبْسُيْنَ وَلَأَلْقَعُ
مَرْجَفُكَ وَلَأَحْمِيْنَ فِلْهُمْ خَيْبَاتٌ وَانْفَعَّ
of my limbs, because of the awe Thou dost inspire in me. All this proceeds from the shame I feel on account of my evil deeds. Because of this, my voice has become too subdued to cry unto Thee and my tongue too dumb to pray to Thee. Therefore, all praise is due to Thee, O Lord.

Thou hast concealed many a defect in me and didst not disgrace me. Thou didst hide many a sin which I committed and didst not make me notorious. Thou didst cover many a wrong which I was guilty of and didst not put the evil consequences of their corruption round my neck. Thou didst not uncover their evil to such of my neighbors as were looking for my blemishes and those who envy Thy Blessings which I possess. All this favor did not restrain me from proceeding towards the worst which Thou didst threaten me with. Therefore, who is more ignorant than I, O Lord, of his own benefit and who is more careless than I of his share of good? And who is
جُواهرٌ هُمُّ يُهْيِدنُكَ ۛ كَلَّذٍ لَا يَجِدُونَهُ يُسْوَى
عَمَّا وَلَكَ خَلْصَوْنَ عَلَيْكَ وَلَكَ
إِنّي أَرْسَلْتُكَ إِلَىٰ الَّذِينَ أُولِي الْأَمْرِ ۛ فَكُنْ نَظِيرًا
عَلَىٰ مُرَاجِعٍ عَن فِي قَلْبٍ يُغَضِّبُهُ
غَطِينُهُ عَلَى رُحْلِهِمُ فَعِنَّمَا شَأَّبُوا المَنْتَجُونُ
بِهَا فَلَمْ تُبْتَعَ عَن سَرْعَانِهَا وَلَوْ نُفّدَنَّهُمْ كَرَهَ
شَنَّارُهَا وَلَعْدِيًا أَنَّهَا مِنِّبَمْرَعْصَعِيْنَ ۛ فَبَلَى
جَرِيَّةٌ وَحْضُرُهُ مَعَانِيٍّ إِنْ كُنْ تُعَلَّمْنَهُمْ
عَلَى جَرِيَّةٍ إِلَى الْبَصَرِ ۛ مَا عَمِيدُ مَعْمُوسُهُ فَنِيْنَ مِنْ أَجْهَلٍ
ۛ إِلَى الْمَخْرُوجِ فَمَا أُعْمِلُ مِنْ أَعْمَلِيِّ مُحَظَّهُ وَنٰ
farther removed than I from self-reformation, when I spend the sustenance which Thou hast allotted me in those sins which Thou hast forbidden me to commit?

And who is deeper plunged in wrongdoing and more forward in vice than I, when I stand between Thy Call and the call of Satan, follow his call even though I am not blind and having full knowledge of him, without any forgetfulness in my memory concerning him and am at the same time convinced that Thy Call leads towards Paradise and that his call leads towards hell?

Holiness to Thee!

How wonderful it is that I bear witness against my own soul, and reckon it a secret affair of mine.

More wonderful than this is Thy Forbearance towards me in casting me (into perdition)!

And this is not because ————
أعلم من قل بصلاح نفسه حين يقع ما أبت على رزفته فإنها تهيمه عنده من عصيناك ومن أعدوربة ألك الباطل فأشدود أما على السوء من جناح أنف بين دعوتك ودعونك الشيطان فانبع دعوتك على عينت معرفة به ولا نسيان حفظ له وأناجد يوماً يحميل سعي دعوتك إلى الجنة ومبنيه دعوتك إلى السعد سُجناك ما أجب ما أشهد به علىفسي أعله من ميخوم أمرى وأعمر غير للحاني على رابطك عن يساجلني ورسد الله من
I possess any grace in Thy Sight, but because of Thy gracious Delay and Thy loving Kindness to me in order that I may keep away from Thy Wrath incurred by disobedience and refrain from my degrading sins and because Thee forgiving me is more agreeable to Thee than punishing me.

Nay my God! I am too abundant in respect of sin, too corrupt in manners, too wicked in deeds, too rashly bold in wrongdoing and too weak in point of vigilance in serving Thee and give too little heed to the warning and caution of Thy threats to enumerate to Thee my blamishes or to be able to remember all my defects.

And verily I reproach my soul with this, by way of longing for Thy Kindness wherein lies the prosperity of sinners, and hoping for Thy Mercy wherein lies the release of the guilty

O Lord, behold this is ————
لا أملك إلا أن ألاعيب، لا أملك إلا أن ألاصق.
على ما أرى من عصيناك المخيبة وأقلع
عسيك في المخلصة ولأن عفوك عن أرجح الدك
مغفرين بي، يا الله، أستدرَب وأدفع أثاراً
وأشنَع، أفعالاً وأشذَّاد، أبا الطالب، نحو أن
عند طاعتك، نفظاً أو فل لو ركبت انتهاك
أرني، يا بابن، أن أحكي لعبدو وآنبدع إلى
ذويك وأنا أوحي بهذالفساط، معاني، أفيك
الذي بها أصالح أمر الدم، رجاءً لجنيك إلى
بهاتفك، يا أركاب، أناطَي الله، وهَذَا
my neck overburdened by sins.

Therefore, bless Muhammad and his descendants and liberate it with Thy Forgiveness.

And this is my back weighed down with guilt.

Therefore, bless Muhammad and his descendants and lighten it with Thy Favor.

O Lord, if I were to cry unto Thee till my eyelashes should fall off, wail loudly till my voice should cease, stand to serve Thee till my feet should swell, bend down to adore Thee till the bones of my spine should stick out, put my head on the ground to adore Thee till my eyeballs should come out of their sockets, eat the dust of the earth throughout my life, drink water of ashes to the end of my days and remember Thee in the meantime till my tongue should become dumb and then never raise my glance to the horizon of the sky, feeling shame ——
ريقتي فأدرقها الدرب فضل على خصي الأسود وأعنه بعفوك وهداها فنزلت أنتباها ففصل على خاصي أو خففها هكذا يحذف عنه منك بالله يوكلك البحيري نسفت أشرف عيني وحنيني مقطع صواعقك لله ينثر فذاء وريصع للبحيري خليل صلي وجد للبحيري حذقنايا وأحكمل قراب الأرض لعمرني وشريمعما الرضا آخر ذهبي وذكر بكل ذلال ذلك حتى لساني تم لي أن أرفع طم自行车 للآف الصمت إحقًا
before Thee, I could not deserve, thereby, the obliteration of a single sin out of all my sins!

And if Thou wert to forgive me when I should deserve Thy Forgiveness and pardon me when I should merit Thy Pardon, verily it would not be due to me on account of merit, nor do I deserve it on account of worth for my recompense from Thee, for the first thing wherein I disobeyed Thee, was hell fire. So if Thou chastise me, thou wouldst not be unjust to me.

My Lord, since Thou hast covered my sins, didst not disgrace me, hast been graciously patient with me, didst not hasten to punish me, hast kindly borne with me and didst not alter Thy Blessings (that Thou didst) bestow upon me, nor render Thy Favors to me disagreeable, therefore, pity the length of my supplication and the intensity of my need and the evil of my situation.
من ك ما استنفجبي فليحوزسية والية
مهلتاني وله كتفرى حجزي أسنوجي
مفعولاً وتفعوقي حجزي سميحي حرفه فأذاله
غير ولاجيه لباسحفا ولا أنا أهله أسبيا
انه كان من أشيئنا في أول ماعصننا
النافذان لتدبيجك في عرى مهني لي له فاذد
تصمدي بوري فلو فيضحي ونابني بكم
فلم ناعلني وحليمني ففضلك فلم نفعمناك
على ولي تماك طمعوك عند في راعمك
طول تضتي وشلالة مسكوني وسوء موفى
O Lord, bless Muhammad and his descendants.
Guard me from sins.
Employ me in virtue.
Grant me a handsome conversion.
Purify me with repentance.
Help me with chastity.
Reform me peacefully.\textsuperscript{32}
Make me taste the sweetness of salvation. Let me be the freedman of Thy Pardon and the emancipated man of Thy Mercy. Grant to me impunity from Thy Wrath. Thereby, let me have good news\textsuperscript{33} in this world beside the next good news which I may recognize. Let me have in it a sign which I may perceive.

Verily, this is not difficult to Thee in Thy Might and is not hard upon Thee in Thy Power.
Verily, Thou hast Power over everything.

(17)
One of his prayers
الحمد لله على مَجِدِّه وَأَلَوْفِيْنَ مِنَ المُعَلِّصِينَ،
بِالطِّاعُونَ وَالرَّفيقِينَ، أَلَا نَأْبَى وَطْهُرُهُمَا، أَلَا نَوَّاهُنَّ
وَأَعِيدَنَا لِعَشْقِنَا، وَأَلْصَلِّي، وَأَلْقِيُّ، وَأَلْقِيُّ، وَأَلْقِيُّ،
خَلَوَةَ الْمَفْصَرِ، وَأَجْعَلْهَا طَيْرَ، وَأَعْنَى
رَجْمٌ، وَأَكْبُرْهَا، أَمَا أَنَا مَسْتَطْكَ، وَنَبِرْنِي
بِذَلِكَ فِي الْعَاجِلِ، دَوْنَا لِأَجْلِيْشْرٍ أَعْفَهَا،
وَعَقِيفَهُ عَلَائِمَةً، أَنْبِيَتُهَا إِنَّ ذَلِكَ لَضَيْقٍ
عَلَيْكَ وَأَبْعَسَكَ وَلَنْ تَقْدِرَ أَدَّكَ—
فَرَّنِ اَلَّذِي أَلَّهُ، عَلَيْكَ وَتَسَجِّلَ مَنْدُورٍ
وَكَانَ يُعَلِّيْنَا عَلَيْهِ مَدْكُوتَنَا ذِكْرًا.
whereby the Imam sought refuge from Satan’s malice and cunning.

O Lord, verily we seek Thy Protection from the corrupting whisperings of damned Satan who was driven away from Thy Presence; from trusting in his falsehoods, his promises, his deceptions, his toils, the longing of his soul to lead us astray from Thy service and to disgrace us by causing us to disobey Thee and from taking for good what he represents to us to be good or regarding that to be hard which he makes disagreeable to us.

O Lord, let him be repulsed from us through our worshipping Thee. Drive him away with our devotion to Thee. Place a curtain between us and him which he may not tear and a strong partition which he may not break through.

O Lord, bless Muhammad and his descendants. Engage Satan at a distance from us with some of Thy enemies —
 فأبقُنا منَّكَ مَعَ نَعْمَةٍ مِّنَ اللهِ
and guard us from him with Thy exceeding great watchfulness.

Support us against his deception.
Turn his back upon us.
Remove all trace of him from us.

O Lord, bless Muhammad and his descendants. Bless us with guidance against Satan’s guiles. Help us to guard against his evil. Make us walk in the way of virtue instead of in his destructive path.

O Lord, do not allow him entry into our hearts. Do not provide an abode for him near us.

O Lord, let us know the wrong that he tempts us with. When Thou hast informed us of it, be graciously pleased to protect us from it. Show us whereby we may devise plans against him. Inform us of that which we should prepare for him. Rouse us from the sleep of negligence caused by leaning towards him. Render us suitable assistance against him.

O Lord, imbue our hearts
واحصمنا هبدين رعاينك وأكتنخن
ولينا أظنة واقنعنا أن الله صارع
بحمداً والله ونعمان لله في صلاه
وفقنا خليفة يأياً سلوك بنار تجلا
سبيله من الردى لله لاجعله في فلوبينا
ملحماً ولاقونن له في الله أماناً لله
ومأسولاً لنا نما باطل عرفناه وإذا أعفناه فضنا
وأيضاً نامان كباين به ولهنمان عامن الله و
أيقطنا عرضنا أفضلة بالركن يا ليه وأحسن
سوفيكي عوننا عليك اللهم وأسرب فلبنا
with the rejection of his deeds. Be gracious to us in breaking his devices.

O Lord, bless Muhammad and his descendants.

Turn away Satan’s power from us. Cut off his hope from us. Prevent him from coveting to mislead us.

O Lord, bless Muhammad and his descendants.

Let our fathers, mothers, offspring, family members, kindred, relations and neighbors, who are true believers, whether male or female, be sheltered from Satan in a strong fortification, a defensive stronghold and a corner of defence.

Protect them from him with the armor of defense.

Give them sharp weapons to use against him.

O Lord, include in this prayer every one who has borne witness to Thy Godhead, sincerely believed in Thy Unity and abhorred Satan for Thy sake, with sincerity of -------------------------------
إنك أرسلته بالطوف لن يفضح جليل الله
 صلى الله عليه وسلم وإلى وجوه السلطان عسا
 وأقطع رجاء منا وداره عن لوع بني
 الله صلى على محمد وآله واجعل آباءنا أمنا
 وأودنا وأهالينا ذو قاف ونراقينا
 وجبار أن نسي من الموتى والموميات في حر
 ونحن حافظ وكفهم مانع للبسمة بسمه
 جسنا وفيا ونفعهم علمه أسلحة ماضية
 الله واعظم كِلى من شهد لله البوية
 وأخلاص الله ولوحدانية وعاداه للحقيقه
devotion to Thee, and begged of Thy Help against him in learning the Divine sciences.

O Lord, untie what he has tied up.
Open what he has closed.
Restrain him when he has resolved to act.

Defeat what he has determined.
O Lord, rout his army.
Annul his treachery.
Demolish his stronghold.
Disgrace him.

O Lord, place us in the class of his enemies. Exclude us from among his friends that we may not obey him when he allures us and may not answer him when he calls us; that we may command those who obey our commands to abhor him; and exhort those who listen to our advice not to follow him.

O Lord, bless Muhammad, the last of the Prophets and the chief of the Apostles and his descendants who are pure and holy.
العبودية واستنكاركم عليه وتعهد الأمور
الربانية الله مثقل بأعقد أفواه حمزة
وأقيم مادة بريطه واعترف وافض على أب
الله وهم جند وابطال كن وهم ضرب
مكفه واعم الله احلام الله اجعلنا في طير
عبد الله واعتب الله عزه وعليم وليه لاستبعه
إذا استبحنا وآيتنا أن نستجيب له إذا دعا لنا أمر
من أكل أم وعده وانفعصة عليه من أنبج
الله مصل على مجاهد والخانم النبي وسيد
المسلمة وعلي أهل بني الطيار أطهر
Protect us, our family members, brethren and all the true believers, male and female, from Satan's mischief against which we seek protection. Deliver us from such things as we beg to be delivered of by Thee. Grant us what we prayed to Thee for. Give us what we have failed to obtain through negligence.

Guard for us what we have forgotten. Introduce us thereby into the class of those who guard against evil and rank of the believers.

Amen, Lord of the Worlds!

(18)

One of his prayers of thanksgiving for averting something terrible or soon granting his prayers.

Praise be to Thee, O Lord, for the goodness of Thy Decree and for the calamity Thou didst avert from me. Therefore, let not my share of Thy Mercy consist in what Thou didst hasten
واللهم لا تجعل对我们 ضاقين ولا يضاق عليك والله ملهم لجعلنا سعداءاً}

---

{اللهمم لا تجعل对我们 ضاقين ولا يضاق عليك والله ملهم لجعلنا سعداءاً}

---

{أعذنا وأهلينا}
to give me of Thy Security, lest I should turn out unlucky in obtaining what I liked and another prove lucky for what I disliked.

And if what I enjoyed of this security by day or night be destined to be followed by an everlasting calamity and a perpetual penalty, then, be pleased to advance to me what Thou hast delayed and keep back from me what Thou hast advanced.

For, whatever ends in destruction is not great. Whatever ends in permanence is not little.

And bless Muhammad and his descendants.

(19)

One of his prayers for rain after a drought.

O Lord, satisfy us with rain. Spread over us Thy Mercy in the shape of abundant rain issuing from the driven cloud to make the earth put forth ————
لله سُفِينَا العَبَّاسَ وَأَشْرَاعُ الْبَنَاتِ ۢنَبَاتٌ أَرْضَ اْهُ
pleasing vegetation on all sides.

And favor Thy servants by ripening the fruit and reviving Thy cities by the coming out of buds.

And send Thy honorable angel messengers from Thee with rainclouds, ever beneficial, of far-reaching abundance, of showers ample, quick, rapid.

To revive, thereby, what is dead.
To restore what is lost.
To cause the crops to grow.
Amplify, therewith, means of subsistence. (Send) clouds, dense, agreeable and wholesome, layer upon layer, spread far and wide, accompanied by undeceptive lightning and pregnant with unbroken showers.

O Lord, bless us with a rain causing the soil to bring forth vegetation, congenial, profitable, vast and abundant, to help thereby the growing grass and to restore prosperity to the naked soil.

O Lord favor us with a rain ———
المؤمن في جميع الأفان وأمنُ علّي عبادك
بإسناع السُّرَف وأحْيَالِك سُلَوْق الزُّرن.. و
أشهَد مُلاكمًا من كُرم السَّمَن السُّيْفي
متألهُدًا ذات غزد واسع دُرُورَة والصِّرْع.
عاجِلْ حَنُيبَا مُجْمَع مَن رَّدَّ بُه مَا فَرْقَت
dوَتدرجَ بِه ماهوائت ووُسُع بِه في الأَؤْوَيِ
سَيَّا بَوْرُكِهِ يَهيئَ آمَرَ بَنَفَّاكِمُلَاغفُر
مِلَّكَ وَدُفْهُ وَلَحَبْي بَرُقَهِ اللَّهُمَّ اسقِنَا
عَيْنَا مُعْشَامكُ عَيْنَا مُعْرَغًا وَعَيْنَا مُحَاَنَيَّا
تَرْدُهُ الْتَطْهُير بُيْحُبّهِ المَهْبُض اللَّهُمَّ اسقِنَا
whereby Thou mayest cause torrents to issue from mountains,
    Wells to fill up.
    Rivers to flow.
    Plants to grow.
    Prices to go down in all countries.
    And the beasts and other creatures to thrive.

    Provide for us, thereby, abundance of pure food. Cause the tilled fields to bring forth for us.

    Let the breasts be full of milk.
    Add strength to our strength.
    O Lord, let its shower over us not be poisonous.
    Let its cold not be destructive to us. Let its descent upon us not be like a pelting with stones, nor make its water bitter to us.
    O Lord, bless Muhammad and his descendants.
    Confer on us the blessings of the heavens and the earth.
    Verily, everything is within Thy Power.
سِقَانِيَّةٍ سَلِيْمَةٍ الْطَّرَابِ وَمَلَا مِنْهُ أَلْجَابُ
وَنَفْخُهُ الْأَنْهَارُ وَنُسِبُ بِهِ الأَشْجَارُ الرَّحْجُ
بَيْنَهُ الأَسْفَارِ فِي جَمِيعِ الأَمْصَارِ وَنَطِعُهُ الْإِيَامُ
وَمَا لَبِنْتُ وَجَدْتُ تَرْجُعًا قَضَّةً تَرْجُعًا لَّا تَرْجُعُ
لَنَبِيِّ الْرَّحْمَةِ وَلِدتُهُ الْصُّرُعُ وَرَبِّي نَبِيٌّ فَقَلْتُ إِلَى
نَبِيِّ الْلَّهِ سُلْطَانُ عَلِيّ سَمُوَّهُ وَلَاجِعًا
بَرَدُّهُ عَلِيّ سَمُوَّهُ وَلَاجِعًا عِلْيًا رَجُمًا
وَلَاجِعًا مَأْءَةً عَلِيّ أَجَابَهُ اللَّهُ مَّسَّهُ فَلَمَّا
وَالْمَجِدُ وَأَرْضُهُنَّ يَكْنِي أَسْمَوَاتِ
وَالْأَرْضُ يَكِّنِي عَلَيْهِ مَا يَكُونُ
One of his prayers for excellence in morals and good conduct.

O Lord, bless Muhammad and his descendants. Advance my faith to the greatest perfection. Let my belief be the most excellent of beliefs. Cause my motive to be the best of resolutions and my conduct the best of actions.

O Lord, increase my good resolutions. Establish my belief in Thee. Reform with Thy Power and that which has become corrupted in me.

O Lord, bless Muhammad and his descendants. Grant to satisfy me in that, the care of which keeps me engaged. Cause me to perform those deeds concerning which Thou wilt question me tomorrow. And let my days be spent in that work for which Thou hast created me. Make me independent and provide me amply with Thy Sustenance. Do not let me be tempted by arrogance (caused by wealth).
وكان في عصره العظيم، وعطرت ما كتبه من مكارم
الأخلاقية

الله لنا ع)e (علي محمد وعلوـ) وفـيما نأـحـد
اـبـهـم واجتـلـفـيـنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَ~
Let me be honored, but do not let me fall prey to pride.

Cause me to adore Thee and do not let my adoration be spoiled with conceit.

Issue from my hands good to mankind and do not let it be undone with reproaches.40

Give me excellent morals and save me from boasting.

O Lord, bless Muhammad and his descendants. Do not exalt me even one degree among the people unless Thou hast degraded me to an equal amount in my own soul. Create for me no outward respect unless Thou hast created for me an equal amount of humiliation in my spirit.

O Lord, bless Muhammad and his descendants. Favor me with a righteous direction which I may not change (for another), a right path from which I may not go astray and a well-guided motive which I may not doubt. Let me live as long as my life is useful in serving Thee.
وأعتني ولا نشتمل على الكبر وعبيدي لك ولا نفسد عادتنا الحبيبة وأحلي الناس على الدنيا ولا تنحث بنا من نعمك ليصلى الله تعالى على مريم الهضرة على الحرم ولا نرفع في الناس درجة الخطنة عن نفس س عبدها ولا نعتبر له مظهر الأداة أو أحد دفعه دفع نبأته عند نفس تفرد بها الله صلى الله وسلم ونعطيه ولأنا نصبح لا استبدل به وطريقه حولاً أتبعه عيها وريثاً أشاك فيها وعمره صحابة عمري والله وطاعنيه فاذ
When my life becomes a pasture for Satan, be pleased to call me back to Thee before Thy Wrath advances towards me or Thy Anger be fixed upon me.

O Lord, leave in me no culpable habit unreformed.

(Leave me) no blameworthy blemish unamended.

(Leave me) in no imperfect excellence without bringing it to perfection.

O Lord, bless Muhammad and his descendants.

Substitute for me love in place of the enmity of the hostile, (in place of) friendship for the envy of the rebellious, (in place of) confidence for distrust of the virtuous, (in place of) kindness for the hatred of those that are near, (in place of) benevolence to kindred for their disobedience, (in place of) assistance for desertion of the near (relations), (in place of) sincerity of regard for the love of the ceremoniously polite
كان عَمَّرُي عَمِّي رَمْعاً للشَّيْطَانُ فَأَقْضَى إِلَيْكَ إِنِّي أَنْبِيَتُكَ بِحُشْرٍ عَلَى رَبِّي أَنْ أَنْبِيَتُكَ بِحُشْرٍ عَلَى رَبِّي أَنْبِيَتُكَ بِحُشْرٍ عَلَى رَبِّي أَنْبِيَتُكَ بِحُشْرٍ عَلَى رَبِّي أَنْبِيَتُكَ بِحُشْرٍ عَلَى رَبِّي أَنْبِيَتُكَ بِحُشْرٍ عَلَى رَبِّي أَنْبِيَتُكَ بِحُشْرٍ عَلَى رَبِّي أَنْبِيَتُكَ بِحُشْرٍ عَلَى رَبِّي أَنْبِيَتُكَ بِحُشْرٍ عَلَى رَبِّي أَنْبِيَتُكَ بِحُشْرٍ عَلَى رَبِّي أَنْبِيَتُكَ بِحُشْرٍ
(in place of) good behavior for the repulsion of associates and sweetness of peace for the bitterness of fear of tyrants.

O Lord, bless Muhammad and his descendants. Let me have power over him who quarrelled with me and victory over him who bore me ill-will.

Grant me an artifice against him who deceived me and power over him who overpowered me.

Make false the charge of him who impeached me and relieve me from him who threatened me.

Give me grace to obey him who directed me to the right path and follow him who guided me (to it).

O Lord, bless Muhammad and his descendants.

Give me grace that I may behave with sincere good-will to him who was insincere to me.

Reward with goodness he who forsook me; compensate with reunion he who separated me from him.

Make me to differ from him who
وَمِنْ هَذَا الْمَلاِسِبِ كَرَمَ الْعَشِيْرِ وَمِنْ سَرَارَةٍ
خَوْفَ الْطَّالِبِ بِحَلَوَةِ الأَسْمَاءِ الْأَنْسِيَةِ الْلَّهُمَّ صَلِّ عَلَى نَاسِيِّنَاءَ
سِحْرَ الْأَمْلَاكِ حَلَاوَةٌ مِّنْ ذَهَنِيْنِ وَسَلَامَةٌ
عَلَى نَاسِيِّنَاءَ وَطَرَابُصٍ أَيْضًا لَّيْنِيُّ!
وَهَبَّ مَا تُهْبِثُ، اَلْطَّافِرُ مِنْ أَمْرِيْنِ وَسَلَامَةٌ مُّؤِنَّفَةٌ وَدِينُ
عَلَى نَاسِيِّنَاءَ، وَفُدُرَّةٌ عَلَى أَصْطَفْنِيْنَ!
نَسْكُنِيْنِّيّ مَنْ فَصَنُّي فَسَلَامَةٌ مُّؤِنَّفَةٌ وَدِينُ
يَطَاعُنُّ مَسَّ ذُنُوبَهُمَا وَمَنَاشِبَهُمَا، إِنَّ الْلَّهَ
صَلِّ عَلَى نَاسِيِّنَاءَ وَسَدَّنِيَّ أَنْ عَاضَّ عَبْدَهُ
بِالْعُجَمِ وَأَجْرِ وَقَحْدِي فَيَنَبِّئُهُ بِأَبْيَضٍ عَبْدُهُ
بَلْ نَأْتُ كَأَنْ أَمْتُهُ بِالأَصْلُهَ وَأَصْلُهَا.
did backbite me by speaking ill of him and to return thanks for good and overlook evil.

O Lord, bless Muhammad and his descendants.

Adorn me with the qualities of the righteous.

Clothe me with the beauty of those who guard against evil in spreading justice, restraining anger, quenching the fire of ill-will, reuniting the scattered,

Making up the differences between men.

Publishing goodness.
Hiding blemishes.
Lenience of temper. 41

Bending the knee of humanity 42, beauty of conduct, calmness of disposition, agreeableness of dealings, advancing towards excellence, adopting generosity, forbearing rebuke, showing kindness even to the unworthy, speaking the truth though difficult, underrating personal good however ---------------------------------
اعتبثني إلى حسين للذكرية أن أحسنا وأعيق
عن السيدة لله مولى على محمد والوطن
بجلة الصاحب والبسيجية المんだけどين
وسط الندى وكظم الألق واطفاء السائغ
وجد للفراء واصلاد ينادين الحرابة
العارة وسنت المائة ولبنان بك وخفت
بتياج وحسيب الساق وسكونا ليهج وطيب
المثال والساعي الفضيلة وإيسار
الفصل وترك القسمية والأضلاعل كما
والقول بالحروف عن واستنفلا الأحبار
great, of words or deeds and overesti-
mating personal evil, however small of speech or act.

Grant the fulfillment of these
wishes along with continual worship of
Thee and attachment to the community
of the faithful. Let me withdraw from
those who start innovations and act
upon self-invented judgments.

O Lord, bless Muhammad and his
descendants.

Confer on me Thy most abundant
Sustenance when I grow old. Infuse in me
Thy most righteous strength when I be
fatigued.

Do not allow me to grow lazy so
as to keep away from Thy worship, nor
let me be blind to Thy Path, nor allow
me to indulge in what is contrary to Thy
Love, nor join him who has separated
himself from Thee, nor let me keep aloof
from him who is joined unto Thee.
O Lord, let me get strength from Thee in
necessity and apply to Thee in need and
humbly entreat Thee in poverty.
كَعْنِمَ قَوْلِي وَفَعَّلْيْهِ وَأَسْمَعُ كَنَّا الرَّوَاءِ
فَأُخْفَيْهِ وَأُسْمِعُ ذلِكَ لِيُبْدِيَ وَأَطْعَاءُ
وَلَوْ رَأَيْتُ أَجَالًا وَرَفَضْتُ أَلْبَدَعْ وَمُسَنُّنُ مِنْ
الْحَرَّيْنِ الْمَحْضِرِ اللَّهُمَّ سُلَّمْ عَلَى مُحَمَّدٍ وَأَلِيَاءَ
وَأَقِمْ رُزْقِكَ عَلَّهُ أَذَّ أَلَدُ وَأَفْوَىَ فَوَكَ فِيْنَ
إِذَا ضَبِبْتُ وَلَا بَذُلْبِيْنِ إِلَّا لَّمْ يُمَرَّ عِيْنَانِ
وَلَا أَصْبَحْ عَسِيَّ بِكَ وَلَا بِالْعَمَّا لَّهُ مَعْنَىٰكَ
وَلَا جَمِيعَةُ مَرْفَعِ رَيْبَكَ وَلَا مَفْارِقَ مِنْ جَمِيعٍ
إِلَّا الْخَسَاءَ الْهَمَّ مَجْلِيٓ أُصُولُهُ بَعْدًا لِلَّهُرَا
وَأَسَّا لَكَ عَنْدَكَ الْمَسْكِيَةَ وَأَصْرَعَ اللَّبْدَ عَنْدَكَ
Do not let me be tempted to ask help of any other than Thee when I am afflicted,

Nor to humbly entreat any other than thee when in need.

Nor to supplicate another besides Thee when in fear, lest I should deserve, thereby, to be forsaken, rejected and despised by Thee, O Most Merciful!

O Lord, let what Satan introduces into my heart, of desires, suspicion and envy be a cause for remembrance of Thy Greatness, contemplation of Thy Power and become plans against Thy enemy.

Let what he makes my tongue utter of indecent words, nonsense, raving, abuse, false evidence, backbiting of an absent true-believer, or reviling one who is present, and other things similar to these, be a speech in praise of Thee and an utterance
ولا النضيء بالاسمعانة تعبرك إذ الضربت ولا في اجسادك لَو أرسلنك إذا انтверت ولا بال تصريح إلى دُونك إذا أهبت فاستعين بك خد لا تن وملك وأعراضك وأرمع الراهم اللَّهُ لجعل ما أبلغت للشيطان في روعة النَّفَاثة والظجّ واحذى ذكر العظيمين ونفتكر إذ نذكرك ونَدْرَر أن نأتيك وما تجري عليه من فظية فلن أنحمر أو نشتم عنك وشهدنا بإثنا وأعناب مؤمر عائص أو سبًّاح حاضر وما أشبه ذلك نظفنا بالخيلاء وإنغمرنا
of an eulogy to Thee, an absorption in Thy Glory, a thanksgiving for Thy Favor, an acknowledgement of Thy Goodness and an enumeration of Thy Blessings.

O Lord, bless Muhammad and his descendants.

Do not let me be oppressed while Thou hast power to ward off trouble from me, nor let me oppress others whilst Thou hast authority to restrain me, nor go astray whilst it is possible for Thee to guide me, nor grow poor whilst Thou hast power to make me prosper, nor grow rebellious whilst my wealth is from Thee.

O Lord, I come seeking Thy Forgiveness. I aim for Thy Pardon. I long for Thy Forbearance. I trust in Thy Kindness. I have not with me what would entitle me to Thy Forgiveness, nor (is there) in my actions what would make me deserve Thy Pardon.

I have nothing save Thy Grace when I pass judgment upon myself.
يا إسحاق عليه السلام ووالده أبو جعفر وشكرًا ل💜ك واعتنًا بإحسانك وخصائصك اللهم صل على محمد وآله وآله وأهل البيت للدفاع عنك لا أظلمت أ자의 في القصر ولا أظلمت فداك مكنك هدى وتأمرك ومعندي وسعي ولا أطعنو مزيدي وجريد الله والمغفرن وذلت واللى عفوك فضل وليجاجرك اشتقت وفضلك وثفق وليري يدها ماويوجر مغفرنك ولا في جيما أسحب عفوك ولا في جدك حكمت عليّ
Therefore, bless Muhammad and his descendants and be kind to me.

O Lord, make me speak with righteousness. Inspire me with piety.
Give me grace for what is more pure.

Employ me in what is most praiseworthy.

O Lord, make me walk the most exemplary path.

Let me live and die believing in Thee.

O Lord, bless Muhammad and his descendants. Bless me with frugality.
Let me be of the people of righteousness, of the guides to virtue and of the pious servants. Grant me salvation on the Last Day and safety on the expected doomsday.

O Lord, extract from my soul whatever may purify it for Thyself. Preserve those motives for my soul that may perfect it, for verily my soul is liable to come to ruin unless Thou preservest it.

O Lord, Thou art my shelter.
الأَضْلَالُ فِصلٌ عَلَى مَجَالِدِي أَلَوْ نَفْضُ عَلَيْ
اللَّهِ وَأَظْفَرُي بِالْمَدِي وَالْجَنِّي النَّقِيَ
وَفِي الْلَّهِ أَنْزِلْيُ إِنَّمَا أَعْجَبُ بِهِ الْلَّهُ
أَسْلَكُ بِالطَّرِيقِ الْمَلِكِيِّ وَأَجْلَبُ عَلَيْنَا
أَمُوْتُ وَأَحْيَيْنَ السَّمْعُ عَلَى مَجَالِدِي وَوَسْعُي
الْاَفْضَادُ وَاجْعَلْيُ أَسْلَكُ لَسْلَادَوْنَا
الرُّضَا وَمِنْهُ بِأَقْمَالِ أَعْقَابِ أُبَادُوْنَا
وَسَلَامَةً الْمُسَلَّمَاءِ اللَّهُمَّ سَلِفُكَ مُلْطِئُ
مَا خَلَصَهَا وَأَوْلََيْغَى وَنَفْسِي ابْتُلْنِي فَاتَّ
نَصُرِها لِلَّهِ وَأَقْصِمُها اللَّهُمَّ عَدَّلَ
If I grow sad, Thou art my resource. If I am in need, I cry unto Thee for help. When deeply afflicted, with Thee is recompense for what is lost, reformation for what is corrupted and alteration for what Thou disapprovest.

Therefore, favor me with security before calamity, bounty before begging (for it) and right direction before error.

Spare me the pain of backbiters. Spare me from not bearing peace on the day of Resurrection and favor me with handsome guidance.

O Lord, bless Muhammad and his descendants. Ward off (evil) from me with Thy Grace. Nourish me with Thy Blessing.

Reform me with Thy Graciousness. Cure me with Thy Goodness. Hide me in the shelter of Thy Mercy. Clothe me with Thy Approbation. Help me when matters grow difficult about me (to choose) the most righteous of them.

When actions become dubious,
(help me to select) the purest of them.

When the creeds conflict (help me to adopt) the most praiseworthy of them.

O Lord, bless Muhammad and his descendants. Crown me with sufficiency. Adorn me with the grace of Thy Love. Grant me true guidance. Do not try me with prosperity. Confer on me the beauty of comfort. Do not make my life a succession of trials. Do not reject my prayer with repulsion for I do not recognize any as Thy rival and I do not call upon any as Thy equal.

O Lord, bless Muhammad and his descendants. Restrain me from extravagance. Preserve my subsistence from waste. Increase my possession by giving blessing therein.

Let me walk along the path of benevolence in whatever I spend my (wealth).

O Lord, bless Muhammad and his descendants.
ال الأعمال الإركاها وأذ أغاً أنواف النيل
ل إرها الله مصلى مهدٌ وله وضحاني
بال لام رأوا ومحمص عساعة وبُفْط
صدقة هداية ولا نفُّضني أسعف وأحصين
الدعاء ولا جماعي دان كا ولا أرقد عا
على وج أفنى لا أجعلك ضدا ولا أدعو
معك معاً الله مصلى مهدٌ وله ومضعي
الصرب وحصنى من للف وقاً ملكي
بال بركة فيه وأصلب سبله لهدى
للم رقماً أقوى الله مصلى مهدٌ الله
Spare me the pain of earning. Give me the livelihood without measure so that search (after it) may not keep me away from Thy worship nor have to bear the evil consequences of earning (wealth) by unfair means.

O Lord, therefore grant me by Thy Power for what I desire.

Protect me with Thy Glory from what I fear.

O Lord, bless Muhammad and his descendants.

Guard my honor with prosperity. Do not disgrace my dignity with poverty, lest I beg of those who receive their living from Thee, (lest I) ask favor of the wicked, be tempted, thereby, to praise he who gives to me and fall into disparaging he who denies me while Thou art above all of them, the master of Bounty and Refusal.

O Lord, bless Muhammad and his descendants.

Give me accuracy in worship, happiness in piety, knowledge ———
in practice and chastity in beneficence.

O Lord, let my term of existence end with Thy Pardon.

Verify my hope in expecting Thy Mercy.

Make it easy for me to win Thy Approbation.

Let my actions be good in all circumstances.

O Lord, bless Muhammad and his descendants.

Remind me to adore Thee in times of neglect.

Employ me in serving Thee in the days of leisure (intermission).

Indicate for me an easy path to Thy Love so that I may obtain the good of this world and the hereafter.

O Lord, bless Muhammad and his descendants more than Thou didst bless any of Thy creatures before him and more than Thou wilt bless anyone after him.

Give us that which is good in this world and the next.
لاسْتَغْفِرْ لِلَّهَ وَاتَّقُوا إِنَّ الْخَطَأَةَ مُهِينَةٌ

فَعَلَوْاْ أَجَلَّ وَحَقٍّ ذَرَاهُ رَجُلَ أَمْرِهِ

مُضَمَّنٌ إِلَىًّ وَأَوْفِيَ رَضِيَ أَسْبِلَ وَحَسِنُ فَجَمِيعُ أَحْوَالِ

عَمَلِيّ الْمُهْتَمَّ ِّاً عَلَى مَشْهُودٍ وَالْهُوَآءِ فَلَكَرُ كَ

ِّأَوْفِيَانَا ِفَضْلًا وَاسْتَعِمْلِيّ بِخَعاَنَآءٍ

ِّأَيَامِ الْمُهْلَةِ وَانْتَهِيْ لِيُهَلِّكْ سَبِيلَاً وَهَلَّةً

ِّإِسْكَعََ بِهَا إِخْرَالَّ النَّمْيَةِ أَوَ ِّاللَّهِ إِلَيْهِ صَلَّى وَبِحَمْدِهِ إِلَيْهِ

ْمَنْ لَٰكُنِّي أَفْضِلُ مَعْلُوبٍ أَوْ اِلْيَمْعُبْ

ْوَأَنْبِيَّاً ذَا الْنَّيَّةِ حَسُنَةٌ وَذَٰلِكَ الأُخْرَىٰ
Graciously protect me from the torment of the Fire.

(21)

One of his prayers when anything grieved him or a sense of error made him sad.

O Lord, O Guardian of the weak individual. Thou Who dost give protection against terrible things, errors have made me solitary. There is no companion with me. I am weakened by Thy wrath. There is none to support me.

I have become sensible of the dread of meeting Thee.

There is none to pacify my apprehension, none who can remove my fear when Thou hast made me solitary and who can strengthen me when Thou hast weakened me.

O Lord, there is no one to give shelter to the creatures, but the Creator. No one can give refuge to the weak but the strong.
حسنة نحنك عتاب السار
وكل غناء علمنا لله الخبير السمن
واهتمام خطايا
الله مبارك في الفرد الصغير وواق الأمل
الخوف أفردى الخطا بأفلاصاج مع وضعد
وعصبيك فلا مصلى ولم أشرف على خوف
إيما أن فلا مسكن ونحن من مين
ولابن أهفي ومرسيا على وان أودني
ومرتفاع وان أضعفي لحاشر الحلي لا
رب على موب ولا يؤمن الأغائب على ملوى:
No one helps to win the object sought for, except the seeker.

In Thy Hand, my Lord, are all these means of assistance. With Thee is shelter and refuge.

Therefore, bless Muhammad and his descendants.

Protect me in my escape.
Fulfill my desire.

O Lord, if Thou turnest Thy gracious Countenance away from me and withholdest from me Thy magnificent Bounty, or keepest back Thy sustenance from me or cuttest off from me Thy connection, I shall find no way to realize any object of my hope without Thee.

I shall have no power over what is with Thee, with the help of any other than Thee for verily I am Thy servant and in Thy power.

My forelock is in Thy Hand. I have no command along side Thine. Thy Command is effective in me. Thy Decree is just concerning me. I have no strength to go out of
ولا أعبُرِيْنَ عَلَى مَتْعِ أَمْرِكَ لِيْلاً وَلَيْلاً أَرْسَلْتُهُ الْمَيْلَةَ جَمْعًا مِثْلَهُ الْمَيْلَةِ وَهُوَ الْمُتْحَلِّبُ فَصَلَّيْنِ الْحَمْدَ عَلَى رَبِّي وَأَجْرِيْنِي وَأَجْرِيْنِي إِلَى الْلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ أَلْحَقْنِي وَأَجْرِيْنِي إِلَى الْلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ أَلْحَقْنِي وَأَجْرِيْنِي إِلَى الْلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ أَلْحَقْنِي وَأَجْرِيْنِي إِلَى الْلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ أَلْحَقْنِي وَأَجْرِيْنِي إِلَى الْلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ أَلْحَقْنِي وَأَجْرِيْنِي إِلَى الْلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ أَلْحَقْنِي وَأَجْرِيْنِي إِلَى الْلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ أَلْحَقْنِي وَأَجْرِيْنِي إِلَى الْمَيْلَةَ جَمْعًا مِثْلَهُ الْمُتْحَلِّبُ
Thy Kingdom, nor can I pass beyond Thy Power, nor can I attract Thy Love, win Thy Approbation, nor obtain what is with Thee except by serving Thee and by Thy gracious indulgence.

My Lord, I rose in the morning and brought the day to a close, being all the while Thy humble creature, having no power either to benefit or injure my soul.

But through Thee I bear this witness against my soul and acknowledge the weakness of my strength and the scarcity of my means.

Therefore, fulfill what Thou hast promised me. Accomplish for me what Thou hast given me.

For verily I am thy servant, meek, humble, weak, miserable, contemptible, desppicable, insignificant, needy, timid and seeking shelter.

O Lord, bless Muhammad and his descendants.

Do not let me forget to remember Thee because of ————
سُلُطُانِكَ وَاِسْتَطِيعُ مُجاَوَزَةً فَدِرَانِكَ
وَلَا أَسْتَنْبِهَا كَوْلَا أَبْلُغُ رَضَاكَ وَلَا أَنَا كَمَأْتِكَ
مَا عَنْدُكَ الْإِطَاعَتُكَ وَفَقْصَلُ حَنَاكَ
إِنْ أُصِبْتُ وَأَمْسِيَ عَدَا دَانِيُّ للهِ أَمْلَكَ
لِقِسْوَعَا وَأَضْرُّ الْوَالِدَ أَشْهُدُ ذَلِكَ
عَلَى نَفْسِي أَعْقَفُ يَضُعْفَ قُوَّتِي وَفُلَةً حَيْثُ
فَأُنْقِلْ مَا أُعْتِلُ وَمَنْ مِنْهَا أَنْبُسُ وَأَعْتِلُ
المَسْكِنُ الْمُسْتَكِبُ ضِعْفُ الضَّعِيفُ الْقَرْرُ الْدَّالِلُ
الْحُفْرُ الْمَهْيَرُ الْفَضْيُ الْفَارِغُ المِسْتَخْمِرُ الْمُحْلُولُ
ۚ عَلَى مَّلَّ أَنَا وَلَا أَجْيَلُ كَيْسًا لِلذِّكْرِ فَعِنْضًا
what Thou hast given me nor let me neglect Thy goodness in conferring blessings upon me.

Let me not be hopeless concerning Thy acceptance of me, although Thou mayest delay helping me, no matter if I be in prosperity or poverty or hardship or comfort or safety or calamity or privation or opulence or wealth or indigence or misery or happiness.

O Lord, bless Muhammad and his descendants.

Let me hail, praise and thank Thee in all my circumstances so that I may not be too glad over what Thou hast given me of this world, nor too sorry for what Thou hast denied me of it.

Inspire my heart with Thy Fear. Employ my body in what Thou wouldst accept from me.

Engage my soul in Thy service, disregarding everything that happens to me so that I may not like anything that
أؤليتني ولا أغلق لاحسانك فيما لبيني ولا
إيسانك لبيك وإن أبتسعتن قند ساء
سكت أعيرت أوصيل أورثت أوعفية
أولاء أوبوسي ونعتها أوجه أولاء أو
فطر أعفية لله من ساب عجاه واجعل
شأني عليك ومدحي بأتا وحدي لكي قت
أنا لا أنخر أفرح بما أنبني من الدنيا
ولا أحزن على منعني فيها وأشعر في نفواك
وأنبع عينين عينين فأقبله مني واعشا يطعا
فسيك لما برعلح ولا يكتب شيا من
Thou dislike, nor dislike anything that Thou likest.

O Lord, bless Muhammad and his descendants.

Empty my mind (of everything) but Thy Love. Engage it in remembering Thee. Exalt it with fear of Thee and dread of Thee. Strengthen it with longing for Thee. Incline it to Thy obedience. Move it in the path most loved by Thee. Let it, throughout the days of my life, soften with a longing for what is with Thee.

Let fear of Thee be my provision on my journey from this world.
Let my departure be towards Thy Mercy and my entry be into Thy Approbation.

Let my abode be in Thy Paradise. Grant me strength whereby I may bear all things approved by Thee.
Let my flight be towards Thee and my longing for what is with Thee.
Clothe my heart with abhorrence of Thy wicked creatures.
Grant me love for Thee, for Thy friends and Thy servants.

Do not put me under obligation to any wicked person or infidel, nor let him be favored by me, nor let me have need of him.

Nay let the calmness of my mind, the comfort of my soul, my independence and my self-sufficiency spring from Thee and Thy righteous creatures.

O Lord, bless Muhammad and his descendants.
Let me be their companion.
Make me their supporter.
Favor me with a desire for Thyself.
Give me grace to do for Thy sake what Thou lovest and approvest.
Verily, everything is under Thy Power and this is easy for Thee!

(22)
One of his prayers in hardship and difficulty.
وهب لي الأنسر والأنصار وأولياء الله ونبلاء وفلاحون ولا يعف عنهم ولا يغفر لهم ولا يغفر الله إلا القوم الجاهلون

فليست نفسي واستعان بي وكحلبي ويخادع خلفه الله لحصنه جهاد والله واجتنب أجهل

ويقرب واجتنب لههم صبر وأمن يري بنو آلياء ولا تقبل لذلك عليك يا موسى

وأنا محق على المصريين معدة ناسفة

إلهي فديز وذ لك عليك بسم الله
O Lord, Thou hast required the performance of that over which Thou hast more power than I of my soul. Thy Authority over it and over me is stronger than mine.

Therefore, let me have with me that from my soul which would please Thee. Take from my soul what would satisfy Thee in peace and safety.

O Lord, I have no strength for toil, nor patience in time of trial, nor power to bear poverty. Therefore, do not deprive me of my sustenance.

Do not cause me to rely upon Thy creatures.

Nay, let Thyself satisfy my need. Undertake to provide for me and watch over me in all my affairs.

For verily if Thou entrust me to my ego, I shall be humiliated by it and shall fail to perform that wherein lies its good.

If Thou give me over to the care of Thy creatures, they will frown at me. If Thou dost consign me
اللهُمَّ أَنَّكَ كَلِفتَنَا فَخَافْ إِنَّمَا أَنتَ أَمَالُ بِهِ وَفِدَانُكَ عَلَيْهِ وَعَلَى أَلْبَاءِ عَلِيٍّ ٍ 
فَأَعْطَيْنَاهُ مَنْ يَمَسْكُ عَنْهُ وَخَدِيْجَةَ 
رَضِيَ اللَّهُ بِنَفْسِهِ وَعَافِيَةُ اللَّهُ لَطَافَةٌ لِّلَّذِينَ 
بَالجِهَدِ وَلَبَسَهَا عَلَى الْبَلاَءِ وَلَقِئَتْ لِلَّهِ 
أَفْتَرَقَ فَلَا خَطَّرَ عَلَى رَزِيَّةِ وَلاَكَفَّارَةٍ لِّلَّذِينَ 
الْحَيْلِيَّةَ بِالْفَضْرِ دَخَاجِي وَتَوْلِيَ كَنَايَةٍ وَأَنتُرْيَأٌ 
وَأَطْرِقَ لِفَجْحِي مُعِمِّى أَمْرِي قَالَ أَنَّكَ أَرْكَفْنِي أَلْ 
نَسِعْ نعْنَهَا وَأَلْمُ تَمَاهِي مَصْلُوْفَا إِنَّمَا 
وَسَكَنْنِي الْخَفَافِيَّةَ مَوْهِيَانِلَمْ أَجُانِيَ
to my kindred, they will disappoint me. If they give anything to me at all, they will give little, reluctantly, will reproach me long and will often disparage me. Therefore, with Thy Bounty, O Lord, make me independent. With Thy Glory, make me prosperous. With Thy Abundance, make me rich. Supply my need from what is with Thee.

O Lord, bless Muhammad and his descendants. Deliver me from envy. Restrain me from sins. Check me from doing things forbidden. Do not let me be encouraged in disobedience. Let my longings be with Thee and my satisfaction in what comes to me from Thee. Bless me in what sustenance Thou hast given me, in what Thou hast conferred upon me and in what Thou hast favored me with.

Let me be, in all my circumstances, preserved, guarded, defended, covered, protected, sheltered and secure.

O Lord, bless Muhammad and his descendants.
إليه التحية وعين عطوة أعطوا أفعونا
نكرهونا وبكرا يعولننا لأو ذهنا
أدرك ففضلك
الله وجميع وفاطيمين فاصشني وسعنا
فاست بيد وعندك فكيفني الله صلي
علي جليل وحصى ومحمد
وأحسني الله
ورعوني أحفظ واجبرني على المعاصر وأجعل
فواي عندك ورضاي في بما يدؤيبيك واربكي
ففيما رضني وفبحاولتي فإنا أنصبه على
واجلتي وكلا ليلة وفيها وكلا مكنو
منوعاً مصدراً بغير الله سل ва مجد وله
Help me to discharge all Thou hast imposed upon me and what Thou hast required me to do for Thyself by way of duty due unto Thee or for the benefit of anyone of Thy creatures.

If my body be too weak for it, my strength be too small for it, my power fail to attain it and my property and possessions fail to suffice for it, whether I remember it or have forgotten it and it be from among that which Thou hast reckoned against me and I have no remembrance of it in my consciousness, then enable me to discharge it with Thy magnificent Bounty and Abundance of what is with Thee.

Verily ample means are with Thee. Thou art Generous.

May there not remain with me anything whereby Thou mayest desire to deduct from my good deeds or multiply my evil ones on the day I meet Thee, O my Sustainer!

O Lord, bless Muhammad and his descendants and favor me with a liking to
وأقضِنيّ كما أمرتَناهُ فرضْنِيه على الله
ذوجَهُ ورِجْعُكِ طَاعَانِكِ أوْلَا أَلْحَافُكِ
وَأَضْعَفْتَهُ لِكَبَّنِي وَهُنَّ فَوَمَّمْ أَنْبِلْهُ
مَقْدِرَيْهِ وَرَسِيْعَهُ مَالٍ وَمَا وَلَثُتَُّتَ
وَأَسْمَىَهُ هَوَارِّيَّ مَأْنُوْلَ أَحْصَنَهُ عَلَى وَ
أَعْمَلَهُ آنَامْ نَفْسِهِ فَٰذَأَٰهُمْ مُسَٰجِرٍ إِلَى بَعْطِبَةَ
وَكَبِيرٌ مَعْنِدَاكَ فَٰذَأَٰهُ وَاسْعَ كَرِيُّهُ لَبِّ
بَقَى عَلَى سُهُنَّهُ نِّيرُّ نَفْصَوْرٍ يَفْحَحُنَّ
وَأَضْعَفْهُ بِهِ نَسْبًا يَلْقَوْمُ الْفَلَاكَ بَارِبِ
اللَّهُبِّي مَعْلُودٍ لَّهُ وَلَهُ الرَّحْمَةُ الرَّبِّيَّةُ
serve Thee for my (good) hereafter, till I feel its truth in my heart, till piety prevails over me in this world, till I do good deeds willingly and remain safe from evil on account of dread and terror.

Favor me with a light with which I may walk among people, obtain guidance in darkness and enlighten myself in doubt and uncertainties.

O Lord, bless Muhammad and his descendants.

Give me dread of the threatened punishment and longing for the promised reward till I actually get a foretaste of the pleasure of what I pray to Thee for and of the pain wherefrom I seek Thy Protection.

O Lord, verily, Thou knowest what is proper for me, in the affairs of this world and the next.

Therefore grant the fulfillment of my needs.

O Lord bless Muhammad
السَّمَّالِكُ لَ-auto ِلْحَيَّةِ حِيْرَةً أَعْفَفَ صَلِّفُكْ لِكُ-نَّكَرُهُ وَحَيْرَةً لا يُؤِدُّ عَلَى الرِّضْعِ بِدِينِهِ.
وَحَيْرَةً عَلَى الْحَسَنِينَ شُفَوَا وَأَمْيَمُ السَّبِيعِ
فَوَأَحَبَّ أَنْ يُعَزِّي نُورًا أَشْيَى بِإِلَّهِ يَلَا يُبْدَأُ
وَأَهْنُدَيْنِهِ مِمَّا أَظْلَمَتْ وَأَسْتَصْبَعَ بِهِ مِمَّا
الْقَبْرَ وَالْشَّهَابِ اللَّهُمَّ سُلَّمَ عَلَيْهِ مََّالِكَ إِلَهِ
وَآذَّنَ فِي رَفُوعِهِ عَيْدَ وَشَوَافَةَ أَبِي الْمَوْهُبِ
حَتَّى أُحِدَّ لَهُ ما أَدْعُوُهُ لَهُ وَكَأَنَّهُ مَا أَسْجُرُ
بِأَنَّ اللَّهَ فَلَبِثَ مَا صُلِّيَ عَلَى آدَمَ نَبِيٌّ
وَأَخَوَى فَلَمْ يُحَيِّي إِثْرَهُمَا اللَّهُ المَلَكُ عَلَى مُحَمَّدٍ
and his descendants.

Favor me with what is just.

When I fail to thank Thee for what Thou didst confer on me in prosperity, poverty, sickness and health till I feel the comfort of approbation and satisfaction of my conscience in my soul with what is due unto Thee in all things that happen in time of:

Fear,
Peace,
Pleasure,
Anger,
Loss and gain.

O Lord, bless Muhammad and his descendants.

Favor me with freedom of my breast from envy, till I envy none of Thy creatures for anything of Thy Bounty, till I see none of Thy Favors on any of Thy creatures in any matter here or hereafter, of welfare or piety, prosperity or comfort but expect for myself better than these ____________________
وَالْحَبِّ وَأَرْفَىُّ الجَوَابِهِ نَفْضَيْنِ إِذَا وُقِدَتْ الْأَحْيَانُ،
لَكَ ياً أَضْرَبَتْ عَلَىٰ الدُّسُورِ وَالْعَسْرِ وَالصّرِّحَةُ
وَالسَّقِيمُ حَتَّى تَعْفَى مِنْ يَخُورِ رَحْمَةٌ
وَطَمَّنَتْ الْفَتْنَةُ فَيَلْبَغْ لَكَ فِي أَجْلٍ
فِي حَيَاتِهِ وَأَمُّهُ الرَّضَا لَسْخَاطَةِ الْعُرْفِ
وَالْمُتَفَقِّهُ اللَّهُ مَعَهُ بِمَجَالِدِهِ وَأَرْفَىُّ الْفَيْضَاءُ
وَالْمُقْدُرُ الْحَقِّ مَلَأَهُ لاً أَحْسَنَ الْمُؤَاذِينِ
شَيْءٌ مِّضْلِيلٍ وَخَلِيَّةٌ أَرْذَاهُ مَرْعَاءٌ عَلَى
أَهَيْنَ خَلْيَةَ فِي ذَرَآءِ أُوْدُّودُيّ آوَانِيّةً أُوْفُيْ
أُوسِعَةٌ أَوْرَخَاهُ الرَّحْبَ لَفِي نَفْسِي أَذِلُّكَ
through Thee and from Thee.
Thou art One, having no partner.
O Lord bless Muhammad and his descendants.

Give me security from faults.
(Give me) safety from errors, in this world and the hereafter, in case of satisfaction and displeasure.
Till I be in respect to whatever happens unto me thereby in an even state of mind — working in obedience to Thee.
Preferring Thy Approbation to everything else in dealing with friends and enemies till my enemy be safe from my oppression and tyranny.
And my friend give up all hope of my partiality and of debasement of my passions.

Let me be of those who invoke Thee sincerely, in prosperity, as do the afflicted in time of their supplication.
Verily Thou art praiseworthy and great.
بِكَ وَمِنكَ وَحِيدُ كَ لاِ شَرِيكٍ لِكَ اللَّهُ صَلَّى ﺔٓلَى مُحِيَّدِهِ وَأَرْضَى نَفْسِي نَفْسُنِي أَخْطَابَاً وَالْإِحْسَانَ مِنَ النَّارِ فِي الْدِّينَ وَالْأَخْرَجِ فَرَّ هَا حَالِ الْرَّضَا وَغَضِبٌ حَتَّى أَكْنَى مَا رَبَّنَا عَلَهَا بِمَلْكِهِ سَوَاءٌ عَمَلَلَ الْأَطْعَانَ مَعَ إِلَّهِ إِلَّا أَنْ أَعْلَمَ عَلَى مَا أَعْلَمَ وَأَعْلَمُ مَا أَعْلَمُهُ وَأَجْعَلْنِي عَالِمَ أَنَّكَ خَصَصَتِي إِلَى الرَّحَّامِ دُعَاءُ الْمُخْلِصِّ بِالْمَطْرَىِّ إِلَّا اللهُ إِنَّهُ حَمِيدٌ مَّجِيدٌ
(23)

One of his prayers for safety, and thanksgiving for the granting thereof.

O Lord, bless Muhammad and his descendants.
Clothe me with Thy Safety.
Honor me with Thy Safety.
Guard me with Thy Safety.
Make me independent with Thy Safety.
Bestow on me Thy Safety as alms.
Favor me with Thy Safety.
Spread out for me Thy Safety.
Make Thy Safety suitable to me.
Do not interpose distance between me and Thy Safety, either in this world or the next.
O Lord, bless Muhammad and his descendants.
Grant me a safety — sufficient, healing, exalted, growing and a safety that would create safety in my body, a safety of this world and the next.
Favor me ——
وَكَانَ عَلِيَّاً عَلَيْهِمْ اللَّهُ مَحْيَىٰ وَالْبَسِيرَ فِي نَفْسِهِ
وَجَلَّدُوا فِي نَفْسِهِ وَحَصْنَ غَلِيظِيْعُ بَعْضِيْعُ
سَفِينَةٍ وَأَغْنَى عَلَى نَفْسِهِ وَتَصَدَّوْا عَلَى بَعْضِيْعَ
وَهَبَّ عَلَى نَفْسِهِ وَأَوْرَشَ عَلَى نَفْسِهِ وَأَصْلَ لِي
عَمَّيْعِيْعَ وَأَطْمَرَ عَلَى نَفْسِهِ وَأَلْحَيْ عَلَى
الْأَخْرَى اللَّهُ مُحَرَّرَ عَلَى مَجَالِدِيْعُ وَوَعَفَ عَفَافِيْعَ
سَكَافِيْعُ شَافِيْعُ عَالِمًا نَافِعًا تَوْلِيْدًا وَلِدِيْعُ
الْعَافِيْعُ عَافِيْعُ الدُّنْيَا وَالْآخِرَ عَلَيْهِ
with health, security and peace in my faith and body. Favor me:
With insight in my mind.
Success in my affairs.
Fear of Thee and dread of Thee.
Power to perform what Thou hast commanded for Thy service
And (favor me) with avoidance of what Thou hast forbidden me to do.
My God!
O Lord, always give me grace to perform the hajj and the umrah.
To visit the tomb of Thy Prophet — Thy Blessings be upon him and Thy Mercy and Favors on him and his descendants.

And tombs of the family of Thy Apostle, peace be on them, as long as Thou keepest me alive, in my present year and every future year.

And let this be accepted, approved, remembered by Thee and stored up with Thee.

And let my tongue utter Thy praise,
Thy thanks, Thy remembrance ————
بالصِّرَاطِ الامْرَأَةِ السَّلَامةُ في دُنيَّيْهَا وِلَدَتْ
الصبِّرُ وَلِيّ الْقُدُّودَ الْأَمْوَرُ وَالْخَيْرَةُ لَكَ
وَالْخَوْفُ يَنْبَوْكَ وَالْقُوَّةِ عَلَى امْرِئِكَ مَطْعَنَكَ
وَاللَّهُ لِمَا نَهَى عَنْهُ مَعْصِيَتَكَ وَلَمْ يُرْسِلْكَ
وَأَمْرَهُ عَلَى الْأَحْمَدِ وِلَدَتْ وَرَبَّانِ قَرْسُوُلِكَ
صَلْوَٰكُ عَلَىْهْ وَرَجْنُكُ وَبِكَ أنتَ عَلِيهِ
وَعَلَىٰ أَيْدٍ وَأَلْسُوُلِكَ عَلِيهِمُ السَّلَامُ أَبَادَاْ
إِنَّ وَلَدَتْ فِي عَمْرِ فَهَذَا وَفِي كَالِمَأْيَامِ أَجْعَالَ ْلَكَ
مَقْبِلًا مَّسْتَحْكُمْ أَمْذَكُرُواْ لَدْيَكَ مَذْكُورًا
عِنْدَ اللَّهِ وَأَيْضًا مَّلْحَمَّتُ وَشَكُورًا وَذَكْرَكَ
and a handsome eulogy upon Thee.

Enlarge my heart for receiving directions (for the acceptance) of Thy faith.

Protect me and my offspring from Satan, the one who was driven away with stones from the corruption of venomous and stinging creatures and the vulgar and the mean.

(Protect me) from the corruption of every obstinate devil.

(Protect me) from the corruption of every malicious ruler.

From the corruption of envious and haughty rich men.

From the corruption of the weak and the strong, the high and the low, the great and the small, the nigh and the distant and from the corruption of every one of the jinn or mankind who insisted upon fighting against Thy Apostle or his ahl al-bait and from the evil of every creature that moves on the earth and whose forelock is held by Thee.

Verily Thou art on the right path.
وَحِسَنَ الْشَّهَاءَ عَلَيْكُمْ لِسَالَّمٍ وَأَشْجِعَ الْمَاشِيَ
دِينُكُمْ فَلَيْهِ وَاَعْلَمُوا وَذَكَّرُوا مِنْ الشَّيْطَانِ الْاَكْبَرِ
وَمِنْ شَرِّ السَّاسَةِ وَالْمَالِ وَالْعَالِمَاءِ وَاللَّهِ وَالْفَيْضِ
وَمَنْ كَشَافُةُ السَّلاَّمُ وَرَحْمَتُ مُنْبِئُهَا وَمُبَشْرُهَا
عِبَارَةُ النَّارِ فِي اسْتَنْسَأَةٍ وَبُصْرُهَا يُبُزُّ عَيْنَيْنَ
ضَعِيفُ وَشَدِيدُ وَمَشَرِيفُ وَلَمْ يُعْلِدْ
وَمَنْ لَمْ يُشَارِكَ وَكُبْرِيَّ وَمَنْ شَرَّكَ لِيَهُدِينَ
نُعَيِّنُ وَمَنْ كَانَ نِصْبٌ لِسُوَّلَكَ وَلَا أَحِلَّ
يَوْمَ يُجَابُنَ بِمَا كَانُوا اِلَّا حَرِيُّ وَالْقُرْآنُ يَكْتُلِدُ بِقُلُوبِ أَنْتَ أَكْثَرُهَا أَصِنْنَا إِنْذَا عَلَيْكِ إِلَى الْمَطْفَعِ
O Lord, bless Muhammad and his descendants.

Turn away from me whoever intends to wrong me.

Ward off from me his device.

Repel from me his evil.

Put (the noose of) his fraud around his own neck.

Place before him a barrier till Thou makest blind his eye from seeing me.

Deafen his ear that he may not hear of me.

Lock up his heart when about to think of me.

Render his tongue dumb concerning me.

Catch his head and disgrace his dignity.

Break his pride and humble his neck.

Demolish his greatness and render me safe from all his corruption, evil, backbiting, talebearing, slander, malice, tools, traps, his foot soldiers and cavalry. Verily Thou art Possessor of Glory and Power!
الله أكبر على محمد وآل محمد
فاصرفته عيني وادحرعتي مكره وادرأعتي مخالب
ورد كين الفيحين واجعلين فيديا
حيتي عيني في بصري وتصم عريني في سمعي
ونفسل دون احترار فلبه وحمر عيني لسانه
ونقمع راسه ونلدل عمه ونكسس جرونه
ونذل رفبه ونفسح كين ولومني جمعي
ضر وشين وعسي وهم وعين ولي وحسد
وعداوه وحبانه ومصابه ودجيل
وحبله إلئك عزرت وحبيب
(24)

One of his prayers for his parents.

O Lord, bless Muhammad, Thy servant and Thy Apostle and the holy people of his house.

Distinguish them particularly with the best of Thy Favor, Mercy, Blessings and Peace.

Distinguish, O Lord, my parents with excellence before Thee and grace from Thee, O Most Merciful!

O Lord, bless Muhammad and his descendants.

Acquaint me by inspiration with the knowledge of what is due unto them from me.

Collect for me the complete knowledge of all this.

Cause me to act according to what Thou didst reveal to me by inspiration.

Give me grace to penetrate into such of this knowledge as Thou didst teach me till I omit to perform nothing Thou has taught me. Do not
وكان لوزع على علامة الله في عورته عليه السلام
الله نسب على مهديه ورسوله وأهله بعينه الطاهي وخصوصه بالإسلام
وحب وأركان وسلامك وخصوص الله والدوات السارة لذات الصلاة
من المؤرخ الرجاح لله صلى الله عليه وسلم
وأله والرسول لعليه السلام وجميع الله
على حكم الله عليه السلام استعين
نلتزم بها وفقى للآية بما ظهر من
عليه حتى لا يكون استعماله على
let my limbs grow heavy (so as to prevent them) from the discharge of what Thou didst reveal unto me.

O Lord, bless Muhammad and his descendants as Thou hast exalted us with him.

Favor Muhammad and his descendants as Thou hast given us claims upon Thy creation because of him.

Make me fear my parents as I would fear a despotic ruler and love them with the tenderness of an indulgent mother.

Let my obedience to my parents and beneficence to them be sweeter to my eyes than sleep is to the drowsy, cooler to my breast than drinking water is to the thirsty, till I give preference to their wishes over mine and precedence to the satisfaction of their needs over mind.

Let me over-value their benevolence to me, even in small things and under-value my beneficence to them, even in great things.

O Lord, let me lower
اللهُمَّ أَنْقَلِكَ فَأَدْخِلِي الْحُقُوقَ بِماَ هُمْنِيِّهِ اللَّهُمَّ صَلِّ عَلَيْهِ مِنَّكَ وَأَسْرَفْ بِهِ وَصَلِّ عَلَى مُحَمَّدٍ ﷺ وَلْيَمْلِكَ مَا كَانَ لَهُ مُلْكًا وَلْيَأْتِيَ فَيَاذَكِرْنِي الْعَلَّامَةَ بِأَخْطِبَتِي هُمْنِيِّهِ اللَّهُمَّ إِنَّكَ لَحَمْدُكَ وَلاَسْتَحْمَدُ مَنْ كَانَ أَحَدًا مِّنْهُمْ بَعْدَكَ وَلَيْنَا فِي هَالَِّيَا حَيَاةً كَبِيرَةً وَلَيْنَا فِي الْكَرْعَةِ وَلَيْنَا فِي الْقُرْءَانِ وَلَيْنَا فِي الْعُرْفَةِ وَلَيْنَا فِي الْعُيُونِ وَلَيْنَا فِي الْكُفُورِ وَلَيْنَا فِي الْجِزَاءِ وَلَيْنَا فِي الْبُلْبُلِ وَلَيْنَا فِي الرَّحْلِ وَلَيْنَا فِي الْخَلْقِ وَلَيْنَا فِي الْجَهَّالَةِ وَلَيْنَا فِي الْعُذُورِ وَلَيْنَا فِي الْعَذَابِ وَلَيْنَا فِي الْعُذُورِ وَلَيْنَا فِي الْعَذَابِ
my voice for them.
Let my speech be agreeable to them.
Soften my conduct towards them.
Let my heart be kind to them.
Make me tender and lenient unto them both.
O Lord, reward them for bringing me up.
Recompense them for loving me.
Guard them as they guarded me in my infancy.

O Lord, whatever pain they may have received from me, whatever displeasure may have been caused to them by me or whatever duty owed to them that was left unperformed by me, let that be a pardon of their sins, an exaltation of their rank and an addition to their good deeds.

O Thou, who dost change evil deeds into multiplied good deeds!

O Lord, that speech in which they were unjust to me, or that action in which they were extravagant against me, ——
لهُم في قلب أطلِقُهم كلامي وأליו هما
عُرِبوني واعطِف علِيماً أقلي قَسَرُ بهما فِمِما
وقلُوا *إِنِّي أَنْشِقْتُمُ اللَّهُمَّ إِشكَلْتُمُ أَنْتُمُ
أَنْتُمُا هُمُ على كِرْمِيَ أَحْفَظُهُمَا مَاتِيًَا
مِنْي فِضْرِي للهُمَّ وَمَا مسُوْهُمَا مَذِيََّزُ أَنْذِكُ
أوَخَصَّا هُمَا عَندِي مَرْحَبَةً أَوَضَاعُ قَبْلِ
لِهُمَا مَقَامَ جِبَالٍ حَيْثَ كَابَأَهُمَا وَعِلْوُ
ذَلِكَ نِعْمَهُمَا وَزِيَادةً فِحْسَانُهُمَا بَابِلَ
السَّبَتِّينَ بَأَضِفِافِهَا مَتَعَنَّاتُ للهُمَا
لَمْ يُلْبَسَ عَلَيْهِمَا منْفُولٌ أَوْ أَسِرُّ عَلَيْهِمَا
or such of my claims as they failed to satisfy, or such debts as they failed to discharge, verily, I forgive it to them. and favor them therewith.

I turn unto Thee with a view to removing the penalty thereof from them.

For verily I do not accuse them falsely of having done something to my hurt, nor do I deem them negligent in doing good to me, nor do I despise the care they took of me, O Lord!

Because their claim upon me is so great 47, their benevolence to me so magnificent 48 and I am so highly obliged to them, that I cannot fairly meet it, nor repay them as they deserve.

O my God, how can I repay them for their tedious employment in bringing me up.

For their hard labor in guarding me. For their self-denial to lavish comfort upon me!

Alas! Alas! (I cannot).
مرسل في وضعهاء لمهنيته أفضلا بعبده من
واحد فقده وفشه لهما وجدته عليهما
وغيب إليك في وضعهنه عنها فأتي
لا أنتموهما أيقسي ولا أنبيهما يا
بروك لا أكن مات ولا أرومي بارب
فهما وجب حقا علي أنا ها إحسان ألي
أعظم صيتة لدنيا أن فاصهما أعد
أجازهم علي بسلينا إذا لا يطول شغلا
بزمني وأني شند تعبهما في جرسي وأبي
فناها على نفسهها للتوسيعا علي هاذا
Their claim can never be satisfied by me, nor can I perceive what is due from me unto them nor can I fully discharge the duty of serving them!

Therefore, bless Muhammad and his descendants. Help me, O best of all those whose assistance is solicited. Give me grace, O Greatest of Guides, towards whom people turn.

Do not let me be of those who wronged their fathers and mothers on the day wherein "every soul shall be paid what it has merited and they shall not be treated with injustice."49

O Lord, bless Muhammad and his descendants.

Distinguish my parents, in particular, with the best distinctions which Thou hast conferred upon the fathers and mothers of Thy true believing servants, O Most Merciful.

O Lord, do not let me forget to remember them after my ritual prayers, at every time of my night and at every hour
ما يستوفى بسياسة لا أدرك ما يجب
على صمأ ولا أتفاوض وظيفة خديتهما
فصل على عدالة الله وأعطيه أحسن نشر
ووفقني أهدي برغب إليه ولا خجلني
امل المقرب والأاء والأمهات يوم منحي
كسبهم وهم لا يظنون لله منصل على
هديد الله وذرنه في اخصاب وعباده
خصبه يبين أبدا عباداته المؤمنين وأمهم
أوحى الله اليوم لله لا تنسين دكرها
فأديارسلونا وليد إلى من آمل وصانع
of my day.

O God, bless Muhammad and his descendants.

Forgive me for the sake of my prayers for them.

Grant a sure pardon to them because of their goodness to me.

Be perfectly satisfied with them through my intercession for them.

Bring them by Thy Mercy into places of safety. 50

O God, if Thy Pardon for them has preceded (my prayers), then make them intercessors for me.

If Thy Pardon for me has preceded (Thy forgiving them), then make me an intercessor for them so that we may be gathered together by Thy Mercy in the place of Thy Grace, the place of Thy Pardon and Mercy.

For verily Thou art the one Whose Munificence is Great, Whose Kindness is Eternal. Thou art the Most Merciful.
مرسائين نهارى لله صلى على محمد وآل
واعف بهما واعف بما يساعنيه وأعطهما
مغفرةً كما وارضىهما فشفاعتيهما أيضًا
 Украины وبلغهما بالكرامة والسلامة
 اللهم إن سبقت مغفرتك فأشفعهما
 واللهم إن سبقت مغفرتك ليفة فيهما
 خرجت بمعاً ألفك فيد أركر أمتك ونجول
 مغفرتك ورحبت إنيك ذو الفضل العظيم
 والمحلب الفيد وآنت أرحم الراحيم
 وكام في عالمك للعلماء ولايهم
One of his prayers for his offspring.

O Lord, oblige me by sparing my issue from death, by educating them for me and by blessing me with them. My God, prolong their lives for me. Increase their terms of existence for me. Bring up those of tender years for me. Strengthen the weak ones for me. Heal their bodies, faith and morals. Let them be safe in soul and body and in everything I am anxious about concerning them.

Let their sustenance flow into my hand.

Let them be virtuous, pious, able to see and hear, obedient unto Thee, and lovers and well-wishers of Thy friends and hostile and implacable to all Thy enemies. Amen!

O Lord, strengthen my arm with them and straighten with them ——
اللهُمَّ وَمَنْ يَأْتِيَ بِبَيْنِ يَدَيْهِ وَأَصْلَاحِهِ
فَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
وَأَصْلَاحِهِ مَعَهُ وَفَأْقَلِ مَا إِنَّهُ يَأْتِيَ بِبَيْنِ يَدَيْهِ.
my crookedness.

Enlarge my number 51 because of them. Adorn my society with them. Keep my memory alive by means of them.

Make them take care of my affairs in my absence.

Help me with them to satisfy my need.

Let them love me, be kind unto me, favorable, faithful, obedient, not disobedient, not wicked, nor adverse nor guilty.

Help me in training them, educating them and in doing good to them.

Grant me from Thee male descendants among them. Let this be a benefit to me.

Let them be my helpers in whatever I ask of Thee. Protect me and my offspring from Satan, the stoned one.52 For verily Thou didst create us, command us, put prohibitions upon us and encouraged us with the reward for doing what Thou didst threaten us
أودي وكشي بعدين وذئب ومصي أبو
وأحييهم ذكري وأكثرهم يوم في عيني أه
يكم على نجوي واجعلهم لي جبور ويعل
مقلبل منفيسين لمعطير من عاص
ولا اعفر ولا غفور ولا خاطر ولا عني عبد
نacers ونادىهم ويرفعهم وهب لهم الذك
معهم ولا أذكر واجعلهم لي خير
واجعلهم على ما سألتك وأعذبي وذك
ة الشيطان الحرام فايل خفتنا وأمينا
نهبنا وغبنا فواب ما أمينا وقبننا


with punishment for disobedience. Thou hast made him our enemy who deceived us. Thou hast given him dominion over some of us while over some of them Thou hast not given us dominion. Thou hast established him in our breasts and made him run through our blood passages. He is not careless even if we are careless. He doth not forget if we forget. He makes us feel secure from Thy torment and threatens us with (the punishment of some one) other than Thee. If we intend some glaring sin, he encourages us in it. If we intend to do any good thing, he hinders us. He exposes irresistible appetites to us and raises doubts for us. If he makes promises to us, he lies and if he holds out hopes to us, he disappoints us. If Thou dost not turn his cunning away from us, he shall mislead us. If Thou dost not guard us from his corruption, he shall cause us to err. Therefore, O Lord, overthrow his authority over us with Thy Power till Thou completely restrainth him from us
عقابه وجعلت لدعاة أكيد ناسلطنة
منا عليها قلنا أطيعنا وبيننا أسكنة
صدورنا وأمرنا جارية دمائنا لا يعقلان
غفلنا ولا يننى إن نسينا ومتناعفتب و
وجها لنا في أن يرسنا إله لنا حفظاً و
أيتمنا يصلينا طالعتنا بهمها
يا للهُوائ ونصبه لنا أشرتنا إن وعنا
سجينا وإن لنا أخليناو نصرة لنا
كون يصلينا والإيااحه يسبر لنا اللهم
وأفر نسلطنا على إسطان نستحي حكماً عننا
owing to our diligent prayer to Thee so that we may pass out of the power of his cunning into the group of those defended by Thee.

O Lord, grant me all my desires. Satisfy my needs. Do not refuse me Thy answer whilst Thou hast given surety for it to me. Do not keep off my prayer from Thee while Thou hast required it of me. 53

Favor me with all that will do me good in this world and the next, whatever I remember of it and whatever I have forgotten, expressed, concealed, revealed or withheld.

Let me be (by my imploring Thee Alone) of the righteous, of those who are successful in applying to Thee, of those who are underprived because of their trust in Thee, of those who benefitted by their bargains with Thee, of those who take refuge in Thy Majesty, of those who have abundance ————
of lawful sustenance conferred on them by Thy boundless Kindness, Thy Bounty and Generosity; of those who are exalted to honor from disgrace by Thee;

Of those who seek shelter from tyranny in Thy Justice;
Of those who are safe from calamity with Thy Grace;
Of those who are raised to prosperity from poverty by Thy Endless Wealth.
Of those who are protected from sins, slips and error by fear of Thee;
Of those who have grace for goodness, virtue and righteousness owing to their obedience to Thee;
Of those having a barrier between them and sins because of Thy Power;
Of those who renounce all sins;
Of those who dwell in Thy neighborhood.

O Lord, grant us all this with Thy Grace and Mercy.
Protect us from the torment of hell. Favor all the Muslim men
عليكم السُّبُرُّ والصبرُ، فلا تطمعوا في مجدٍ عظيم، ولا تجعلوا مجدَكمُ مهنيًا فلك تزهدوا فيه، ولا تجعلوا حكمةكمُ من معرفة جهل، ولا تجعلوا صبركمُ من عزوفية. 

واللهُ يَعْطِيكُمُ السُّبُرُّ، والأنيسُ، وَلَّهُ سَبِيلُ الْيَتِيمَةِ، وَلَّهُ سَرَارُ الْمَتَاعِ.
and women and true believers, male and female, with the like of what I have begged of Thee for myself and my offspring in the present world and the future.

Verily, Thou art Nigh, Answering, Hearing, Knowing, Overlooking, Forgiving, Compassionate and Merciful.

Confer on us good in this world and the next and guard us from the torment of the Fire.

(26)

One of his prayers for his neighbors and friends.

O Lord, bless Muhammad and his descendants.

Be my trustee among my neighbors and friends who know our rights and renounce our enemies with Thy most excellent trusteeship.

Give them grace to establish Thy Way
والمسلمات والمؤمنين والمؤمنين بالله
سأنتَ للفتي ولولي عاجل للدنيا وأجل
أتقرب اني بسموع علمي
عفوٍ عفوٍ رحمٍ رحمٍ ونناو لدنا
ويبذل الحسناء في أعناق السار
وكان عزه إباع الثلاث
للميمن وائم
الله صلى على محمد وآل محمد
ومواى لعلا رحيم ناو والمباذينة للإنس
بفضل ولايتك ووفقهم لأقامة سننكم
and to adopt Thy Divine behavior in being kind to those among them who are weak,

Removing their wants,
Visiting their sick,
Guiding such among them as seek guidance,
Advising such as search for counsel,
Welcoming their visitiors 55 ,
Concealing their secrets,
Covering their nakedness,
Relieving their oppressed ones,
Truly sympathising with them by helping them,
Doing good to them with generosity and benevolence
And by giving what is due unto them before request.

Let me, O Lord, return good to such of them as do evil, forgivingly overlook the injustice, entertain a good opinion of them generally, undertake to do good to them in general, shut my eyes from them by way of chastity, behave towards them with meekness, be mercifully
والأخضر ماسناً أدبك في رأوا ضعيفه وسند خلتهم وعبادتهم وضمنهم وهداه مسترشدهم ونسأحة مستشرههم وتعهد فادهمهم، وكمان أسرارهم وسترور اخنيهم ونصني مظلومهم وحسروها أسانهم باللائم والعود عليهما الجيدة والأفضل وأعطائه ما يحب، لأن فن السؤال واجعلني الله أجي الأحبان مبينهم وأقرر الله رضيهم وأعنى أحسن الناس وأحسن الله رضيهم، حسن الأثر كافهم وأولو بالخير عاهمهم وأعضو عتهم قفته وألفه بتجانهه ووضعاً.
tender to their distressed ones, display friendship for them in their absence, sincerely love to see them in prosperity, deem that a duty to them which I deem a duty to my kindred and have for them that regard which I have for my chosen ones.

O Lord, bless Muhammad and his descendants. Grant me similar treatment from them. Let me have the greatest share of what is with them. 56

Increase their knowledge of my rights and recognition of my merits so that they may become fortunate through me and I through them.

(27)

One of his prayers for the frontier guards.

O Lord, bless Muhammad and his descendants. Fortify the Muslim frontiers with Thy Majesty. Support their defenders with Thy Strength. Lavish gifts on them
وأعوذ على أهل البلاد منهم رحمة واسرة
بالغضب مودة وأحب بفداء الله عندهم
نفح أحب لهم ما وجب طبي وأطيعهم
ما رفع خاصتي الله صلى الله وسلم إلى الله وارتج
منذ للدهم وأجعل له أوى الخطوط فهما
عندهم وزيدهم بصبرة فهوماعرف بنفسه
خليط بعد أبي وأصبهم أميرت الفمار
وكذين شاكلين لا أمل الشغو
الله صلى عليه وسلم وحصاً بعض نسيبه
بعيرنا وابنهم لنا بيونيا وأبعع طالب

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out of Thy Bounty.
O Lord, bless Muhammad and his descendants. Increase their number.
Sharpen their weapons.
Guard their surroundings.
Protect their environs.
Keep their company united.
Regulate their business.
Let their (supply of) provisions be uninterrupted and Thyself alone look after their affairs. Strengthen them with victory. Help them with fortitude. Be kind in devising stratagem for them.
O Lord, bless Muhammad and his descendants. Make them know what they are ignorant of. Teach them what they do not know. Show them what they do not see.
O Lord, bless Muhammad and his descendants. Make them forget when they meet the enemy, the remembrance of the worldly concerns which are superlatively deceptive and vain. Obliterate the reminiscences of tempting wealth from their hearts. Let Paradise be
ومَنْ يَذْكَرُ اللَّهَ هُمُ الْمُفْلِحُونَ
before their eyes.

Reveal to their vision what Thou hast provided therein:

Of everlasting mansions.
Of abodes of bliss.
Beautiful huris.
Of rivers in which various sorts of drinks flow.

Of trees laden with varieties of fruits so that none of them may anxiously think of turning his back, nor may his soul suggest to him to flee from his antagonist.

O Lord, by this means defeat their enemy.

Cut off their claws.
Create separation between them and their weapons.

Root out firmness from their hearts.
Interpose distance between them and their provisions.

Perplex them in their paths.
Lead them astray from the direct course.

Cut off from them reinforcement, diminish their number,
نصّ أعينهم وأوَّلُ مها الأعيان بما أعلَنت
فحياً من سائر الخراجون وناراً على الكومية و
تعور أحساناً وأبلغ أمران مطردة وآذاعة الأشتراك
والأشجار التي ملته شبَّهاً للمرأة لبقى
علايتم بالرُّد وال فلا احتكرت نفسه عن فيها
بُريراً لله يفلت بك علواً ومأمون
أتفرج فيهم وفق بِنهم وبر ألحام واحلم
وبأذون أفتحهم وبأعذب بِنهم وبريزعدهم
وجِيرُهم فسُبلهم وضلالهم عن جههم
وانقطعهم الملد وفِضْرهم العلامة
Fill their hearts with awe.
Prevent their hands from stretching.
Cleave their tongues (so as to render them) speechless.
Disperse by means of them those behind them.\textsuperscript{57}
Punish those that follow them.
Frustrate with their disgrace the ambitions of those after them.
O Lord, render barren the wombs of their women.
Make dry the loins of their men.
Stop the breeding of their beasts and cattle.
Neither let their sky rain, nor let their earth put forth vegetation and strengthen thereby, O Lord, the power of the Muslims.
Fortify their cities.
Multiply their wealth.
Relieve them from fighting for Thy worship; from their (duties of) defense to commune with Thee in solitude till none be adored in regions of the earth except Thou, and no
أملاً أقدَمْهُم الرُّبُعَ وافْتُرَىْ أَيْدِيَهُم عَلَى الْبَطَحِ وَأَخْرِجُ السَّنَمَم عَلَى اللَّهِ وَالْعَسَبَم مَنْ أَذَّرَاهُم مَنْ أَفْتَقَ بَيْنَ مَا يُكَلِّبُهُم مِّنَ الْجَحَمِ مِّنَ الرِّجَالِ وَيَعْفَعُهُم مَّنْ آتَى مَنْ أَطَعَ مِنْ بَعْضِهِم اللَّهَ وَعَفَّمَ أَحْجَمْ نَاسِمًا وَبِيَسِرَ أَصِلَبْ بِجَالِلِهِم وَأَفْتَعَ نَسْلِهِم وَأَتَلَّمْمَ لَأَذْلَ نَسْمَاهُم وَقَطُولَ اللَّهِ فَبَنَاتِ اللَّهِ وَفِي ذَلِكَ مَا لِلْأَهْلِ الْإِسْلَامِ وَحُصْرُهُم دِيارُهُم وَمَيْرَبْهُم أَمْوَاهُم وَفَعَّالُهُم غَيْرُ مَهْرٍ مِّنْ بَيْنَهُم فَأَخَذْهُم لِعَبَانِكَ وَعَزَّمُ بِهِمُ الْجَهَنَّمَ ۡبِلْحَوَّ لَيْسَ ذَيَافٌ فِي نَفَاعِ الأَرْضِ وَلَا نَفَعَ
forehead be placed on the dust for anyone but Thee.

O Lord, fight at every frontier of the Muslim against such of the pagans as are adjacent to them.

Reinforce them with hosts of angels from Thee till the infidels be driven to the extremity of land.

Be either killed in the earth and captured.
Or they acknowledge that Thou art God.

O Lord, include in this (request) Thy enemies in the different countries of: India, Rome, Turkistan, Kharz, Abyssinia, Nubia, Zanzibar, Sicily and (the country of) the Dalamites.
And all other pagan nations whose names and descriptions are unknown and Thou hast exhaustively counted them
لأهلهم جهه دون ن leukemia
ناجية من السلبية على مران الشعور
وألا دههم بالابطيسة بعدهم مرفه
بكتشوهم إلى المنتظر الطريق فلما أراض
وأما أن ينيحوا أبانك أنت الله الذي لا له
لا أنت وحده لا شريك لك الله واعمل
بذلك أعداءك فأطفر البلاد بعض
الروم والترك والخريج والجيش والؤد والنج
والسفايتة والديالية وسائر أم الشرك
الذي حتى أسماوهم وصفهم وقد أصحتهم
with Thy Knowledge and art informed of
them by Thy Power.

O Lord, engage the infidels with
infidels so as to prevent them from
coming into contact with Muslim fron-
tiers.

Afflict them with decrease to restrain
them from injuring Muslims.

Restrain the pagans from mustering
against them by creating dissension.

O Lord, deprive their hearts of
(the feeling of) security and their bodies
of strength.

Make their hearts forgetful of tricks.

Render their limbs too weak to fight
with foot-soldiers.

Terrify them so as to keep away from
combating with the brave.

Raise against them a host of angels
armed with one of the torments like
what Thou didst on the day of Badr.\textsuperscript{59}

Cut off, thereby, their root.

Reap off their pomp.

Scatter their gathering.
O Lord, mix their waters with pestilence, their foods with diseases.
Afflict the soil of their cities with sinking.
Let them be amply pelted with missiles.
Visit them with droughts.
Place their sustenance in the most barren regions of Thy earth and the fartherest removed from them and the most inaccessible of regions to them.
Afflict them with perpetual hunger and painful distemper.
O Lord, and whatever warrior of the faith fights with them or soldier from among the followers of Thy Laws wages war on them, in order to exalt Thy faith.
Strengthen Thy host.
Amplify Thy share.
Then be pleased to give him facility, supply him with means, and him with success.
Choose for him comrades.
Strengthen his back and confer on him ____________________
اللهُوَ أَحْكَمُ مِثْلَ هَذِهِ أُبَا أَطْعَمَهُمْ
بِالْأَدِّاءِ وَأَرَّمَ بَلَادَهُمْ بِالْخَوْفِ وَلَحَجْ عَلَيْهَا
بِالْقُدُورِ وَأُقُرْهَا بِالْحُجُّ وَعَجَبِهَا
ذِي أَحْسَنَ أَرْضُهَا وَأَبْعَثْهَا عَلَيْهِمْ وَأَعْشَهُمْ
مِنْهُمْ أَصْحَبُ الْجَمَاعَةِ الْمُفْتَيِّمَ وَالْسَفِرَ الأَلْبَسَ
الْلَّهُوَ أَنْبِيَاءُ عِيْنَ هُمْ أَهْلِ بَيْتٍ دُلُّهاً
مِقْدِرُهُمْ مِنْ أَنْبَاءِ سَنَبُكَ لُكْوَرٌ يَشْكُرُ
الْأَعْلَى وَجَرِيَّةَ الأَقْوَى وَحَسَبَ الْأَوْصَلَ
الْمَسْرِيْهِ لِلْأَمْرِ وَتُوْلِيهِ بِالْحَجِّ وَخُطِيبٍ لَهُ
الْإِسْخَابَ وَإِسْنَقُودُ الْظَّهْرِ وَأَسِيَّ عَلَيْهِ
abundance of provision.
Bless him with happiness.
Quench in him the fire of (worldly) desires.
Deliver him from sadness of solitude.
Make him forget the remembrance of family and offspring.
Bless him with a righteous intention.
Let peace be his companion.
Protect him from cowardice.
Inspire him with courage.
Give him strength.
Assist him with victory.
Teach him (virtuous) ways and practices.
Guide him in command.
Cast off from him ostentation.
Deliver him from aiming at publicity.
Let his thought, his speech, his moving and his staying be in Thee and for Thee.

When he meets Thy enemy and his, then cause them to diminish in his sight, degrade their pomp in his mind, give him power over them, do not give them power
إذ لفتة وتنفس بالنشاط وأطماعه خرارة
الخوف في الجلخة، dispersa، وآسيا ديك
الأهل والأولاد لحسن النبية وتودها بالله
وأصبع السلام واعفية من الحب واللهم
اجتزع وأزفه الشعل وأبابه بالتصريح وعمله
البيبر السني وسند في الحكم وأوزعه
الرية وخلصه من السمعة واجعله فكر بذل
وطنه وإفامه فيه ولك فاضد عاثر
علواً وطرقوه فللههم في عينه وصغير
شأنهم فليه وأدل له ممن ولا والله
over him.

If Thou Wilt to terminate his career in bliss and decree for him martyrdom, then let it be after he has uprooted Thy enemy by slaughter.

After he has accomplished his efforts in capturing them.

After the Muslim boundaries have become safe.

After Thy enemy has turned his back and is routed.

O Lord, and whatever Muslim succeeds a warrior, guards in his house, looks after those left behind, in his absence.

Helps him with a portion of his property. Or assists him with provisions. Or encourages him to fight for faith. Or follows him in his undertaking by inviting (others) to join him.

Or guards his honor in his absence.

Then, be pleased to reward the latter like the former, weight for weight, bulk for bulk and recompense him for his deed with an immediate compensation whereby he may quickly gain the benefit
منه فانحنست له بالسعادة وقضيت له بالشهادة فبعد أن جناح عدلوك باللقين
ومنذ أن يجهلتم الأروبعان ناساً طفناً
والمسلم وعند أن تولى علوك مديراً للحمر
وأيام سلم جلف غزياً أومرنا في دره أو
تهدها لضبنه غيبته أو أعلانه بطائفة
منبه أو أمله عنايا أو شحن على جهاد
وأدعو في وجهه دعوة أو عونه لمرور أنه
حيمة فاحله مثل بني وزاناً وربما أتبت
وعرضة مرفوعة عوضاً حاضراً أنبجَل به نفع.
of what he advanced and the pleasure of what he performed till time brings him to what Thou hast prepared for him out of Thy Grace and provided for him out of Thy Bounty.

Whatever Muslim felt sad for the cause of Islam and its followers and grew sorry at the gathering of pagans against them. And therefore resolved to fight. Or determined to wage religious war.

But weakness compelled him to sit down. Poverty delayed him. Or some occurrence detained him from it.

Or some obstruction made its appearance side by side with his resolution. Be pleased, O Lord, to write down his name among the devout. Entitle him to the reward of those who fought for faith. Place him in the rank of martyrs and the righteous.

O Lord, bless Muhammad, Thy servant and Thy Apostle and his descendants with a blessing far exalted above other blessings, far superior
ما أفزُوءُ ومَنْ وَرَأِيَ لَأَنْ آتَىَّتِهِ الْوَقُتَ
إِلَى أَجْهَبِ لِهِنَّ فَضُلُّكَ وَأُعْدَدتِ لَهُنَّ
سُوْرُكَ اللَّهُمَّ وَأَمَّاسِلِمُ أَهْمَكَ أَمَّر
الإِسْلاَمَ وَأَحْرُنِهْ حُبَّ أَهْلِ السَّرِّ عَلَى مَمْثَوْر
عَرَوْنِوَ أُهْمِمُ إِلَى جَهَادٍ فَفَعَّلْهُ بِضَعْفَ أَوَائْطَ
بِهِ فَانَُّهُ أُخْرَى عَنْهَا حَادِثَةٌ أَوْ عَضْرَهَا دُوَنَ
إِنَّكَ مَا انْفُلَّ فَأَكِبْ اسْمُهُ فِي الْمَلَائِكِ وَأَفْجِب
لَهُ ثَمَّ أَجَاعِلْهُ إِلَى جَهَادٍ وَأَجَعَلْهُ عِنْدَنَا الشَّهَادَةَ
الصَّالِحِ اللَّهُمَّ سُلَيْلَ وَسَلَيْمَانَاءُ عَطْيَكَ وَلَكَ
وَأَلْحَمَّدُ صَالِحَةٌ عَلَى الْصَّلَاوَاتِ مَسْفَوْنَةً
to compliments, having no limit to its duration, no termination to its numbers like the most perfect of Thy Favors on any of Thy friends.

Verily Thou art the Most Praise-worthy Giver, the Originator, the Rever-ter, the Best Doer of what Thou Willest.

(28)

One of his prayers imploring help from Almighty God.

O Lord, I have sincerely turned unto Thee by cutting myself off from others. (I have sincerely) come into Thy Presence with my whole (soul).

(I have sincerely) turned away my face from him who is in need of Thy Bounty.

(I have sincerely) withdrawn my request from him who is not independent of Thy Favor.

(I have sincerely) discovered that the application of the needy to the needy is foolish
لأني أرى أولئك الصالحاء لابنهم بعدد من النجوم وال💫 باعطأ أنزهك من ما فيها من مال. وأما أن تفطر من أهل البيت عندك فإني أعلم أن الله يغفر لهما جميعاً. ولكني أعلم أن الله يغفر لمن يتقى، فإذا كنت أريد أن أصلي أطلب من الله أن يَسْتُرْعَنُّ نِعَامِكَ.
and an error of reason.

For many a man have I seen, O Lord, who applied for honor to other than Thee and was disgraced.

(Who) aimed at prosperity through someone else besides Thee and was reduced to want.

(Who) strove for exaltation and was humbled so.

Thus, a cautious man reforms himself by observing their example for his taking heed benefits him and his choice directs him in the path of righteousness.

Thou, O my Master, art the one of whom favors are requested by me in preference to all others to whom petitions are made.

Thou, of all those to whom people address their prayers, art the satisfier of my need.

My petition is particularly directed to Thee in preference to everyone else who is prayed to.

I do not associate with Thee anyone
من أبه وأضلة مغلفًة فكره فدر أين بالله
من ناس طلبوا العلمين ورأوا الثروة
فأكنوا كافناروا وأولاو الإرفاع فأضروا
فحص بما اعانيته أشار له خازم وفوقه أعينه
وأرشد إلى طباعه وإبه بإبه فانمها
مولاي دوحك ليسميل موضع مسألي فدُون
كم مطلوب إليه وليماهنان الخاص
قبل كله بعد يدوعي لايركك أحد
in my hope.

None is united with Thee in my prayer, nor does my supplication include any other than Thee.

To Thee alone, my Lord, belongs (the absolute) unity of number, the exercise of eternal authority, the excellence of power and strength and the rank of exaltation and dignity.

Everyone besides Thee is an object of pity throughout his life.

Subordinate in his affair.

A subject as regards his condition.

Changing in his circumstances.

Altering in qualities.

But Thou art far exalted above having similars and opposites and far more glorious than having peers and equals.

Therefore Thou art Holy.

There is no god but Thou.

(29)

One of his prayers
يا رجل وليانفو أسعدك دعاي فلا تنمته ولا أكن فيك يا أحببتي
العهد وملكه الفنون الصيد وفصيلة
المول والفقي ودرجة النبل والأمة وهوى
سوا الوضع فدعاه مغلوب على أمر
مقول عليه إن لا يكون في
الصفات فغالب لي نبين النخلة والأضداد
ويعكرن عز الأسفال والأباد
فهماك للا ألقى الله إن
وكان محفظ العلامة...

١٠٨٨٨٨
in straightened circumstances.

O Lord, verily Thou didst try us in our means of support when we failed to trust Thee, in the length of our lives with far-reaching hopes till we sought for Thy sustenance from recipients of sustenance and our expectations made us covet the age of those having longevity.

Therefore, bless Muhammad and his descendants.

Grant us a sincere faith whereby to deliver us from the toil of earning a living.

Inspire us with pure confidence whereby to protect us from the hardships of fatigue.

Let what Thou hast explained of Thy promises in Thy revelation, reinforced with Thy oath, in Thy Book, be a perfect check to our anxiety about livelihood which Thou hast undertaken to provide.

Restrain us from undertaking to secure that
ذات

الله

بَنَاتِنَاءِنَا

فَإِنَّهَا

عَلِيَّةُ

الْبَخْرَةِ

مُرَكَّبَةُ

أَنَّا

رَيْدَةُ

تِنَاطِبَةَ

الْأَمْلِيَّةِ

فَإِنَّهَا

زَائِدَةُ

بَنَاتِنَا

مَرْفُوفَةُ

وَطِيعَةُ

لِنَا

فَإِنَّهَا

آيَةُ

المَعْرَمَ

خَيْرًا

وَهَـبَ لَنَا

الْبَقْـعَةُ

اصْدَفَـتُ

كِفْيَاً

مَرَّةً

وَمَرَّةً

كَيْفَيَّةً

الْتَّلْبِ

وَالْمُسَانِيْقَةِ

خَالِصًا

كِفْيَاً

وَمَرَّةً

وَمَرَّةً

كَيْفَيَّةً

أَنْتَـبِـحُ

وَجَـعلَ

مَـأْثَرَتُ

بَـيْنِيَّةً

فِي

وَحَـيْكَ

وَبَـعْـنَـهَا

فَـنَّـمَكَ

فَكَّرْ بَيْضًا

أَهِمَّـا

أَرَّـفَ

الَّذِي

تَـكَفَـلَهُ

وَحَـسَّاً

لِلْإِشْـيْـاـعِ

أَهـِـمَّا

إِنْ

الْبَخْـرَةِ

الْبَخْرَةِ
a sufficiency of which Thou hast guaranteed.

For Thou hast said — Thy saying is right and most true — sworn — Thy oath is most righteous and faithful — (saying), "And in the sky is your subsistence and what you have been promised," and Thou hast added, "And by the Lord then of heaven and earth it is as true as that you speak."

(30)

One of his prayers for help in repaying debts.

O Lord, bless Muhammad and his descendants. Give me security from a debt which causes my countenance to fade on account of which my wits are confounded, by reason of which my mind is perplexed and owing to uniform continuance of which my toil is prolonged. I seek Thy Protection, O Lord, against the sadness of debt and its care, the anxiety of debt ————
صَمِّمَتْ السَّكَفَاءِ لَهُ فَضَّلَّ وَقُوَّلْتُ اللَّهُ كَانَ عَلَى النَّحْنَى
الأَسْدِقَ وَأَسْمَتْ وَقَسَّمَتْ الأَبْرَارْ الأَوَّلَ
وَذَلِكَ السَّمَاءَ زَفَّكُمْ وَمَا نَعْمَدُوْ دُونَهُ
السَّمَاءُ وَالأَرْضُ لَهُ حَمَّيْنِيَا الْكَمْ نَطْفُون
وَكَانَ مِنْهُ مَعَهُ عَلَيْهِ وَفِي الْمَعْلُوِنِ
يَدُ المُجِّيِّنِ عَلَيْهِ اللَّهُ
اللَّهُ سَلَّمَ عَلَى مَجِيدٍ وَلَهُ وَهُدَى إِلَى عَلاَفِيَةٍ
مَنْ يَتَحَاوَلُ عِنْهُمْ وَجَهَّزُ وَيَعْرِفُهُ دَوَّارَ يَهُدِيهِ
لَهُ فَيَكْرِهِ وَيَتَوَلَّى مَا رَسِمَهُ شَاعِرُ وَأَعْتَيْهِ بِهِ
مِنْهُمْ الْدُّخَى وَفِي كَيْرٍ وَشَهَّالَ الْيَدِ
its sleeplessness. Therefore, bless Muhammad and his descendants. Protect me from it. Of Thee do I seek deliverance from its disgrace in this life and penalty after death. Therefore, bless Muhammad and his descendants. Deliver me from it with an excellent prosperity or sufficiency.

O Lord, bless Muhammad and his descendants. Restrain me from extravagance and excess. Correct me with generosity and economy. Teach me the (secret of) accurate (valuation of money). Graciously restrict me from dissipation. Let my sustenance flow from honest sources.

Direct my expenditure in matters of righteousness.

Keep off from me the wealth that would create in me conceit or lead me to stubbornly resist authority or render me oppressive.

O Lord, make me love the company
وسَهَرْ فِي صَلَاةِ مَرَّةٍ خَالِدَةَ وَأَعْذِنَّ مِنْهُ وَاسْتَجِبْ لِي بَرْتُ ذِلَّةَ لَنِّي فِي الْخَوْفِ وَمِنْ نَعْمَةِ الْوَهْاَفَةِ فِي صَلَاةِ مَرَّةٍ خَالِدَةَ وَأَعْذِنَّ مِنْهُ فَأَضْلَأْ وَكَفَافُ وَأَصْلَ لِلْحَمْرِ فِي صَلَاةِ مَرَّةٍ خَالِدَةَ وَأَعْذِنَّ مِنْهُ وَأَلْفَادْ بَيِّنَةً عَلَى الْسَّفِّ وَالْإِلْزَامِ وَفُوَّجْ بِلَّي بِالْإِفْصَادِ وَعَلِيمُ حَسَنَ الْفَقِيْرِ وَفَضْوُ لِطَفِيلِ الْبَنْطُورَ أَجْمَرُ آسِياً لَلْحَلَّ أَرْزَايْ لَوْ جَهَّ رَفَاءً في أَوَّابِ الْمَيْنِ فَا زُوْيُهُ مِنْ أَلْمَالٍ مَّا بُنِّدَتْ لِمَحْيَةٍ أُنْذَرَى إِلَى الْنَّعْمَا مَا أَقْبَ مِنْهُ طَفَيْنِاً اللَّهُمَّ اسْتَحْبِبِ النِّحِيَةَ
of the poor. Help me in associating with them with abundant patience. Whatever Thou hast denied me of the goods of this mortal world, be pleased to store them up for me in Thy everlasting stores.

Let what Thou hast conferred on me of its trash and hast bestowed upon me of its goods, be a means of helping me to reach Thy neighborhood, a step in Thy direction and a means of entrance to Thy Paradise. Verily Thou art the Possessor of Great Kindness and Thou are Generous and Bountiful.

(31)

One of his prayers imploring repentance.

O Lord, Whom the praise of those that praise cannot describe. O Thou beyond Whom the hopes of such as hope cannot go. O Thou at Whom the reward of the righteous workers are not wasted. O Thou who art the object of fear for the devout. O Thou who art the
أو أعيَّن على صاحب في عصر وما رأيت من مسلة الدين السائغة، فأيدهم إلى فكر أنيك أصلها، وأجعله أقوى من حطامها وجلبت لمدمني عما أبلغه الجهاد، ووصيلة إلى التزكى وذرية الجهاد أنك دو الفضل العظيم وأنت أجواد الدكر، وكان من واعظ ب الألماء، إذ كن يبسط رحبه.

الله لا إله إلا هو، وحده لا شريك له. وليست صفة ملائكة أو أي غيرهم.
extremity of dread to the pious, this is the position of one whom the hands of sin have suddenly seized.

Who is pulled by the reins of guilt and over whom Satan has prevailed.

So he entirely failed to do what Thou hast commanded by omitting to perform it.

(He) lingered fondly in what Thou hast prohibited like one ignorant of Thy Power over him.

Or like the one who denies Thy precious benevolence to him till the eyes of guidance opened for him and clouds of blindness dispersed from him, when he fully realized what injustice he had done to his soul and thought of that in which he had opposed his Creator.

So he saw the heinousness of his guilt in all its magnitude.

(He saw) the greatness of his opposition in its full enormity.

Therefore he turned towards Thee hoping for Thy (Favor)
المسيحيين يقبلون هومني في جو حي العايدة ويعتبرونه ملكًا هامًا في منظورهم. هذام مقدام من ذلك أن يرى الله بمثابة مساعد في أعماله وفداءله. أدممته أخطابًا واستحود عليه الشيطان فأصرع عما أمر به نشروًا وت Benton أنهما نضما لجاهل قد ذكر عليه أو كان جاهزٌ فضل إسحاق إلى زكورة كما أفخى له بصائر الدبر و됐شينه بألفت العمل حتى أظلم به نفسه وفكرة نافذة. كيف هو راهب حُر أيضًا لكنه عصبه وكبير أو جليلًا في الدنيا حتي لا يكون مؤمنًا للذين...
feeling shame before Thee, directing his inclination unto thee, trusting in Thee truly, owing to his longing and turning towards Thee sincerely on account of his fear, his longing being free from every-thing longed for except Thee and his fear of every dreaded object, save Thee, being removed.

Therefore he stood up in Thy Presence, supplicating.

Bent his eyes towards the earth, meekly.

Bowed his head to Thy Majesty, humbly.

In lowliness of spirit made confession unto Thee of his secret which Thou knowest better than he and in humility enumerated his sins which Thou hast numbered.

(He) asked Thy deliverance from the greatest sin of those into which he fell with Thy Knowledge and from the worst of such as disgraced him in respect of Thy Command, the pleasures of which sins deserted him and passed away ————
مستحبٌ أنك توجه رغبته لِلمُلكَة بِكَ
فَأَتْكَ بِطَعَمِهِ نَيَسًا وَقَضَدَ لِكَيْحُوهُ إِخْلاصًا
فَلَخْلَا طَعَمَهُ يَنِبِعُ وَقُطَّمَهُ في غَيْبٍ وَ
أُفَّحَ رَوْعَةُ مَزْدِرِهِ إِلَى إِخْرَاءَهُ وَ
بَرَمَىٰكَ مَنْصِرَةً وَخَضَصَبَهُ إِلَى الأَرْضِ
مَخْصُوّا وَطاَتَ أَرْاسَةً لِعرَةِ مَنْصِرَةَ إِلَى أَنْتَ
مَا أَنزَلْ أَعْلَمَهُ مِنْهَا خَضُوُّ عَاوُدٍ
مَرْذُوُّهُ مَا أَنزَلْ أَحَوْلاً خَضُوُّ عَاوُدٍ وَاسْتَعَانَ
بَلْ مَعْظَمِهِ مَأْوَعٌ بِهِ وَعَلَّكَ وَفَيْضٌ مَافَعَةَ
فَحَكَمَ مَقْرُوبٍ أَدْرَسَ لَأَنَّهَا ذَلِكَ.
the penalty of which stayed and became permanent.

He does not deny Thy Justice, O Lord, if Thou punish him.

He deems not Thy Forgiveness too great, if Thou forgive him and pity him for verily Thou art the Gracious Master Who dost not deem it difficult to forgive great sins.

Therefore, behold, O Lord.

Here I am.

I have come to Thee in prayer, in obedience to Thy Command, expecting the fulfillment of Thy Promise, wherein Thou hast promised to answer. Thou hast said, "Call upon Me. I will hearken unto you." 65

Therefore, bless, O Lord, Muhammad and his descendants.

Grant me Thy Pardon as I have come to Thee in confession.

Raise me from the stumbling block of sin as I have humbled my spirit before Thee. Hide me with Thy covering as Thou hast delayed to
وأقامن بعضاً منها فزمة لا ينكرها المجيد
إن عاقبته ولا يسعف عفوه إلا عفوني وعهـ
ورحمنه لأنه أرسل الله الحكيم لله الشرفاء
ب красотه غفرن للنبي العظيم الله ينها
فأتى فأفلحت مطيعاً أمره فيما أمر به
فمن اللهاء منحى وقد عهد فلا واعد به من
الإجابة إذ نقول أدعوني أسجح لكم اللهم
فسوى على مجد الله و грاثه عفرينك كما فينك
باوّرى وأنت عفري عن صانع الذون كاوسيع
لك نغشي واستزي مبروك كناني مغري
wreak vengeance on me.

O Lord, confirm my resolution to obey Thee.

Strengthen my insight in adoring Thee.

Give me grace for actions that may wash off the taint of guilt from me.

Let me die in Thy creed and the creed of Thy Apostle, Muhammad (peace be on him) when Thou makest me to die.

O Lord, I repent unto Thee in this situation of my great sins,

And the small,

Of the open wrongs,

The hidden ones and my old errors,

And those that are recent with the repentance of him who would not even talk to his soul of disobedience, nor ever think of returning to sin.

Verily Thou hast said, O Lord, in Thy Mighty Book that Thou acceptest repentance from Thy creatures, forgivest sins and that Thou lovest
لا أنساك يا الله من فرجك فاطمتي
ولا أحكم في عادتك صبرتي ووفقني الإيمان
لم تغسلني دنس الخطايا السوته في عيني
و威尔ديك مّع علّيّ اسلام إذ أتوبت
الله أنت توبل أليك في ظلمات هذامك
ذو وضعة شوائرها وواطرس ثيابك وطأهها
ويسا له ياغا وحسره أنتوته من لابثت
خسّة بخصبة ولا يضرر أن يعود في خطبة
والفلت يا الله لا يعكر كاب أن أتتقل
الربة عن عبادك وتغمر في السباب وتحت
those who repent, therefore, accept my repentance as Thou hast promised. Forgive my sins as Thou has guaranteed. Grant me Thy Love as Thou hast agreed. I offer unto Thee, O Lord, my promise that I will not return to what Thou hatedst; my guarantee that I will not go back to what Thou disapprovest; and my covenant that I will give up all acts of disobedience unto Thee.

O Lord, verily Thou knowest better what I have done. Therefore, forgive me what Thou knowest. With Thy Power, turn me to what Thou Lovest.

O Lord, I am under obligations, some of which I do not remember and some of which I have forgotten but all of them are before Thy Eye which does not sleep and before Thy Knowledge which does not forget. Therefore, give compensation to those that are entitled to it from me. Remove the burden of those (obligations) from me. Lighten their weight for me. Guard me from going near the like of them again.
آبرق في لؤلؤ ما وعَلَن وأعْفَع
سيأتي كما حمْث وأوجب لي نحن كا
شرَلت ولَك بارب شرطي لا أعود في كروهك
وأماني لا أرجع في مدمومك وعهدى أن
أهُجمم معاصيك الله رانك أعلم ما عللت
فاغلصي علم وأصرفيه دنق إلى ما
اجذت الله وعلي يعاصف من حظه ورعا
فدنسبه و كلبه دميك التي لدانم وعالي
الذي لا ينسى فوضى لها أهلها وأحطم علي
وذرها وخيفه بِهها وأعْفَع نفاحه
O Lord, verily I cannot be faithful to my repentance —
Save with Thy Protection.
Nor can I withhold myself from transgression —
Save with Thy Power.
Therefore, strengthen me with a sufficient strength.
Guard me with effectual protection.
O Lord, whatever creature repents unto Thee and he, in Thy secret Knowledge, is (sure) to violate his (oaths of) repentance and return to his sin and transgression, then, verily I crave Thy Protection against being like this.

Therefore let this my repentance be a penitence after which I may have no need to repent — a repentance causing obliteration of what is past and safety in what remains.

O Lord, I apologize unto Thee for my ignorance.
I ask Thy Pardon for my evil actions.
Therefore, admit me into ————
يشاء الله إنه لا وفاء إلا ل ila الوبيء إلا
بضمنك ولا استمساك بمع الحبال إلا
نوكونا فقومنا فوق كافية وتولي تعصمه
ماينة الله بإماعين فيابلته وهو
علم الغيب عندك فاص للنبي وعائدة
ذنبي وخطيني فإني أعوذ ب أن أكون
كذلك فاجعل توبتي ها توبة لا أحتاج
بدها إلى توبة موجبة لحوماس لم
والسلامة فيما بقي لله هماني أعني ربي
جهلي وأمسكيم سوعبا في عصمني ل

the protection of Thy Mercy with Thy Grace.

Cover me with the covering of Thy security, with Thy Favor.

I repent unto Thee of everything which contradicts Thy Will or which forfeited Thy Love of the thoughts of my heart, glances of my eye and utterances of my tongue with a repentance whereby every organ may remain safe in itself from Thy punishment and be secure from what the transgressors fear of Thy painful Wrath.

Therefore, have mercy, O Lord, upon my lowness in Thy Presence,

Upon my heart which beats violently because of fear of Thee and

Upon my limbs which tremble through dread of Thee for verily, O my Sustainer, my sins have placed me in a disgraceful situation in Thy Presence so that if I remain silent, no one will speak on my behalf.

If I beg for intercession, I am not worthy of it.
 cusn fi ḥajnaka tawla way waṣṣafrini biṣīr
 wa aftāni kufṣalā allahumma wala 'i tawla ak
 mūzīkī lī ḥālīf faradīk ala 'urjīk
 mūnšārat fi'llī wilhātan ummi yakhkāh
 lāsayī nūbahannasā hākma lāhā ẓahān
 mūnšākāk wana 'arīfīn al-mu'īdūn dram
 stūwīlka allahumma ḍāyīmahā bāra'dī bābī
 wajīb filli fi 'hōznak wa 'astābī 'akāni
 mūnšākāk fi'dhā mīnīyīn bādī nounīhī'am
 'iḫī yīnāka kana 'iskat lī manṭūrī urūd
and if I beg for intercession, I am not worthy of it.

O Lord, bless Muhammad and his descendants. Let Thy Grace intercede for my wrongs. Turn to my evil with Thy Forgiveness. Do not visit me with what I deserve of Thy torment.

Spread over me Thy Bounty.
Cover me with Thy Screen.
Do unto me that which a respectable master would do out of pity unto an unworthy slave who begs for mercy or that which a possessor of wealth would do to relieve a needy creature who appears before him.

O Lord, there is none to shelter me from Thee, therefore, Thy Majesty ought to protect me. There is none to intercede for me with Thee. Therefore, Thy Kindness ought to mediate for me. Verily, errors have terrified me, therefore, Thy Forgiveness ought to assure me. For whatever I have spoken (is) not from ignorance of my evil deeds, nor from any oblivion of what has gone
وَإِن شُفِّعَ فَلَسْتُ أَهْلَ الشَّفَاعةِ اللَّهُمَّ صَلِّ عَلَى مُهَـمَّدٍ وَآلِهِ وَشَفَعْيُ ِخَتَابَةُ يَسْأَلُونَكَ وَعَدُّا عَلَى بِانْبَعْثُكَ وَلَا يُزَحُّ جَزَائِرَكَ عَقَدَةً وَعَامِلَ سَعُفَةً عَلَى طَوْلِكَ وَلَّنَا بِسَمْرُكَ وَأَفْلَحَ أَنْ يَفْعَلَ عَبْدُكَ عَلَى مِلَّةٍ أَوْهُبُهُ وَأَنْ يَغْفِرُ لَهُ مَغْفِرَةً وَلَا يُدَخُّلُ إِلَيْكَ فَلَشَفَعْيُ لِيْكَ رَيْبَةً وَلَا يُشْفِعُ إِلَى لَيْكَ فَلِتَشْفَعُ لِفِضْلِكَ وَفِي أَجَلِنِّي خَتَابَيْنِ فَلِيُعْفَوُ مِنْ عِفْوُكَ فَمَا أَكَلَ بَانَطَفْتُ بِهِ عَيْنَ يَحْلِي مَسْوءُ أمِّي وَلَا نَصْبًا لِّبَاسََرٍ
before of my blame-worthy conduct but
in order that Thy Heaven and those in it
and Thy earth and those upon it, may
listen to what I have expressed unto Thee
of contrition and of repentance through
which I have sought Thy Shelter, expec-
ting that perhaps some of them
may, through Thy Grace, pity me, owing
to my unfavorable situation or that
tenderness for me may overcome someone
on account of my evil plight and I may
thus obtain from him a prayer more
worthy of being listened to than my own
entreaty or an intercession stronger than
my own pleading (and) which may be
the cause of my deliverance from Thy
Wrath, and of success in winning Thy
Aprobation.

O Lord, if contrition be a (sufficient)
repentance in Thy Sight, verily I am the
most contrite of those who feel contri-
tion. If the giving up of Thy disobedience
be conversion, then I am the foremost of
converts. If asking forgiveness remove
بِذَمَّةِ فَعَلَّكَ نِعْمَةً مَّثَّلُ خَيْرٌ فَأَثْنَى وَأَضَقَّ وَأَصْلَحَ هَمَا أَظْهَرْتُ لِكَ لِنُنَعْمَ وَجَلَّ الَّذِي فِيهِ مِنَ الْبَيْتِ فَلْيُصَلُّ بِعَبْسَهِمْ وَمِنْكَ رَحْمَةٌ وَسُوَءٌ مُّنْفِقٌ أَنْ تَرَى السَّرَافِيَة عَلَى لَوْنَهَا فَيَهْيَ صَمَعُ هَيْلَةٌ مَّرَّ عَلَى أُشْفَاعِي أَوْ كَأَنْ تَرَى مَرْضاعٌ كَبْرِائِي يَسْتَغْفَرَهُ الَّذِي نَكَّٰنَ بِهِ نَجْجَاتٌ فِي عَصْبَاتٍ وَفُوْزٌ فِي رِضَا الْلَّهِ مَا كَانَ الدَّمُ تُوبَةٌ إِلَّا رَحْمَةٌ فَانْبُكُ وَالَّذِينَ يَعْبُدُونَ الْإِسْلَامَ وَأَيْنَ تَكُونُ السُّلَاحُ إِذْ أَنَّهُ يَا بُلُوْءُ وَأَيْنَ أَيْلُ الْمُسْلِمِينَ وَإِنْبُكُ غَيْرُ الْإِسْتِغْفارَةِ
sins, then verily I am of those who pray unto Thee for pardon.

O Lord, as Thou hast enjoined repentance, guaranteed acceptance, hast encouraged prayer and promised to answer, therefore, bless Muhammad and his descendants.

Accept my repentance.

Do not turn me back disappointed from Thy Mercy.

Verily, Thou art the greatest acceptor of repentance (from) sinners and compassionate to the erring that return (unto Thee).

O Lord, bless Muhammad and his descendants as Thou hast guided us through him.

Bless Muhammad and his descendants as Thou hast delivered us by him.

Bless Muhammad and his descendants with a blessing which may intercede with Thee for us on the Day of Resurrection and the Day of Need.

Verily Thou hast power over everything and everything is easy for Thee.
للذين يقولون في الكِبر أنفسهم للهُمّ، فلما أمرت بالتوه وصممت الفول وصنت على الدعاء، ووعدت الإجابه فصرع إليها، مجيئك وإنك أنت التواب على المذنبين والمحموم، للخاطرين المهتمين للهُمّ، على محمد سكماه نبيه وصل على محمِّد وأوَّلهم كما أسنَدَّه نبيه وصل على محمّد وأولهم، شفع لنا يوم القيامة ويوم الغفران، إنك على علية نور وعليك ليسيّر.
One of his prayers after completing his nightly vigil for himself and in confession of sins.

O Lord, O Possessor of the eternally lasting kingdom.

Of Authority, predominant without (support of) armies and (other) assistances;

Of Majesty, lasting despite the passage of ages and the succession of years and the passing of eras and days.

Thy Authority prevails with a predominance that has no bounds as regards beginning and no limit with regard to end.

Exalted is Thy Kingdom with an elevation so that (all) things fall short of reaching their utmost height and the least of it wherewith Thou hast distinguished Thyself cannot be reached by the utmost praises of those that praise.

In Thee are attributes confounded
وكا رماه عائلاً على للضبUtilities
صلوـة اللـبـل مُفـسـدـيـناء وافـعـي بـالـدـبـ
للـهـ عليه دـاـ الملك المـنـابي بـالـخلود وـالـسـلطـان
المـتينـغ مـبـيـنـدـيـناء لا أـعوـانـي وـالـعـرـاـ البـلـيـة
عـلـى الـدهـوـرـ وـالـلـأـعـوـام وـمـواضـي الـانـتـاـ
وـالـأـعـوـام عـضـالـشـتـانـك عـن الـاـحـدـاـثـ بـأـولـيـة
لاـمـتـشـيـهـ بـأـخـيـة وـالـعـمـلاـتـ مـعـجـيـك عـلـوـا
سـقـطـت الأـمـشـآـه دون بـلوـغ أمـيـع وـلا بـيـع
أـدـنـم اـسـتـمـانـيـه هـبـ مـزـيلـك الأـصـنـعـ
الـةـعـتـيرـضـيـتـ فـيـك الأـصـنـعـ وـالفـصـحـ
and descriptions of Thee brought to nought.

With 67 Thy Majesty, the powers of the imagination are overwhelmed.

Such Thou art O God, pre-eminent in Thy Pre-eminence and will remain so always without decay.

I am a servant, meagre as regards good deeds and overfull of hopes.

From my hands are gone the means of obtaining my desires except what Thy Grace has given unto me.

For me are cut the cords of hope, save Thy Forgiveness on which I rely.

Little do I possess (of) that which I may reckon (to be) of service to Thee.

There is much against me which I admit (is) disobedience to Thee.

Still it is not difficult for Thee to forgive Thy servant, even though wicked.

Therefore, forgive me.

O Lord, verily Thy Knowledge extends to secret acts
دونك الاحترام وحازم بذكرى تذكر ياً أقالهم
الأوهام كذلك أنك أرسله الأول من أولئك
والله لك أنك تم لتنزول وآنا العبد
الصغير علاً السامي الصغير يذكرب
أسباب الوصلات الوصلة رحـنكم و
نقطعت عين عم الأمالي الأمانة معتمـب بها
نعرفك فلئنيما اعتدته طانـك
وكشر علي ما أبوه من مصينك ولن
يصو عليكم عفو عـبد الله فإن أساء فأعـف
علي لله بعـند وفد أشرف على خفايا الأعمال
Every hidden thing is revealed to Thy insight and the most minute affairs are not lost sight of by Thee nor do the most hidden secrets remain unknown to Thee.

Verily I have been overpowered by Thy enemy who begged of Thee leisure to mislead me.

Thou didst grant him that, asked of Thee, time till Doomsday to lead me astray.

Thou gavest him time so he has involved me (in ruin).\textsuperscript{68}

Verily I fled unto Thee from small sins that are pernicious and great ones that are destructive (but in vain).

When I transgressed against Thee and became worthy of Thy Wrath for my misconduct, he snatched the reins of his deception away from me, faced me with his blasphemy, sought separation from me and turned away his face from me.\textsuperscript{69}

So he led me alone to the forest of Thy Wrath
علماً وانكشف كل استوردون جدراً ولا
نطلب عندك دفائين لأمورك ولا نغيب عنك
وعيَّنا السراً وفداً استمروت على عدَّادٍ
الذي استنوارت لهوايي أناطرية واصمَّهك
إلى يوم الدين لإصلاحاً في مهلتنا فأوقدناه
هرب السار مراياً رمادًا موقعة وحكَّار
أعمالنا يدًا حتى أعرف معصينان و
استنوجبت إسوم سعي سخطينك فإنما عبد
عدن ولهما نية كلهما كن وتولاً للبراءة
مني أدممُ مولَّى اعتني فأعوني في فضيتك فنيداً
turned me out rejected (to wander) in the expanse of Thy Chastisement, there being no mediator to intercede for me with Thee, no protector to shelter me against Thee, no stronghold to hide me from Thee and no refuge to which I could retreat from Thee.

Such, therefore, is the position of one who seeks Thy Shelter and the situation of one who makes confession unto Thee. Therefore, do not withdraw Thy Grace from me. Do not stint Thy Pardon in my case.

Do not let me be the most disappointed of Thy repentant servants, nor the most hopeless of those who wait upon Thee expecting (success). Forgive me, for verily Thou art the best of those that Forgive. O Lord, verily Thou didst Command me and I failed (to obey) and didst restrict me and I rebelled. Evil thoughts adorned wrong for me so that I welcomed it. I called on no day to be witness to my fast, on no night to be neighbor to my vigils, no
ولأخبري لقَوْمِكَ نفسيكَ طريدةَ نافع سمع
إِلى اللات وكَفْرَتْ فَعَلَّيعلَك وَأَحْصِرِ
اجْعَلْ عَنَكِ ولَامَلِد أَنِّي أَلَّمَيْنِكَ فَهُنَا
مَقَامُ الْأَمْثَالِ وَمَحَلُّ الْعِرْقَةِ لِلْفَلَاشِقِّ
عَلَيْكُمْ وَلَا يَقْصُرَ دُوْرُ عِهْوَكُ وَلَا أَلْنِ
أَحْيُي عِبَادَكَ النَّافِئينَ وَلَا أَحْضُرُ كَ
الأَمَلِيْ وَأَغْفِرْلِي نَكَّ خَرُّ العَظِيمِ لِلْهَيْمَرَ
نَعْلُك أَمْرِي فَنَرَكَ وَنَحْمِي فَوْكَتْ وَسَوْلُ
لَا يُخَاطِطُ السَّوْءِ فَفَرَّطْتْ وَلَا أَسْتَهْدُ
عَلَى بَيْنِي نَهاً وَلَا أَسْتَجِبُ بَيْنِي لِلْأَوْلَا
good practice praises me for having revived it to say nothing of duties enjoined by Thee which whosoever neglected was ruined.

I do not seek introduction to Thee. By the excellence of any voluntary devotion, when I have neglected to perform great numbers of Thy fixed and appointed duties and have gone beyond Thy defined limits into forbidden things in which I am involved and from the bad reputation of heinous sins which I have committed, there is no screen for me save Thy Protection.

This is the position of one who is ashamed of his soul before Thee, is angry with it and (he) is satisfied with Thee.

Therefore, he turned to Thee with a spirit meek, a neck bowed down, and a back overburdened with errors, standing between longing for Thee and fear of Thee. Thou art the most worthy of those in whom we trust and the most deserving of those feared ————
تشي على إجابة بأنها سنة حاشية ووضاءة التي
تقصدها هلك وأست أنوس على يفصول
نافذة مع كنت مأفعلا مروراً في وضاءة
وتليل عمق مام حدودك إلى الحراش
أنهكنا وكاتر ذوب اجترحها كان معناك
لي فضاحتها استرآوه هذا مقام من استحبي
لي فضاحتها استرآوه هذا مقام من استحبي
لنفسه منك وخططه لها ورضي عنه فلفلاك
يفرح شعبة ورقية خاضعة وظهير شفل
برأحلة يا إفهام الرعبة الملك والأربعة
ملك وانت أولئك رجاوا وأحق خشيته و
and dreaded.

Therefore, give me, O Lord, what I hope for.

Protect me from what I fear.

Bless me with a gift of Thy Mercy.

Verily, Thou art the Most Generous of those that are entreated.

O Lord, as Thou hast enveloped me with Thy Pardon, sheathed me with Thy Grace in this abode of mortality, in the presence of (my) equals, deliver me from the ignominies in the abode of permanence, in the presence of Thy favorite angels and honorable Prophets, martyrs, the righteous of my neighbors from whom I concealed my evils and of kindred before whom I was ashamed because of my secret acts.

I never relied on them, O my Patron, in (throwing) a covering over me and trusted in Thee, my Lord, to forgive me. Thou art the Most Worthy of those that are relied on,
أنفِ، فأعانِي وأرْحَبُ بِهِ، يُباَرِجُونِ، وأمّي مَحْيَى
وعَدْيَتُ بِمَا يَعَلَّمُكُنِّي فِي ذِنْكُ، إنَّكَ أَكْرِمُ السُّوَابِينَ
اللَّهُمَّ وَأَسْلَمْتُ عَفَّوكَ وَعَدْتُ بِفَضْلِكَ
فَكُنْتَ دَارُ الْفَقَاهَةِ جَمِيعًا أَكْفَانُكُنِّي
فَمَخَّصَاهُمْ، وَأَخْفَاهُمْ، وَأَصْلَحُوهُمْ
فَمَهَّدَهُمْ وَأَصْبَحُوهُمْ يَأْكُلُونَهُ
فَمَا أُمِلَّ فِي الْأَشْهَادِ نَفَسًا أَنْفَعَاءَلُوا
وَالْمَلِكَةَ المُفْرِدَةَ، وَالْةَلْفِيِّ الدِّرَارِ
وَالْشَّهِدَةَ، وَالْعَلِيمِينَ، جَاءَكُنَّكُمْ اسْكَنَاءً
وَخِبَاءَةً، وَدَوَامًا تشَدُّهُمُّ بِإِنْصَرَاقِهِ
فَسَّمَّاَيْنَذَّرَ ذِي رَحْمَتٍ كَحْيُمَتِهِ يَلْبَثُ
سَبِيرًا يُرَبَّى، يُرَبَّى بِعُسْرِ الرَّبِّي بِالْسَّمْرَاءِ يَقُوبُهُ
بَكَّ رَبِّي لِغِفَارِي لَيْ وَأَنتَ أَوَلُ دُرُّ وَفَتَةٌ
the Most Bountiful of those that are prayed to and the most Gracious of those that are entreated for mercy; therefore, pity me. O Lord, Thou didst cause me to flow down as a mean liquid through the spine consisting of narrow vertebrae (having) narrow passages into a narrow womb in which Thou didst wrap me up in covering, evolving me from stage to stage till Thou broughtest me to the perfection of form and didst develop in me organs as Thou hast described in Thy Book⁷³, a seed⁷⁴, then a clot (of blood), then a lump of flesh, then a frame of bones, then Thou didst clothe the bones with flesh, then Thou created me a distinct creature according to Thy Will.

For as long as I felt need of Thy Nourishment and could not be independent of craving Thy Bounty, Thou didst provide nourishment for me, excelling food and drink, which Thou didst cause to flow from the (breast of) Thy handmaid, of whose belly Thou didst make me an inmate,
وأعطى رغبتي عليه وأرفأ مسرح أذى الله وأستعين به أمهين من فضيلتي
الله}

النظام ظل المزاح إلى جم سقية سجية
لبيب صوره الحاصل لاحظاً حتي أنسى في التمام
الصور وأثبت في أجنحة كاهنة فكاية
نففة ثم علقت ثم مضعة وعطماً ثم كور
النظام حلاً ثم نشاوي طفلاً أمرها كمسد
حتى احتميت إلى رزفاً ولم أستغفراً عرفاً
فضل تجلع في مرضاً لطعام وشراب
حرصه لأنيماً التي سكنها فيديها وودعني
and in the innermost cavity of whose womb Thou didst deposit me. Hadst Thou consigned me, O Patron, in those circumstances to my own strength or compelled me to resort to my own power, verily my strength would have forsaken me and my power would have been far away from me. Therefore, Thou fed me from Thy Grace with a wholesome, delicate nutriment. This Thou art doing to me as a matter of kindness to me, to my present moment. Thy Kindness does not diminish, nor does Thy Benevolence towards me linger. Despite this my confidence does not become confirmed to enable me to disengage myself from seeking that which would be more seemly for me in Thy Sight. Verily, Satan has taken possession of my rein (with) my misgiving and weakness of belief. I complain to Thee of his evil companionship and of the obedience of my soul to him, crave Thy Protection against his domination and humbly entreat Thee to make it easy for me
الله إلَّا اللَّهُ لا إِلَهَ إِلَّا هُوَ لَطِيفُ الْخَلْقِ مَعَهُ سُلْطَانُ الْأَرْضِ الَّذِي لَمْ يُبْلِغْهُ شَيْءٌ مِّنَ وَضْعِهِ عَلَى أَمَامِهِ إِنَّ لَهُ سَرُوُرَةُ السَّلَامُ وَأَنْفُسُكَ وَأَبْنَآءُكَ وَأَجْزَائُكَ لَا يَضُرُّكَ شَيْءٌ مِّنْ شَيْءٍ إِنَّ اللَّهَ سَمِيعُ الْأَفْئِيَاتِ
to obtain a livelihood.

And all praise is due to Thee for Thy being the first to confer magnificent Favors, for Thy inspiring gratitude (in return) for Beneficence and Bounty. Therefore, bless Muhammad and his descendants. Facilitate the obtaining of subsistence for me. Let me be contented with Thy Decree for me. Satisfy me with my share in what Thou hast allotted to me. Let whatever is gone of my body and age, be\textsuperscript{76} in the path of Thy Service. Verily Thou art the best Sustainer.

O Lord, I take refuge in Thee from a fire which Thou heaped upon me who disobeys Thee with which Thou threatenest him who strays from obedience to Thy Will; from a fire, the light of which is darkness, the mildest of which is agonizing and the distance of which is small\textsuperscript{77}; from a fire, one part of which consumes some other part of it and some part of which attacks some other portion; from a fire which reduces the bones to ----
decay and makes their inmates drink hot water; from a fire which gives not quarter to any who supplicate it and does not show mercy to any who pray to it for kindness. It has no power to abate from anyone who humbles himself before it and submits to it. It presents its inmates with the hottest of what it possesses of tormenting punishment and intense misery.

I crave Thy Protection from its open-mouthed scorpions, its serpents ready to bite with their fangs, its drink which cuts asunder intestines and hearts of those who dwell therein and tears out their hearts. I beg of Thee direction for what would keep me off from this fire and hold me back from it.

O Lord, bless Muhammad and his descendants. Protect me from it with Thy excellent Grace. Overlook my errors with Thy gracious Pardon. Do not disgrace me, O Best of Protectors, for verily Thou wardest off evil
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِنُ إِلَيْكَ تَعَالَى مَنْ خَلَقَ ۚ إِنَّكَ بِشَكُورٍ عَلَيْهِنَّ أَنتَ خَلَقَلَهُمْ وَأَنتَ بَالٌ لَّهُمْ غَيْرُ مَنْ خَلَقَلَهُمْ إِنَّكَ بِكُلِّ شَيْءٍ عَلِيمٌ
and givest good, does what Thou Willest
and Thou hast Power over everything.
O Lord, bless Muhammad and his des-
cendants, whenever the righteous are
mentioned. Bless Muhammad and his
descendants as long as the night and day
alternate with blessings, the continuance
of which may not cease and the number
of which cannot be counted; blessings
that will pervade the atmosphere and fill
earth and heaven. May God shower Grace
on him and his descendants till he is satis-
fied. May God, after the satisfaction, be-
tow on him and his descendants, a Favor
having no bound and no limit, O Most
Merciful.

\[33\]

One of his prayers soliciting Divine
advice on important affairs.

O Lord, I consult Thee on behalf of
welfare because of Thy Knowledge. There-
fore, bless Muhammad and his descen-
dants. Decree for me that which is good.
Inspire us with knowledge of choice. Let
واتبيع الْحَسَنَةَ وَنَفْعَ الْهُزَأَ وَاشْتَرِ يتَ حَدَّتَنَّ عِلْيَنَّ
فَشَدَّ الْحَمَّامَ عَلَى يَمِينِها أَذَا ذِكَرَ
الْآبَارُ وَصَلَّى مَعْهُ وَأَيْتَمَّ عَلَى الْحَسَنَةَ أَخْلُفَ
الْهَارُوْلَةَ لَا نَقْطَعْ مِنْهَا مَدَدَ هَاوْلَا يَحْصُي عَلَى
صلَّاهُ نَفَحُ الْرَّحْمَةَ وَبَلَاءُ الْأَرْضَ وَالسَّمَاءَ صَلَّى
اللَّهُ عَلَيْهِ حَتَّى يَصِرُّ يَكُونُ رَسُولَ اللَّهِ عَلَيْهِ وَآيَةً
الْإِرْضَاسَلَةُ لَهُ أَحْدِها وَلَا وَسَبِيلُ إِلَّا أَحْجِمَ الْرَّاجِبِينَ
وَكَانَ منْ عَلَيْهِ مِنْ رَبِّهِ مَدَدًا مَّتَاعًا
الأَهْلِيَّةَ لَيْسَ بِهِ عَلَيْهِ مَكَّةَ الْمَرْبُودَةَ
وَفَادِرُ لِأَمْلِهِ وَالْحَمَّامَةَ وَعَلَى الْهُزَاءِ إِلَّا أَحْجِمَالْعَجَابِ
this be a means towards resignation to what Thou hast decreed for us and submission to what Thou hast commanded. Therefore remove from us the wavering of doubt. Support us with the certainty of the sincere. Do not visit us with inability to realize what Thou hast chosen, lest we think lightly of Thy Decree, dislike the place of Thy Approbation, incline towards that which is far removed from excellence of conclusion and is very nigh the opposite of safety.

Make us love what we dislike of Thy Decree.

Facilitate for us what we deem hard of Thy Command. Inspire us with submission to what Thou sendest upon us of Thy Will till we may not long for the delay of what Thou hastenest, nor long for the speedy fulfillment of what Thou delayest, nor dislike what Thou lovest, nor choose what Thou hatest.

And make the end of our lives ———
ذلك دربنا إلى الرضا بإعفاء لناوبلبدة لما حكمت فأزاح عتارب الأرنباء واتبنا بسبب فلنا في المطر ععمحمد فضحك وشرب موضع رضا وتحلى في الهي ودعمر العافية وأروي العين العافية حب البنامانكة رضائي وسهيل عليهما نصبه حكماً وألهما الدهاً لما وردت علينا نور مشيناً حتى لا نبت خيرنا ماجعلت ولا تجعلها الإنس والان لله ما أحبب ولا أحبب ما أكره ولا أكره الخ لبي بالي.
praiseworthy and our return toward Thee most noble. Verily Thou givest noble benefits. Thy gifts are magnificent. Thou dost what Thou willest and hast power over everything.

(34)

One of his prayers in affliction and on seeing anyone afflicted on account of sins.

O Lord, all praise is due unto Thee for concealing (sins) after Thy Knowledge of them and for giving security (to sinners) after Thy receiving information (of them). For, verily everyone of us has sinned and Thou didst not make him notorious. He did commit glaring errors and Thou didst not disgrace him. He secretly perpetrated wrongs but Thou didst not point him out. How many acts forbidden by Thee have we done. (How many) Commands of which Thou didst inform us have we omitted to perform. (How many) wrongs have we committed and sins have we perpetrated. Thou wast aware ___________________
أخذ عففة وأكرم مصراً أنك نذالك الكريم وطير الجسمة وتقبل عنيداً وآتم على كيك نفدي
وكان كزكاء علالك لما زا البشري
أكرم مصراً أنك مزح
الله عليك الله عليك بعد عني ومعا
شدجرلك فقوتك لنا ونفر العباس فنفم
ندي وروشك الفاحشة فلم نقعه ونسر
بالمساوي قل البال على كهنكي لك دلبي
وأمر ذروتنا عليك ففعلها ومضيء
أكتبنا وخطية أكتبها على المطلع
of them without the spectators knowing them and hadst power over their publication, above the powerful.

The security (Thou gavest us) was a screen for us before their eyes and an obstruction to their ears.

Therefore, let what Thou hast covered of secret errors and concealed of blemishes be an admonisher to us,

A restrainer from bad conduct and commission of sins.

An inducement to repentance which erases sin and to the course of life approved by Thee.

Be pleased to hasten its time.
Do not visit us with negligence of Thee.

Verily we long for Thee and repent of sins.

Bless, O Lord, Thy chosen ones out of Thy creation, Muhammad and his descendants, the elect from among Thy creatures, the holy.

Let us be ____________________
عليها دون الناسين وألفادي على إعلانها فؤاد الفادي حين كانت عائشة أم admitting
دون أصابع وفندمادون اسماء فجعل
ماستثن من العورة وأخفت من النجسه
واعطانا دنا وزار في عينهلاوحولوا وزاوحفسه ذلك
وسبنا إلى العوبة الماجية والطبيبة المحمدية
وقرب الوقت فيه وانطمينا الغضبة عنك
ابن الله راعيون ومن الدرب نانين وصل
علي خيرك الله وحسين خليفك محمد دعوت
الصفوة مريرينك الطاهر ان واجعلنا
attentive listeners to their teachings and obedient as Thou hast commanded.

(35)

One of his prayers accepting the Divine decree while considering the worldly.

All praise is due to God by way of submission to His Command. I bear witness that the Lord has distributed Nourishment for His servants, has Encompassed all His creatures with Kindness.

O Lord, bless Muhammad and his descendants. Do not tempt (try) me with what Thou hast given them. Do not test them with what Thou hast denied me, lest I envy Thy creatures and with Thy decree be dissatisfied.

O Lord, bless Muhammad and his descendants. Let my soul rejoice at Thy decree. Enlarge my breast at occasions of Thy sentence. Give confidence whereby I may acknowledge That Thy Decree
لم seiتعين ومطيعين لما أمرت
وكان عند الآية الكاتبة لله فيما
انظر إلى طبيعي في الدين.
الله رضي محكي الله شهدت أن الله
فسمすぐに رحيله الأبد والأبد - وانفعًا جمع حلفه
إلى الفضل لله المستحسن على محسن وأي وله تعالى
اعطينه وتلكه وليستهم ما عنيه في دخلك
وأعطى حكمك لله المستحسن على عين الله
وطيب بقضاءك نفسه وسمع مواضع حكاك
صدري وهم لا يفتقه لأي مركزه أين غضاك.
does not issue, but with benevolence.

Let my gratitude to Thee for what Thou hast withheld from me, be ampler than my thanks unto Thee for what Thou hast conferred on me.

Guard me from imagining any inferiority (meanness) in the poor, or fancying any superiority (nobleness) in the prosperous, for verily the noble man (superior) is he whom service to Thee has ennobled.

Honorable is he whom worship of Thee has exalted.

Therefore bless Muhammad and his descendants. Favor us with a prosperity that shall not perish. Advance us to an honor which shall not vanish. Send us to the Everlasting Kingdom.

Verily, "Thou art the One, the Unique, the Eternal, who begeteth not and is not begotten and there is none like unto Thee." 78

(36)

One of his prayers
لا يَهُدْبُ اللَّهُ الْأَبَالْجَوْرَ وَالْأَجْمَالَ شَكْرًا لَّا يَظْهَرُ عَلَى رَوْعَتِي أَقْرَبُبِكَ كَرِيًا بَلَّاءً عَلَى الْحَقِّ وَاعْتَصِمْنِي بِإِنَّ ذَٰلِكَ عِدَمْ حُسَاسَة أَوْلَٰٰئِكَ بِرَّمْحِ تُؤْثِرُ فَضًّا ۖ فَإِنَّ الشِّرْفٍ صَغْرُتْ فَاتَّى طَاعَنُكَ وَالْمَعْنِيَةَ أَرْزُقُكَ عَبْدَكَ نَفْصُو ۖ عَلَى مَجْدِكَ وَأَمْيَالِكَ يُقْرَبُكَ رَقَابُهَا ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَقْضَى ۖ فَلَا يَق�
on seeing clouds and lightning and hearing the sound of thunder.

O Lord, these two are two of Thy Signs.

Both of these are two of Thy assistants prompt in serving Thee by (diffusing) beneficial grace, or severe punishment. Therefore do not let them shower on us an evil rain. Do not, by them, put on us garments of calamity.79

O Lord, bless Muhammad and his descendants. Send down on us the benefit of these clouds and their blessing. Turn away from us its torment and injury. Do not (through it) visit us with affliction. Do not send down any blight on our means of support.

O Lord, if Thou hast raised it (the cloud) by way of torment and sent it on account of displeasure, then verily we crave Thy Shelter from Thy Wrath and cry unto Thee to beg
اللهُمَّ اهْدِني إِبَانَةَ أَيَانِكَ وَهُدْنِي عُنْانَ
مِنْ أَحْوَاليَ يَدُ رَبِّي طَاعَنَتُ بِجَمِيعِ نَفْسِي
أُفْقَنُمَّةٌ ضَارَّةً فَلَا مُطَّرَّبُ نَبِيِّهِ مُسْلِمًا وَ
لَا نُلْسِنَا هُمْلَانِا إِلَّا أَنْ بَلَاءَ اللَّهُ أَهْدَا عَلَيْهِ
وَلَاءُ أَنْ أُذِنُ عَلَى نُفْقَتِ هَذِهِ أَلْثا نَبِيُّ وَبِكَهَا
وَأَصْبَحْنَا أَذَا هَمَا مِيْرَةً وَلَا نُصْنِفَهَا
بَيْنَاهَا وَلَا نُبِلِسُ عَلَى مِعَايِشَنَا عَامَّةً اللَّهُمَّ
سَجْنًا بِعُجُسِهَا أَنْفَهَا وَأَرْسِلْنِهَا سَجْنًا فَانَّا
نُسْتَقِيٌّ أَدِّمَ حَضِيَّكَ وَبُئِنَّهَا إِلَّا إِذَا دَسَوْاَ
Thy Pardon. Therefore, turn with Wrath towards the (worshippers) of many gods. Set in motion the mill of Thy Chastisement for the unbelievers.

O Lord, remove the dryness of our cities with Thy watering. Remove the suspicion of our breasts by supplying us with nourishment from Thee. Do not remove us from Thee in favor of some other than Thee. 80 Do not cut off from all of us the cause of Thy Benevolence, for verily prosperous is he whom Thou makest so. He whom Thou preservest is safe. None has a defender besides Thee and none can restrain Thy Wrath. Thou commandest whatever Thou willest upon whomsoever Thou choosest and decreest what Thou resolvest for whomsoever Thou dost determine it. Therefore, all praise is due unto Thee for such affliction as Thou hast defended us from. Thou deservest all gratitude for what Thou hast given us of Thy Blessing — a praise that would surpass the praise of those that praise,
عفووك فخور الغضبة للشركاء وأدرجا
فَضْنَاكَ عَلَى الْمُلْكِ فَاللَّهُ أَذِبْنَاهُ مَعَ لا دَأْ
سَفْكَاكَ وَاحْجِمْ وَحُرَصْدْ وَرُبْرِفْكَ وَلَا
تَشْتَلَّنَا عَنْكَ بِعِينٍ وَلَا نَقْطَعَ عَنْ كَأْفِنا
مَا دَأْرُكَ فَأَنَّ الْغَنِّيَّ رَضِيَتْ وَأَنَّ النَّسَلَ
مَرْفَقُ مَا عَنْدَنَا حَدَّرْتُكَ دَافعَ وَلَا يَأْحَدُ
عَرْسَتْنَاكَ اسْتَنَاعَ حَكِيمُ بِمَا بَشَّرَنَاهُ
شَهِيْت وَنَفْسِي أَردُنَ فِي رَجُلٍ رِزَقَهُ مِثْلُهُ
عَلَى مَا وَقَى نَارَ الْبَلَاءِ وَلَكَ الشَّكْرُ عَلَى أَنْ
خَلَّانَا نِإِمَاءَ حَمَّادًا جَعَلَهُ حَمَادًا مِّنْهُ
a praise that would fill earth and heaven.

Verily, Thou art the Giver of magnificent gifts, the Bestower of great favors, the Acceptor of the smallest praise, the Rewarder for the least gratitude, the Benevolent Patron, the Master of Generosity, there being no god besides Thee and unto Thee is our return.

(37)

One of his prayers acknowledging his deficiency in thanking God.

O Lord, verily none comes to an end of thanking Thee before (there) accrues to him, from Thy Benevolence, that which requires of him more thanks.

None reaches a goal in Thy service, even though he tries his best but he turns out to be deficient by the side of Thy (claim), due to Thy Excellence.

Therefore, the most thankful ———
وراء محمد أملاً أرضه وسماه إناك
المتَّس خسائم الإنْفِي الوتَّاب أعظم التُّقَرَر
الفَالِي السَّريل يشكو كاللِّمك الْحَنن
المجل وذولُ الطول لا آلة إلا آنُ آنيك الصَّم
وكان تعان على الامام لا الإعان
النقي بعذاب الدي بدرَّةُ الشكر
اللهُمَّ أهاد لِي أبلغكُ مشكراً على عاتِي
حاصَال بالمُؤاخِنات ما أزيدُه بشكر
لايبلغ ببلغ مطاعنك وإذ جهادك لاكان
مشكوراً لا سمح له بفضلك فبشر
of Thy servants is he who is (conscious that he is )unable to thank Thee. The most devout of them is he who is sensible of the insufficiency of his adoration of Thee. Neither is any one entitled that Thou shouldst forgive him for his merit, nor that Thou shouldst be pleased with him on account of his worth.

Therefore, whomsoever Thou forgivest, it is from Thy Generosity. Whomsoever Thou approvest, it is because of Thy Kindness. Thou awarest for the least of what Thou art thanked with and requiteth for the smallest of what Thou art obeyed in. So much so (as if) the thanksgiving of Thy servants for which Thou didst entitle them to reward and on account of which Thou didst magnify their recompense were an affair from which they could abstain (in spite of) Thee and therefore Thou didst reward them. Or (as if) its cause were not in Thy Hand and therefore Thou didst requite them. Nay, Thou hadst power over their affair before they were able to adore Thee
عبادك عازف عن شكرك وأعبدهم مقصر
وطاعنك لا يجيب لأحد أن يفر له بإخفاية
ولا أن ترضي عنه بإسنجاءه فعمرت له
فطولت وشى ضبي عنه ففاضلك تشكور
بسبيلما شكره نسب علي فلما نظاع فيه حتى شكر عدادك الذي أوج
عليه وباهم وأعظمت عنه جراءهم أمر
ملحكو السنظاع الأمناع منه دونك
فكا فهم أولاً وليك سبب الميلقانهم
بملبك بألهه هم فلأن يملكو إعزاذك
and didst provide their reward before they began to serve Thee.

This because it is Thy custom to be Benevolent and Thy Way is to Forgive. Hence, the whole creation acknowledges that Thou art not unjust to him whom Thou punishest; bears witness that verily Thou art gracious to him whom Thou givest security. Everyone admits against himself his failure to do (for Thee) what Thou deservest so if it were not for Satan's leading them away from obedience to Thee, no sinner would have disobeyed Thee. If it were not for his shaping wrong for them into the likeness of right, no erring (soul) would have gone astray from Thy path.

Therefore, Holiness to Thee! How evident is Thy Grace in the case of those who obey Thee or disobey Thee. Thou rewardest the obedient with that over which Thou hast authority for him and bearest long with the sinner and allowest time to the sinner ------------
واعلمونا أنك لا تظلم عيناً 
فإنك القاضي عينك و
ذل ك أنك تحمل الأضلاع وعادتك الأحنا.
وسبريت الله لك فوفقوك البرية معفرة باذكرين 
فالمراعف وشامته باذكرين منccoli على
عافين وكل يفقو على نفسه بالنقير ما استوجب.
وللما أن الشيطان بكله يجذبه عزطاً منك
عصاك عاص لا وولا أن تكن صبوراً لهم لما كتاب
منه لين الخطاف وتب في عاصك عريقه في عاصك
ما أنت بعرفك في عاملها من أطعام وعصا
شكر يطيب ما أن تولى على وهم للعاصي.
when Thou hast power to hasten his punishment.

Thou givest each of them what he does not deserve and graciously confer-
est on each of the two what his actions fall short of winning.

And were Thou to requite the obedient, according to that over which Thou hast power, verily he should have been very near losing Thy Reward and been deprived of Thy Bounty.

But Thou with Thy Grace rewardest him for a short mortal term (of service) with an eternally long duration (of happiness) and for a close, transitory (goal) with a lasting, (permanent) one.

Moreover Thou didst not hold him under obligation for what he ate of Thy sustenance, wherewith he acquired the strength to serve Thee and does not dispute with him (about) his organs, by using which he contrived ————
فيما يذكر ما رأينا فيه أعتبت كل ما يذكر
ما وجد له ونصفت على كل ما يأتي
تصرف عليه عنده وأوكل أن المطبوع ما نقل
ولأني لا أوقن أن يفسدونه وأنا روى
عنده يغيب ما اجتنب كرم مجاز عنه
على الغريبة الفانية والثورة الطويلة قال
وعلى غاية الفارقة الزارة بأغايه أللامة
البانية ثم لل تتسمه الفصاحة فيما أذكر
رولا الذي يقوى على جاذبه ولجعله
على المناقشات في لا لأني أتيت لسواه
to win Thy Forgiveness. Were Thou to deal with him thusly, verily he should lose all that he toiled for and the whole of that in which he exerted himself, in return for the least of Thy Gifts and Blessings and must remain under obligation to Thee for all Thy (other) Favors.

Then how could he have been entitled to anything of Thy Reward? Never! Never!

Such is the case, O God, of him who obeys Thee, the career of one who adores Thee.

But as regards him who disobeys Thy Command and commits things prohibited by Thee, Thou dost not hasten him to Thy Chastisement, in order that he may change his rebellious attitude into one of return to Thy obedience.

Verily he deserves for what he resolved in disobedience to Thee, the whole of what Thou hast provided for all Thy creatures of Thy Chastisement. Therefore, all that Thou didst delay from him of Thy punishment and keep away ———
الله يغفر نك ولوفعل ذلك لنهب جميع من عدل له وجعله مسأفي جزاء للذين كن آبدونك ومنينك ولتغريهم الذين يظنونك سائرون فليكن قميتك كأن كن زهاء لابد فإنك لا تأمن هذا لله من أرطاعك وسميل من قصدك ما في الأرض كله ولهِ الهانِك فلم كفِّي مستوى للكي بتبثِّيك له في عصينك حال الأنا بِالطماعك ولقد كان سينحوي فأول ماهما بعضاً ناك كن أعدادت جميع حلفات عفونتك جمعها ما لم عنده مرهوق العذاب وابطاف
from him of Thy torment and torture was a relinquishment of Thy right and acceptance of what was not meet for Thee.

So who is more gracious than Thee, O Lord, and who is more unlucky than he who perishes against (Thy wish)? No one!

Hence, Thou are too great to be praised except with beneficence, too generous to be feared for anything save justice. There is no apprehension of Thy oppression over one who disobey Thee, nor is there fear of Thy neglecting to reward him who pleases Thee.

Therefore, bless Muhammad and his descendants. Grant me my wish. Increase for me of Thy Guidance whereby I may earn Thy Favor in performing my work. Verily, Thou art most Benevolent and Generous.

(38)

One of his prayers expressing regret
for any wrong done to any creature or failure in the discharge of their dues and for deliverance from the fire.

O Lord, I apologize unto Thee for the wrong done to one oppressed in my presence whom I did not help; for a good done to me for which I did not return thanks; for not accepting the excuse of a wrong doer who apologized unto me, for not relieving a man in need who begged of me (relief); for failing to satisfy the claim of a worthy true believer which was binding upon me; for a true believer's blemish revealed to me, which I did not conceal and for every sin which occurred to me and I did not avoid it.

I make apology unto Thee, O Lord, for them and the like of them, a regretful apology, which may warn me to avoid similar things which are before me. Therefore, bless Muhammad and his descendants.
الله يزيده من رحمة ربك وصوت إبنك.
Let my contrition over errors which I fell into and my determination to avoid what may come before me of evil, be a repentance which may entitle me to Thy Love, O Lover of those that repent.

(39)

One of his prayers wherein he prays for mercy and forgiveness.

O Lord, bless Muhammad and his descendants. Break away my desire from everything forbidden. Keep off my longing from every sin. Restrain me from injuring any true believer, male or female.

O Lord, and whatever creature slanders me — (an act) which Thou hast made unlawful for him and insults me — which Thou has forbidden him to do, and then dies and passes away with my complaint against him or I have a cause of complaint against him while he lives, then be pleased to forgive him that which he would suffer on my account and pardon him ————
وَأَحْسَنْ دَارَتَيْهِ إِلَّا ٍيَوَضَّحُ فِي نَفْسِهِ النَّارَ
وَعَزِيزٌ عَلَيْ رَبِّكَ مَعْلُومٌ بِمَا كَانَتَ مِنَ السَّيَاتِ
فَنُحِبُّ لِجَانِبَكَ بِعَفْوِي لَأَلْؤَامُ
وَكَمْ أُخَذَّرُ وَمِنْ خَلَقِهِ فَطَلاَعُوَنَّهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلهَ وَرَكُونَ هُوَ عِنْ كُلِّ}
حَمْنِ وَأَرْضُي عَلَى عَرْشِي نَكَّأُمَا وَأَمَنُوُّ عَيْنِ
سَمَّاَيْنِ وَمُنَى مَنْهَا وَمُسْلِمٌ دُلُوَّ اللَّهُ
وَأَيْمَاعَنا لَعْبُ عَلَيْهِ وَأَهْلَكَ مَنْ ضَلَّ
مَا حَجَرَ عَلَيْهِ فَضَلُوْنَ فِي أَنْفُسِهِمْ أَوْ حَصَلَ
إِلَيْهِ حَبِّيُّ أَطْفَأْ لَهُمَا الرَّحْمَةُ وَأَعَفَّ لَهُ
the guilt which he bore by injuring me. Do not inform him of what he committed against me. Do not reveal to him the evil he did to me.

Let my magnanimity in forgiving him and my voluntary charity to him be the purest charity of the charitable and the highest of favors of those nigh unto Thee.

Recompense me for my forgiving them with Thy Pardon and for my prayer on their behalf with Thy Grace till everyone of us achieves salvation through Thy Favor.

O Lord and whatever creature of Thy creatures there may be whom any hurt has overtaken from me or any injury has touched because of me or any wrong adhered to through me or on my account and I have failed (to satisfy) his claim or overlooked his complaint, then bless Muhammad and his descendants. Reconcile him ____________________
عَمَّالُ الدِّرَيِّرِ يُعَوِّي ولِقَعُهُ عَلَى أَرَبَّكَةٍ
ولَا شِكْفُهُ عَلَى أَكْشَبِي وَأَحْصِلْهُ أَمْكَنَّ
بِهِمْ أَفْعَوْهُمْ وَبِغُرْعَتِهِمْ مِنْ الصَّدِّيقِ عَلَمَ
أَرْكَى صُدُقَاتُ النَّصْدِيْفِ وَأَعْلَاهُ النَّفْسُ
وَعُوَّضَ عِفْوُهُ عَلَى عِفْوُكَ وَمَرْدَأْتِي
لَمْ تُرْجِحْتِكَ تَحْيَعَتْكَ إِلَى أَهْدِي ابْنِي
وَلَا تَحْيَعَتْكَ اللَّهُمَّ أَوْ لَا أَعْبُدَنَّ
وَلَا تَحْيَعَتْكَ اللَّهُمَّ أَوْ لَا أَعْبُدَنَّ
عَبْدِكَ أَدْرَكَ مَعَذَرَةَ أَوْسَمَةً مِنْ أَجْبَيْنَ
أَذَى أَوْحَفْهُ أَوْ أَتَسْبِيْهُ أَمْ قَبْضَتْهُ أَوْ
سَبْقَةً مَّيْظَعُهُ فَصَّلَ عَلَى مَجِرٍّ وَاوْلِاءٍ أَرْضَهُ.
to me with Thy Bounty. Satisfy his claim Thyself and thereafter guard me from what would necessitate Thy Decree (against me). Deliver me from what Thy Justice would dictate for verily my strength cannot endure Thy Chastisement and my power cannot bear Thy Wrath.

Certainly if Thou dost repay me justly, Thou would destroy me. Thou dost not shelter me with Thy Mercy, Thou wouldst ruin me.

O Lord, verily I beg of Thee, O my Lord, that thing the expenditure of which will not diminish Thy wealth. (I) request Thee to bear that the bearing of which will not overburden Thee. I request Thee to forgive my soul which Thou didst not create to avoid therewith some evil for Thyself or to find a way thereby towards some benefit.

But Thou didst create it to prove Thy Power over the like of it and to use it as an argument in the case of similar creations.⁸¹

I entreat Thee ————
عنكر وجلبك وأوَّم حنة مرعكك ثم نومي
بوجب الله حكَك وخلصني سجكم به عدلك
فان فاَند لأتفرقل فيك وإن تأتي إيهضر
بخطاك وإنك إن كافى بأجني وليك وإلا
نعم في يمينك ويفذني كلما إلزومبك
با الله يا لانقصك بدله واستسلماً
بهذل حمله أستوهبها يا الله ألفية
ليرتقلها لنسئها من برس أو نتفقها إلى
يقع وليك أنسبها أبداً لفدى زيد على
مشيراً وبحيوا جفها ككلها وستحمها و
to bear such of my sins as are (too) heavy for me to bear and crave Thy help in removing the weight of that which has crushed me.

Therefore, bless Muhammad and his descendants. Pardon my soul despite its having worked to its own hurt. Commission Thy Mercy to lift my heavy burden; for, verily, many a time has Thy Grace adhered to the wrong doers. Many times has Thy Pardon helped the unrighteous.

Therefore, bless Muhammad and his descendants. Let me be the foremost of those whom Thou hast raised with Thy Forgiveness from the stumbling blocks of the erring and whom Thou hast delivered with Thy Grace from the whirlpools of the guilty so that I may become by Thy Pardon an emancipated (slave) from the bondage of Thy Wrath and a slave freed by Thy Goodness from the fetters of Thy Justice. Verily if Thou do so, O Lord, Thou wilt do it to one who does not deny the justice of
من دُوِّنِي أَفَادَهُ فَهُدَى، أَسْتَمِعْ إِلَىٰ عَلَّمَ أَنَا فَلَمْ أَلْحَقْهُ فِي إِلَهِ أَنَا وَهُوَ الْغَفِيرُ، عَلَى الْبَيْنَ الْمُفَسِّرِينَ وَعَرَفَ جَنَّتَهُ بِخَمَالٍ، اسْتَغْفِرْ فَأَلْحَفِفَ رَحْمَتَكَ بِالْمُسَيِّبِينَ، كَيْ تَفَشَّلَ عَمْوُكَ الْزَّالِمُ فِي رَفِضِهِ عَلَى مَجِدِّ وَأَلْهَا وَاِجْعَلْيُ أَسْوَى مَنْفَدَ الْهُضْيَهُ بِجَاْوَرٍ لِّغَمْرَاءِ، الْخَاطِئِينَ بِخَلْصَةٍ نُوَفِّيَكَ مَرَّةً بَعْثَتَهُ الْمَمْرُورِ بِضَعْفَتٍ عَلَى الْمَعْلُوبِ تَصُوْبُعَ عَلَى عَهْوُكَ مُنْسَأً سَرَحَتُكَ وَعَبْنِيَّتَكَ مِنْ غَلَوْنِ عَلَيْكَ إِنَّكَ أَنْفُعْلُ ذَلِكَ بِاللَّهِ فَقُلْ لَهُ أَسْتَحْفَافَ
Thy Chastisement and does not consider himself as being undeserving of Thy punishment.

Thou will do this, O Lord, to him, whose dread of Thee is more abundant than his expectations from Thee; to him whose despair of salvation is stronger than his hope of deliverance, not because his despair amounts to total desperation or that his hope proceeds from delusion, but because of the scarcity of his virtues amidst his vices and the weakness of his excuses for all his crimes.

But Thou, O Lord, deservest that the truthful should not be vain with Thee and sinners should not despair from Thee. For verily Thou art the Great Patron, Who does not deny anyone His grace and does not demand from any one His dues to the full.

Far exalted is Thy remembrance above those that are remembered. More sacred are Thy Names ————
عَمْوَنِيكَ وَلاَ يُبَيِّنَ لَكَ نَفْسَهُ نِسَاءٍ مِّنْ أَسْرِيَّتِيَّنَكَ
نَفْعَالُ لَكَ الَّذِينَ عَلِيَّبُوُا مَنَاتُ اثْنَاءَ الْفِتْنَةِ
فِيْكَ وَرَأَيْتَ مِنْ هَذِهِ النَّبِيَّةِ أَوْ كَمْ يَزَالُ جَهَالَةً
لِلَّهِ أَنْ لَوْ كَانَ بِأَسْبَحِ فَوْعَاً أَوْ أَنْ يَكُونَ
صَدِيقًا لِّي أَبْنَيْ أَبُو لَبَدَاءٍ رَحْمَةً رَبِّي الموَتِيَّةِ وَرَبِّي
ضَعْفُ مَجَاهِدِي فِي جَمِيعِ ذَلِكَ جَعَلَ المَالِيَاً فَالتَّابِعُ
فَأَهْلَكَ لَا يَضُرُّكَ الصَّدِيقُونَ وَلَا يَضُرُّكَ
مِنْ الذِّيْنِ لَا أَلْكَ وَأَلْكَ الْأَبْيَضُ الْأَعْظَمُ الَّذِي لاَ يَمْنِع
أَحَدٌ فَضِلْهُ وَلَا يَنْفَعُهُ حَيَّةً مَّا لَهُ
ذَكَرْتُ عَلَى الْمُذَكَّرِينَ وَنُقَلِّسْتُ أَسْمَاؤُكَ
than all those whose attributes are proclaimed. Thy Blessings are scattered amidst all creatures. For this Thou deservest all praise, O Sustainer of the worlds.

(40)

One of his prayers whenever he heard of anyone's death or whenever death was mentioned.

O. Lord, bless Muhammad and his descendants. Save us from extended hopes. Shorten them for us because of our good deeds done sincerely so that we may not expect (even) the completion of one hour after another, nor the accomplishment of one day after another, nor the connection of one breath with another, nor the succession of one step to another.

Save us from their delusion. Give us security from their mischief. Fix death before our eyes, permanently (as a fixture). Let not our remembrance of it be intermittent. Let
على الموسى وفشت نعمة جمعية
الذين أن فلكل أن يجد علي ذلك باري العالمين
وكام معاً عليهما، طالما الله نعمة
التي نسيت أو ذكرت
الله بضيأة على محمد وأصحابه وسائر المؤمنون
وقسم عيناً صدق العمل حتى لا نظلم نبينا
ساعة بساعة لاستنفراً طوع
ولا إنساً ولن نرضى ولم ننفر
من أجله وهم لا يستنشروه ولا يشدون
بمصر أو إحداهما ولا ي=G1R2
لذلك لا يجد إلا الله بادية وحائل
our service consist of good actions whereby we may desire to return unto Thee sooner and because of which we may long to join Thee quickly.

So much so that death may become our associate, from whom we may derive comfort, our favorite whom we may long for and our next of kin to whom we may love to be nigh.

When thou sendest it down upon us and bringest it to us, then let us be fortunate with it as a visitor and familiar with it as a sojourner.

Do not render us unfortunate in entertaining it.

Do not disgrace us with its visit.

Let it be one of the gates to Thy Forgiveness and one of the keys to Thy Mercy.

Let us die guided (righteous), not misled; obedient, not unwilling; repentant, not sinning and not persisting in sin, O Surety for the reward of _______
لنا من صالح الأعمال إعلان السنطة معه
المصير اللوك وب Eğerنا له على وشك الجفاية
حتى يكون الموت مأسساً الذي أتهيب فيه و
ماأفسنا الذي يشنان إليه أهاباسنا التي
نحب الدؤومهما فإذا وردته علينا أننه
ننا إن عدنا به زائم أو أنساب به فادما ولا
تفضلنا عليه ولا أنبي بارما فهو واجبنا بأ
من أبواب محسننا ومضاحان من مالك و
منا مهندرون يرجنا للطبر تعير مباشر
به(snapshot صورة ملتقطة)
the righteous, O Reformer of the actions of the corrupt.

(41)

One of his prayers for cover and protection.

O Lord, bless Muhammad and his descendants.

Spread for me a bed of Thy Grace. Lead me to the watering place of Thy Mercy and take me into the midst of Thy Paradise.

Do not distress me with refusal from Thee.

Do not disappoint me with misfortune from Thee.

Do not punish me for what I have committed.

Do not dispute with me (about) what I have earned.

Do not uncover my secret. Do not divulge my hidden act. Do not weigh my actions in the balance of equity. Do not expose my reputation before the eyes of the crowd and hide from them that thing.
المسرور ومتصلى مملأ مسلتَّين
وكل مغزعين طالع تماسك
فطلبت البسيرة وأوقفت
الله دعاء على ديوك وأليم ووعفنا بهادر منك
وأورد من شارع رحمةك وأحللتي جوحة
جنيك ولست بالردعينك ولا حرمانيه
ميناك ولا يفاصيها اجربت ولانفشي
ما أحسن ولابز ملكك وكي لا أنسف
مستوري ولا محلم على مينال الأنصار المكر
تُعلن عليهم ملا خيري أخفى عهم ما يكون
the revelation of which would be a disgrace to me and conceal from them what would bring me to ignominy in Thy Sight.

Exalt my rank with Thy Approbation. Perfect my dignity with Thy Pardon. Place me among the companions of Thy Right Hand. Direct me into the ways of the saved. Let me be of the legion of the absolved. Make me a member of the assemblies of the righteous. Amen, Lord of the Worlds.

(42)

One of his prayers when he finished a recitation of the Quran.

O Lord, verily Thou aidedst us to finish Thy Book which Thou didst cause to descend as a light; instituted as a testimony to the value of every book which Thou didst send down; gavest it excellence over every tradition 86 Thou didst narrate and a distinction wherewith Thou didst distinguish between the lawful and the unlawful. A Quran ————
 kaps ِ عيَّل ِ أَهْوَ آمُون ِنَم ِ مَفْلَكُ ِعَنْدَكَ
شَمَأَ نَرَفَ ِدِيْجَي ِبِعْوَآ ِإِك وَأَسْمِعُ
كرَيْ مِيْغَرِيْحَآ إِك وَأَطْنِيْهِ فَأَحَبَابُ ِلَمْيَن
وَجَهْيِيْ مَسْأَلَ ِلَّأَمِيْسَ وَأَحْمَلُ بِهِ قَدْوَش
الْفَأْرَزَ وَأَعْمَلِ ِبِعِلَامَةِ ِالْحَيْبَرِ بِمَيْسَالََمْ
وَكَأَنَّ مَرْأَعُ ِعَلَيْهِ مَعْلومَةً ِعَلَمْبَلَانِ
اللهِ مُنّاَ لَكُ أَعْلَمُ ِعَلَمْ ِبِكَ ِكَنَبِيْلَ ِلَذِكْ
أَرْنَيْكُ نُورًا ِوُجُلْمَنَّا ِمَهَيَّمًا ِعَلَّكَ ُرَبَّكَا
أَرْنَيْكُ وَفُضْلَكُ ِعَلَّكَ ِفُضْلَ ِحَدِيثَ ِقَصَةً
وَفَعَّا ِنُأُرُوُقُ ِبِهِ ِبِرْحَلَا ِلَكَ ِحَرَامْكَ وَأَنَّاً
whereby Thou didst express the ways of Thy Commandments; a Book in which Thou didst describe everything in proper detail for Thy servants and a revelation which Thou didst cause to descend on Thy Apostle Muhammad — Thy blessings on him and his descendants — as it deserves (to descend). Thou ordained it a light by the following of which we may guide ourselves through the darkness of error and ignorance; a healing to one who gives ear with sincerity of understanding upon listening to it; a just balance, the language of which does not incline away from truth; a guiding light which is not withheld from the spectators; a banner of salvation which does not mislead him who aims at its straight path and the hands of perdition do not overtake him who takes hold of its protecting handle.

O Lord, since Thou hast favored us with help in reading it and hast adapted the roughness of our tongues
أَعِبْ بِهَا عِندَكَ شَرائِعُ حَكَمَةِ كُلٍّ وَكَبَّارًا
فَضِلْتُهُ بِعِبَادَكَ فَضِلُّوا وَجَبَّوا وَلَنَنَّهُ عَلَيْهِ
تَبْيِينَ مَا سَلَّمَكَ عَلَيْهِ وَأَنَّهُ نَعْلَمُهُ
فَوَأَنْفُسُكَ نَعْلَمُ أَنَّهُ أَطْلَبُ مَا أَطْلَبُهُ وَلَجَالَةُ الْإِبْتِاءَ
وَشَفَاءُ لِمَا وَقَدْ بَعْثْتُهُ الْكِتَابَ إِنَا أَسْتَمَعْتُ
وَمَا بِنَا قِطْنَلْ نَحْفٌ عَلَيْهِ لَا يَلْيَقُ لَهُ أُرُدُدُ
لَا أَطْفَعُ قَطْنَاءَهَا هَذِهِ وَعَمَّلَهَا لَا يَأْضِلُّ
مِمَّا قَدْ سَمِعْتُهَا وَلَنَا لَأَعْلَمُهَا وَلَا نَأْفَكُ
مَرَّ بِكَ مَمَّا بَصَرْتُهُ عَلَيْهِ اللَّهُ سَبَرَ أَفْدَتْهَا
الْمَعَوْنَةُ عَلَى مَا وَقَدْ سَهَّلْتُ جُرُوسِي لِسَيْنَنَا
to the beauty of its style, then let us be of those who observe its precepts with due observance, adore Thee with submissive faith in its firm verses and seek Thy shelter by acknowledging its ambiguous verses and the meaning of its clear ones.

O Lord, Thou didst cause it to descend on Thy Apostle Muhammad, Thy Favors on him and his descendants in detail. (Thou) didst inspire him with the knowledge of its wonders in detail. (Thou) didst make us heirs to his excellence over those ignorant of its knowledge. (Thou) gavest us power over it in order to exalt us above those unable to understand 87 it.

O Lord, therefore, as Thou hast made our hearts to understand it and hast graciously taught us its excellence, be pleased to bless Muhammad the preacher of it, and his descendants, its preservers and let us be of those who
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
فَاحْلَنَا يَسِيرًا مُّزِيزًا بِحَرَابِهِ
وَلِدَيْنِ لَكَ أَبْتَغَتْ الْأَسْلَامَ مِنْ حُكْمِ أَبِيٍّ وَأُمِّيٍّ
بِنَفْعٍ إِلَى الْأُقْرَارِ مِنْ شَابِهِ وَمَوْعِضُ بَنِينَ
اللَّهُمَّ إِنَّكَ أَنزَلْتَ عَلَى بِنيَّكَ مَحْيَيّ نِعْمَتِهِ
عَلَيْهِ وَالْمَجَالَاءِ وَالْمَحْمَدَةَ عَلَيْهِ مَكَالًا
وَرَزَقْنَا عَلَيْهِ مَفْضَلَةً وَفَضْلَةً عَلَىٰ مَجِهِلٍ
عَلَى وَقُوَّةً نَّعْلِمَ لَهَا فَنَّضَفْتُ فَلْوَبِيَّا لِلْحَمْلَةِ
حَمْلَةُ اللَّهِمَّ فَكَأَجَّلَتْ فَلْوَبِيَّا لِلْحَمْلَةِ وَ
عَفُونَتَا بِرَحْمَتِكَ وَفَضْلَةَ فَضْلٍ عَلَىٰ مَجِهِلٍ
التَّحْبِيبِ وَعَلَىٰ أَلْوَانِ اللَّهِ إِلَيْهِ وَاجْعَلْنَا مَنْ
acknowledge that verily it is from Thee, till there may be no doubt in our minds when affirming its truth and no uncertainty may lead us away from its straight path.

O Lord, bless Muhammad and his descendants. Make us of those who take hold of its covenant (rope), take refuge from its ambiguities in the protection of its stronghold, find peace under the shelter of its wings, obtain guidance from the brightness of its light, follow the lustre of its brilliancy, acquire illumination from its lamp and do not seek direction from any other than it.

O Lord, as Thou didst through it make Muhammad a standard of guidance towards Thee and manifested through his descendants, the paths which lead towards Thy approval, therefore, bless Muhammad and his descendants. Let the Quran be a means for us to reach the most exalted stages of
يعتبر أن نزور عيناً في مكاناً، لا يوجد لنا إله.
فما ذكرناه ولا ذكرناه، الرحمن عن قسططينية.
الله أرسل على محمد وأجلنا ممّن أرسل.
بسم الله وآويل هذا التشياغ إلى زعبله.
وأما نعمه فظل جناه ونهدين صساً.
وفيندي نجل إسفار ونستمع بصاحبه.
ولا بديد ألدمي في عينه اللهم حكم.
نصبته تجّمّا علاً للدلا لعاليك وأنبيت
بالآسر إلينا عليك وصلى على محمد وأله.
أجعل الصراخ وسبيلنا لنا إلى الازمة.
honor; a ladder whereby we may climb towards the abode of peace; a cause whereby we may be rewarded with salvation in the field of resurrection and a means whereby we may advance to the delights of the everlasting abode.

O Lord, bless Muhammad and his descendants. Let the burden of sin fall away from us on account of the Quran. Give us the beautiful habits of the righteous. Make us follow the tracks of those who recited it to please Thee in the hours of the night and the extremities of the day till Thou purgest us from every taint, with its purification, causest us to pursue the path of those who obtained light from its illumination and whom hope did not lure away from action so as to cut them off (from work) with delusions.

O Lord, bless Muhammad and his descendants. Let the Quran be: ———
الكرامة وسلمت فيهم الصحابة
وسيدنا أخوهم ابنا وعبرة القيامة.
وذرية نفاذ وبها عين دار المحمرة اللهم
صلب على عبدك وله واحتشط بالفرار نما
الوزر وقف لنا خمسة شمائل أبرار ووفق
بنا التأريخ الذين قالوا الله انا ليل واطراف
النهارة حقه بروحنا كبراءة دين يطهيره
ونصفونا انار الذين سماوئل ونور ومبهم
الأموات يعملون في قطعهم مجمع عرده اللهم
صلب على حسن وله وأجعل الفرح لنا يا
a companion to us in the darkness of the night.

A guard against the corruptions of Satan and the presence of evil thoughts.

A restraint to our steps from moving towards sin.

A check to our tongues from plunging into wrong, without becoming dumb.

A preventive to our limbs from committing sin.

An opener of the pages of warning which our negligence has kept shut till Thou bringest (home) to our hearts the understanding of its wonders and the prohibitions of its commandments (parables) which the firmly rooted mountains were too weak to bear, despite their firmness.

O Lord, bless Muhammad and his descendants.

With the Quran, keep our outward conduct reformed forever.

Keep off with it the occurrences of evil thoughts from the health of
ظَلَمَ اللَّهُ لِلَّذِينَ يَعْفُونَ بِعَمَلِ الْمَالِ، وَعُلِّمَ أَنَّ الشَّيَاطِنَ يَحْتَلُونَ يَدَّهُمْ وَأَنَّ الْوَسَأَلَ يُحْزَنَ أَنَّهُ يَطْمِئِنَّ. 
فَإِذَا أَخَذَهُ نَفْضَةٌ مِّنَ السَّمَاءِ فَغَلِبَ أَنَّهُ عَمِّرَ وَحَسَبَ. 
أَفْئِنَ أَنَّمَا آمَنَ عَنْهَا يَمْسَأَ أَنْ أُقَلِّلَ عِنْدَ الْيَهَوَةِ. 
فَإِنَّهُ تحْلُّ بِذَلِكَ عِبَادَةً أَصِيلَةً وَأَنَّهُ يَسْتَفْلِعُ بِعَضْوَةً مِّنَ الْيَبْرِيمَ. 
فَإِنَّ الْوَسَأَلَ أَنَّهُ يَقْسِمُ لِلْأَرْضِ عِندَ الْيَهَوَةِ. 
وَأَنَّهُ يَطْمِئِنُّ بِيَدَهَا وَيَنْفَعُ بِلَغْوِهَا. 
فَإِنَّهُ يَشَاءُ. 
وَأَنَّهُ يَكْسِبُ بِعَمَلِ الْمَالِ وَيَرْكَبُ بِإِنْفُضَةِ يَدَّهَا. 
فَإِنَّهُ يَكْسِبُ بِإِسْتِفْلَاعِ عِندَ الْيَهَوَةِ. 
وَأَنَّهُ يَحْتَلُ مَعَهُ بِذَلِكَ عِبَادَةً أَصِيلَةً.
our consciences.
Wash off with it the dirt of our hearts and the stains of our sins.
With it set right the disorder in our affairs.
Quench with it our noonday thirst when we are presented to Thee.
Put on us garments of safety on the most terrible day of our Resurrection.
O Lord, bless Muhammad and his descendants.
Make our poverty good with the Quran by annihilating need.
Direct thereby, excellence of happiness and abundance of prosperity towards us.
Restrain us therewith from blame-worthy habits and low morals.
Save us with it from the pits of infidelity and the occasions of hypocrisy till on the Day of Judgment it may become our guide to Thy Approbation and Thy Paradise and, in the world, a check to us from provoking Thy Wrath
ضامينا وأغنسان وذرن فُلُونا وعلاجلف
أوزرنا واجمع به مشتر أورنا وأره في
موفق العرض عليك طاً هوا ينجا وكسنا
بإحلام بوم الفزع الأصحب فيشورنا
الله صألي محمدآ ولجزى بألف رخنتنا
من علم الأملا وسو النبأه رغلا العصر حض
سعود الأبراق وجينيه زة الشراب اللمودم
ومنه في الأطلاع وأعضاه وماهم الكفر
دأعي النفاوحي يكون لنا في النفيمة إليه
رضوانك وحناك فاندأ ولنافي الدعا حضان.
and trespassing Thy limits and a testimony unto Thee of (our) having observed its commandment and prohibitions.

O Lord, bless Muhammad and his descendants. At the time of death, by means of the Quran, make easy for us the agony of separation of soul from body, the toil of moaning and the succession of gurgles when the souls 92 shall reach the collar bones.

And there 93 shall be a cry, "Who hath a charm to restore him?" And the Angel of Death shall appear from behind the curtains of mystery (invisibility) to seize it and shoot at it horrible darts of separation from the bow of death and mix for it, out of the venom of mortality, a cup of poisonous taste.

Our setting out and departure for the next world shall approach.

Our actions shall become necklaces round our necks. The graves shall be our resting place till the Day of Judgment.

O Lord, bless Muhammad and his descendants.
وعدنا حذور وذ بيدنا وعندنا نحن على حاله ونحن حماه شاهدًا لله صلى عليه وسلم وعذابه وعذاب الفزع عند القرآن عند المولى عليه السلام كرب الساحر وجبة الأفيق وعزف الحمایج إذا بلغنا القوة الكبرى وقيل إن أوروجة ملك الموت لفسهار جمع الطيوب ورمها عزوفنا يا أمه وحنة الفراق ونامتنا إلى الأبد رحيل البطل ووصفتني الأعمال فلاolyd الأعوان في كتاب الفبور هيا لوء إلى الشبات يوم النلاق اللهم صلى علUNKLL او الله
Bless us in entering the abode of decay and the long stay between the layers of the earth.

After leaving the world, let the graves be our best abode.

With Thy Grace enlarge for us the narrowness of our graves.

Do not disgrace us with our fatal sins among those present at Doomsday.

Pity, for the sake of the Quran, our ignominious position when we are presented unto Thee.

Make firm thereby our unsteady footsteps at the trembling of the bridge of hell, on the day of passing over it.

Deliver us from every grief on the Day of Judgment and the intensities of terror on the Day of Resurrection.

(Brighten) our faces at the day on which the countenance of the wicked shall grow dark in the day of regret and shame.

Ordain in the breasts of the true believers
وبارك لنا في جولت دار البيوم علماً بالمصامة
بأطراف من لزوراً وجعل اللفرو بعد ناراً لله
حفر منازناً فأجمه لنا رحمانك في نعمة إلهنا
ولا ضحنا في حاضر الفيامة يموعق أماناً
وأرحباً بالفران دعوفيف العرض على دل
مقامنا وثبته عند أضطلال بجوسه
يزفع فيها الالد وقد أمنا ونجبه مريح
كتب يوم الفيامة وشهد أياده هو اليوم الظالم
وبصْر فوجها يوم نسوء ووجه الأظلم يد
الحمى والندامة وإجماله في يدي الوحي.
a love for us.

Do not ordain life (to be) miserable to us.

O Lord, bless Muhammad, Thy servant and Thy Apostle as he delivered Thy Message, proclaimed Thy Commands and advised Thy creatures.

O Lord, let our Prophet — Thy Favors on him and on his descendants — on the Day of Judgment, his position is nearest of all the Prophets to Thee — be the most effective with Thee, with respect to intercession, the most exalted of them nigh Thee with regard to honor and the most respectable of them in Thy Sight as regards dignity.

O Lord, bless Muhammad and his descendants. Exalt his foundation (the religion of Islam). Magnify his proof (the Holy Quran). Make heavy his balance. Accept his intercession and make nigh to Thee his relation. Illuminate his countenance. Perfect his light. Advance his rank. Cause us to live according to his Traditions. Let us die in his creed. Keep
ودًا أولًا للجليلة ليحيي عليّنا مكة للهcum
على اللهب نجد ورسولك كما بلغ رسالك صلى
عمرك وصلى ليديك الله لجعل بعضنا صلواتك
عليه وعلى يوم القيامة أقرب النجح
منك مجلسًا وأمكنهم من نين شفاعه وأجلهم
عندك أيسر أوجههم عند جاها اللهم
صلى على محمد وعلى أهله ورشف ببيانه وعظمه
برحانه ونقله مناه ونضال شفاعته وقرب
وسيلته ومضى وجهه وأتم نور وارفع دمه
واحنا على سنين ونوفنا على مثنا وخدينا
us on his path.

Make us walk his way.
Let us be of those who are obedient to him.

Resurrect us among his congregation.
Bring us to his reservoir. 95
Cause us to drink of his cup.

Favor, O Lord, Muhammad and his descendants with a blessing whereby Thou mayest confer on him the best of what he could expect from Thy Goodness, Grace and Bounty.

Verily Thou art possessor of ample mercy and generous grace.

O Lord, reward him for what he delivered of Thy Messages, dictated of Thy(verses), advised Thy creatures and toiled in Thy Path, with the best of that with which Thou didst ever reward any of Thy angels nigh to Thee and Thy Prophets sent and chosen (by Thee).

Peace be on him and on his descendants, the pure, the holy, and the Mercy of God and His Blessings!
منهاج واسلك ناسبيلا واجتهد زميل
طاعته واحترمه فذرره وأورد ناحودة
واسقنا باللك وصل الله على محيي الله
صلوабنبلته بها أيضًا بألقاء خيرك و
فضلك وجزا أمين أنك ذروحة واستغفر
فضلكم لله أجزأوه بما بلغ مرق الناس و
أدخلوا بملكك وصنع لي مساعدك وحاجمفسلك
أفضلما جزت أيها أهدا ملخصك المقرب
وأبنائك المرسل الصغير والسلام عليه و
عليه الامتنان والامبروزة الله وحنا
One of his prayers when he looked at the new moon.

O thou, the obedient, toiling, quick creature who passed through the fixed stages and moves in the appointed orbit.

I believe in He Who illuminated with thee the darknesses,
Enlightened by thee the ambiguities,
Instituted thee one of the signs of His sovereignty and one of the emblems of His Authority.

And employed thee with increase and decrease, rising and setting, brightness and eclipse.

In all this, thou art obedient to Him and ready observer of His Will.

Holiness to Him! How wonderful what He has arranged in thy affair.
(How) benevolent whatsoever He has devised in thy case!

He has instituted thee, -------
لا مانوقيع سول في الدنيا ما
اذانت من المحباب

إنها الخلو المطبع بالنبي السريع المترودة
منازل الفضائل المنصرف فكل النبى أشد
مروباً وكثرةً وأوصيتك البهجة وجعلتك
أبي ما زكانت ملوكه وعلامتة من علامات أطلالة
وامشتك بالمزيدة والنفسان والنطوع و
الأفواك والأمانة والوسوع فكذل كانت
لله مطيع إلى الراد بسرعة ساحرة من أحبها
ذريته وركل وطف ما مصنع في شاهجتك
key of the month, newly arrived for new affairs.98

Therefore I pray unto God, my Sustainer and thine, my Creator and thine, my Predestinator and thine, my Maker and thine, to shower blessings on Muhammad and his descendants.

To ordain thee — crescent of prosperity 99 — which the days may not obliterate; of purity which the sins may not taint;

Crescent of security from calamities and safety from wrong;100

Crescent of auspiciousness having no misfortune in it, of blessing unaccompanied by sorrow, prosperity unmixed with distress and good unvitiated by evil.

Crescent of security, faith, blessing, benevolence, safety101 and Islam.

O Lord, bless Muhammad and his descendants.

Let us be the most happy of those over whom it rose, the purest of those who looked at it, and the most lucky
منهاج شهادت لايتز أسلام الله في يداك وخلفي وخلفاك ومقدرك ومقدرك وصوتك ومصورك أنصلي على مجد وله وانجعله هلالاً برز لاصحبا الأبالام وطهار لدانها الذي مهد ملأ مرخ وراني إلى السنتين هلال سعيداً لا يخرف وملاك معه وليسر لامازحة عصرو حي لا يموه شر هلال للأمين وفخامة وحسن وسلامة وسلام الله على محمد وعلى آله وصحبه وأصححوا عليه وذكرنا له وإمامه واستاده
of those who worshipped Thee in it.  

Give us grace therein to repent. Guard us therein from sin. Protect us in it from committing disobedience to Thee. Inspire us in it with gratitude for Thy Bounty. Clothe us in it with (armor) of safety. Complete for us Thy Goodness therein by perfecting (our) obedience unto Thee. Verily Thou art the most Benevolent, the Praiseworthy.

May God bless Muhammad and his descendants, the pure, the holy.

(44)

One of his prayers at the beginning of Ramadhan, the month of fasting.

All praise is due to God Who guided us to praise Him, made us worthy of it, in order that we may be grateful for His Goodness and that He may, thereupon, confer on us the reward of the righteous. All praise be to God who conferred on us His religion, distinguished us ———
مرتبت لك فيه وقضانيه للتواب واعسنا
 فيه من كهية واحفظنا من باشر معصينك
 وأوجعناه شكر عينك واسنانه جن
 الطاعة واتمعلنا يا إسناك لاطعنك فيه
 المست مناك للهم باوصلى الله على
 محمد وآله الطيبين الطاهرين
 وكثيراً من أقلاعنا على الحمل على
 الدرب الذي هدا لنا نجحنا من أهله ليكون
 لأحسانه من الشاكرين وليزيدنا على ذلك جرارة
 لله تعالى والله الذي جناه يديه وأخصانا
with His Creed and conducted us into the paths of His Goodness in order that, through His Grace, we may walk along them towards his approbation — a praise which He may accept from us on account of which He may be pleased with us.

Praise be to God who ordained His month, the month of Ramadhan, the month of fasting, the month of Islam, the month of purity, the month of purification and the month of standing up (for prayers) in which the Quran was made to descend, which is a guidance for mankind and contains clear instruction and distinction (between right and wrong).

He manifested its superiority to all the other months by allotting it abundant honors and celebrated excellences.

Therefore, He prohibited in it what He had allowed in other months, in order to exalt it and forbade in it food and drink in order to honor it.
بِمَلِكَتِنَا وَسَلَفَتِنَا وَأَيْضًا إِنِّي لَسُلْكُهَا
ميَّزَيْناً بِرَبِّي وَلَيْتَهُمَا حَمَّادَتَهَا وَمُقَبُّلَتَهَا وَمَرْضِيهَا
عَسَأَ أَجْدَالَهَا الَّذِي جَعَلَهَا لَكُلِّ السَّبِيلِينَ
شهِرِ رَمَضَانِ شَهِرُ الْإِسْحَامِ وَشْهَرُ الْإِسْلَامِ
وَشْهَرُ الْظُّهُورِ وَشْهَرُ الْخُيْصُورِ وَشْهَرُ الفِيَامِ الْأَلِيمِ
أَوْلِيَاءُهَا الْفِرَانِ هُدُّيُّهُمُ التِّياسِ وَمَبْنِيَّ عَنْهَا
الْهُدَىَّ وَالْفِنَاءِ فَأَنْفُضَّلَنَّهَا عَلَى أَوْلِيَاءِ
الْشَهْرِ الْبَاجِعِ لِهِ مَنْ أَلْحَامُاتِهَا المُقُوَّرَةُ وَ
أَفْصَالُهَا الْشَهْرُ الْبَاجِعِ فِي مَا أَحْلَّ وَقَدْ بَلَغَ إِعْظَامَهُ وَحِجْرِهِ المَطَاعِمِ وَالْمَشَابِرِ إِكْرَامًا
(He) appointed for it a definite time which the High and Glorious doth not permit to be anticipated before it and would not accept if delayed after it.\textsuperscript{107}

Then He gave excellence to one of its nights over a thousand months and named it the night of Qadr\textsuperscript{108}, wherein descend the angels and the spirit by permission of their Lord, for every matter, peace of everlasting blessing till the dawn of the morning to whomsoever of His servants He Will, according to the decree confirmed by Him.

O Lord, bless Muhammad and his descendants.

Inspire us to know its excellence.

Honor its dignity.

Abstain from whatever Thou hast forbidden in it.

Help us to observe its fasts by restraining our limbs from disobeying Thee and by employing them in that which would please Thee.

So that we may not
وحجل اله وفناً للأنجح والزائر وعزن يهد
فقبل ولا يبل أن وحدها تم فضل الله
وأيام نزل الله عليه على يلي الفشهر وسماء
لبلا الفدينز لأمالها وخلقها
باستمرار من كل الإسلام دايم البرك إلى
طاع الفجر على نشاء معبدهما المحكم
فضله الله تعالى على زعماه والصلاة عليها
فضله وإجلا حممه وحفظكما مباحث
فيه وأعتنا على همكما كفأ الجوامع عن
معاصيك واستعا له ما فيه مارضيك حتى لا
lend our ears to any vain (speech), may not direct our eyes towards any amusement, so that we may not stretch our hands towards anything forbidden, may not step with our feet towards anything prohibited and so that nothing may fill our bellies but what Thou hast made lawful and our tongues may not utter anything save what Thou hast permitted, and we may cease to exert ourselves except in that which would bring us nearer to Thy Reward and stop doing everything save that which would protect us from Thy torment.

Then purify all this from showiness loved by the ostentatious\textsuperscript{109} and notoriety desired by seekers of fame\textsuperscript{110}, (so that) we may not, in our worship of Thee, join anyone besides Thee and may not, therein, desire any other object except Thee. O Lord, bless Muhammad and his descendants. Give us grace to perform punctually the five ritual prayers with due regard to their limits which Thou hast defined,
نصبنا اسماءنا إلى الله وصلاة بالخطور الحسنة
إلى الله وصلاة بالخطور الاضرار
أجلنا إلى الحجور حتى لا يضرنا الأماة
احلوا ولا نظروا للسنين إلا ما سلنا
نكرف الأماة ويوم واثب وانفع بك
الذي يعفب بك تخلص ذلك السكين
رأى المرأة وصعة الصين الامير
أحدونك ولا بنعية مراد اسواك اللهم
صار على محبب وله وفضله على وفايت
الصلاة الحسنى ودعا التحليد
duties which Thou hast enjoined, ceremonies which Thou hast prescribed and times which Thou hast fixed. In this respect, raise us to the rank of those who performed them \(^{111}\) with success, who duly observed their essential points, who always performed them at their (proper) time, in most perfect and complete purity and most evident and touching \(^{112}\) humility, according to the times laid down by Thy servant and Thy Apostle, Thy Favors on him and his descendants concerning their bows and prostrations and all the other excellent (rites) with the fullest and most perfect purity and the clearest and most acceptable humility.

O Lord, give us grace in this month to show favor to our relations and do good to them \(^{113}\), to take care of our neighbors with kindness and benevolence, to purge our property of obligations, to purify it by giving the legal alms, to call back he who _______________
فَوُضَّتْ لَهَا الْقُرُبَّةُ وَوَظَاعِفَتْهَا الَّتِي طُمِّتَ وَأَوْفِيَهَا الْأَمْوَالَ وَأَنْزَلْنَا فِيهَا شَرْبًا مَّيِّظًا
لِيَذْهَبَ لِلْحَافِظِ أَنْ كَانَ مُؤْمِنًا وَأَوْفِيَهَا عَلَى مَعْصِيَتِهِ عَنْكُرُوْدُ كَثِيرًا وَرَسُولُ اللَّهِ ﷺ
عَلَى هُدَايَةِ وَاللهم لَهَا دُرِّكُوهَا وَمَجْعُوْدَهَا وَجَمِيعَ فَوَاضِلَهَا عَلَى طُهُورِ وَأَسْبِعْهَا وَأَنْتَ
الخَيْرُ وَالجَمِيعُ وَوَفِيَّهَا لَكَ وَأَنْتَ لَهَا بَيْنُ الْمَوْتِ وَالجَعْلِ وَنَعَاهْلِهِ أَنْ تَصْلِيَنَا
بِالْبِزَّةِ وَالْبَعْلِ وَقَمَّةِ آمَنْ أَنْ تَصْلِيَنَا وَأَنْقُلِصْ أَمْوَاهَا وَأَنْتَ لَهَا بَيْنُ الْمَوْتِ وَالجَعْلِ وَأَنْتَ لَهَا بَيْنُ الْمَوْتِ وَالجَعْلِ وَأَنْتَ لَهَا بَيْنُ الْمَوْتِ وَالجَعْلِ وَأَنْتَ لَهَا بَيْنُ الْمَوْتِ وَالجَعْلِ وَأَنْتَ لَهَا بَيْنُ الْمَوْتِ وَالجَعْلِ
deserted us, be just to him who was unjust to us and make peace with him who was hostile to us — far be it from us to reconcile him who is abhorred on account of Thee and for Thy sake, for, verily, he is an enemy whom we will never befriend and belongs to the class with which we will never be on good terms.\textsuperscript{114}

Give us grace, therein \textsuperscript{115}, to approach Thee by means of pure deeds, whereby Thou mayest purify us of sins. Guard us, therein, from relapsing into blemishes so that none of Thy angels may have occasion to report unto Thee anything but such of our conduct as would (necessarily) fall under the heads of obedience to Thee and means of approaching Thee. O Lord, I beg Thee for the sake of this month and for the sake of him who adored Thee in it, from its beginning to the time of its closing, whether he belonged to the class of angels whom Thou didst advance to nearness\textsuperscript{116} or of Prophets whom Thou didst send, or of pious servants
هارِناَوَان نَصْفُهُ ظَلِّمَةَ أوَ أَنْسَاسَتْ مَرَادِي
حَاشِيَتِي عُودِي فَيُك وَلَكُ فَلَهَا أَلْعَفَا الْلَّه
لَا وَلَيْهِ أَحْيَيْيَ الَّذِي اضْفَيْهِ وَأَطَّنَ
تَنْفِرَ الْيَكَ فِيهِ الأَعْمَالُ الْزِّاكِيَةُ مُكَتَّحِبٌ
ِنْطَهَنَ بَيْنَ النَّذُكَ وَحُصُمُنَاهُ مَناَيَنَفُ
مِنَ العَوْمَيْيَيْنِ لَا بُدْ عَلَيْك أَحْلَرُ بَلَا أَهْلُك
الأَرْدُوُنْ مَمْيَزُي مِنَ أَبَوَاتِ الطَّاعَةِ لَكَ وَأَوَّعُ
الْقُرْبَةِ إِلَى الْكَلَّةِ اللَّهُمَّ أَسْلَمِنَّ هَذَا
الْقَهْرِ وَحْمُنِ نُعْتِدَ لَكَ فِي بَرَيْبَادِ الْأَفْيْدَةِ
فَنَبَأُ مَلِكُ عَبْدِهِ أَوْبَيْنِ أَسْلَمْهُ أَوْعُدٍ
whom Thou didst distinguish, to bless Muhammad and his descendants.

Make us, in this month, worthy of that which Thou hast promised to Thy friends out of Thy Bounty.

Entitle us that to which Thou hast entitled those who are most diligent in Thy Service.

Place us in the class of those who deserve high and exalted (rank) by Thy Mercy.

O Lord, bless Muhammad and his descendants.

Restrain us from unbelief in Thy Unity, deficiency in glorifying Thee, entertaining doubt in Thy religion, being blind to Thy Path, neglecting to honor Thee and being deceived by Satan, Thy enemy, the stoned one.

O Lord, bless Muhammad and his descendants.

Since, in every night of the nights of this our month there are men whom Thy Pardon liberates or whom Thy Forbearance forgives, there———
صلح اخصصة أنصلي على عقيدة أهواقلنا
فيه لما وعدت أولياءٍ تمرٍّ أمانك و
أوجب لنافذٍ ما أوجب لأهلٍ لها الفرح
طاعتك واجعلنا نظم من بأختarnation
الأعلى رحمك الله صلى على مجد الوحيجينا
الإخلاص الوحيد والمتفصر ومجيداً الله
فديك والله سنبلك والغافلونك
والإعداع لمدوك الشيطان ربه الله
على مجد الله وأي أكان لله في عقله من
ليآيه من آياته عينه اعفوك أو
fore, let us\textsuperscript{118} be of these men. Let us be to our month the best of people and companions.

O Lord, bless Muhammad and his descendants.

Obliterate our sins along with the disappearance of its crescent.

Remove from us our penalties\textsuperscript{119} with the expiration of its days so that the month may pass away from us whilst Thou hast cleansed us within it of guilt and purified us of sins.

O Lord, bless Muhammad and his descendants.

If we deviate in it\textsuperscript{120} then set us right.

If we hesitate, make us firm.

If Satan, Thy enemy, overwhelm us, then deliver us from him.

O Lord, fill this month with our worship of Thee Alone.

Adorn its moments with our service to Thee.

Help us in the day time to observe the fast
بهبها صفاك فاحم، رفأنا إمزجئت الوراب
واجعلنا لتهب ونسر من أهل وصحابة لله،
صلى الله وحده وحودنا مع معنا.
هلا واسلم عينينا معا، أسلاح أباه.
نحن يا أولفهدنا، في ملحات، افتحاها.
فيه من شياطين الله ما صلى على عبد وجل والله.
وإن يلينا هذه فقد لنا أن يغناه فيه فقوموا.
اشتمل على أعدوك الشيطان فاستنفينا
منه الله أجمعين، بعذابنا يا ربي.
أولئك اطمئنا لك وعينك على ب{Name}
and at night to pray, to beseech Thee.
To humble (ourselves) unto Thee.
To abase (ourselves) in Thy Presence
so that neither its day may bear witness
against us of negligence nor its night of
default.

O Lord, let us be like this in all the
months and days as long as Thou keepest
us alive.

Let us be of Thy righteous servants
who will inherit the Paradise wherein
they shall live forever, who do give what
they give with a fearing heart for, verily,
they shall return to their Lord.

Let us be of those who are prompt
in charity and excel therein.

O Lord, confer blessings on Muham-
mad and his descendants every time,
every moment and in every condition,
equal in number to the blessings Thou
didst confer on whomsoever Thou didst bless
-----------------------------------
وَقَالَ مَلَّئِهِ عَلَى الْصَّلَا وَالْبَصُرِّ إِلَيْكَ وَالْخَشْوُ عِلَيْنَآ لَا إِلَهَ إِلَّا عِلَيْنَآ
عَلَيْكَ وَلَوْ أَنْبَثَتْ عِلَيْنَآ لَا شَهِيدَ هَارِيَّةٌ عِلَيْنَآ
يَفْضِلُهُ وَلَا أَلْحَيْهَا بِبَعْرِيَا الْمَهْرِ وَاجْعَلْنَا فَسَابِيرَ الْشِّهْوَرَاءِ وَلَا يَذِيْنَ كَذَٰلِكَ مَاعْرِنَا وَاجْعَلْنَا
يَعْبَدُكَ الصَّالِحُ الْجَدِّينَ يُرْثُونَ الْفِرْدَوْسِ
هُمْ فِي هَاهُ الْدُّنْيَا وَالذِّينَ يُرْثُونَ مَا أَنزَلَنَا وَالذِّينَ
وَجْلَةُ آخِرَهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ وَمَنْ لَيْدَهُ
يُسَاءً وَيَبْعَثُونَ في الْحَيَاتِ وَفِي الْمَآءِ وَسَاءُ وَيُصَلِّيُ الْحَرْمَاء
صَلَّى رَحْمَةَ اللَّهِ عَلَيْهِ رَحْمَةً كُلّ وَقَتِّ وَسُكْرَانَ
وَقَالَُ عِلَيْنَآ إِلَى عَدَدٍ مَا أَصْلِبَتْ عَلَى صَلَّيْتِهِ
and many times more than all these — which no one may exhaustively count except Thee. Verily Thou art the best doer of what Thou resolvest.

(45)

One of his prayers when bidding adieu to the month of Ramadhan.

God, O Thou Who dost not desire recompense (for Thy Favors) and dost not regret the gift Thou makest.
O Thou Who dost not requite Thy servant upon equal terms. 121
Thy Benevolence is a beginning 122 (of favors we do not deserve).
Thy Pardon, gracious, Thy Chastisement, just and Thy Decree, benevolent.
If Thou gavest, Thy gift was not tainted with reproach.
If Thou denied, Thy denial was not due to injustice.
Thou rewardest he who thanks Thee, whilst Thou Thyself hast inspired him with gratitude to Thee, Thou repaid him
عليك وأضعف ذلك على الأضعاف التي
بحت فيها أمرك إنك فسكاف لما أريد
وكان على المعلчи كما لا مراء
يذاع في جميع محضان
لله أفرم ابن ميعبد في الجرح والاندم على
العطاء وإن كنت لا آتيك في عدٍ على السواء
مينك أنداء وعقوله فضل وعقوبه عدل
وقذا وفاجع إن أعطى إن أعطى لرشب عطاءك
بما وإن كنت لأكرم منك علماً وانكر
مرشح كرول وتلهمه شكر وتكافع
who praises Thee, whilst Thou Thyself hast taught him to praise Thee! Thou drawest a curtain over him whom Thou couldst disgrace hadst Thou so desired; conferest favor on him whom Thou couldst refuse, hadst Thou so resolved — while both of them deserve disgrace and denial from Thee. But Thou hast based Thy Actions on kindness, makest Thy Power work according to forgiveness, dealest mildly with him who disobeyed Thee and allowest he who resolved to injure his own soul time (to reform). With Thy Forbearance, Thou waitest for them to return, gavest up hastening them to punishment to make them repent, in order that such of them as deserve ruin may not be ruined against Thy Will, that the unlucky of them may not be deprived of Thy Favor without a long time so as to leave him no excuse. After repeated warnings, O Kind and Forbearing Master, as a favor out of Thy Forgiveness and out of kindness proceeding from Thy Mercy, it is Thou ____________________
مرحبا أباً على علمنا حملك تسير على لاحض
فإنه م京都 على لوسينت سمعنا وكلاهما
أملينك للقصيدة والمعلم غير أن نستناد
على الفصيح وأحن فذرلك على التجاور و
نستمسى عصاة ناحل وإلهام لنا صفقه
بظلم نستسيرهم بأنائك إلى الأداب وترك
معاجنه على النوبة ليحكم علماً
هالله حسب ولا يشقى عينك شقيه الأعم
طويل الأعداء وبعد أدف النحى عليه كرام
عفوك بكرم وعائلاً معطاء باحلام أن
who hast opened a gate for Thy servants to Thy Pardon and named it repentance.

(Thou) hast made one of Thy revelations a guide to this gate, that they may not go astray from it.

Thou hast said — may Thy Name be Blessed — “Turn to God with the turning of true penitence; perhaps your Lord will forgive your evil deeds and will bring you into the gardens’ beneath which the rivers flow on the day when God will not shame the Prophet, nor those who have shared his faith.

“Their light shall run before them and on their right hands!

“They shall say, ‘Lord, perfect our light and pardon us for Thou hast power over all things.’”

Therefore, what is the excuse of him who neglected to enter this abode, after the opening of the gate and appointment of the guide?
الذي فتح لعبادك با الإعفو وسبحته
الثوب وجعل على ذلك ألباب دلائلك
وجعل لفلاضلاعونه فتحت نصارك
فول إلى الله توبة صوحا سيماء أن يكسر
عندك سياتكم وبدخلكم فتاحين
بصها الأنهار يوم لحيي الله السيب والديد
استعامة نورٌ سبعتين يرجيه وابناء النور
بقولون ربا أفيكم لناورنا واعف لنا الله
على كل شاء غدٌ فاعرف من أعفادك
ذلك المريد يدفق ألباب وإقامة الليل
And it is Thou Who hast raised the price against Thyself to the advantage of Thy servants, desiring their benefit in their commerce with Thee, their success in waiting upon Thee and obtaining increase from Thee.

For Thou hast said — may Thy Name be Blessed and Exalted — “He who shall present himself with good works shall receive a tenfold reward, but he who shall present himself with evil works shall receive none other than a like punishment.”¹²⁶

And Thou hast said, “The likeness of those who expend their wealth for the cause of God is that of a grain of corn which produces seven ears and in each ear a hundred grains; and God will multiply to whom He pleases.”¹²⁷

And Thou hast said, “Who is he that will lend to God a goodly loan? He will double it to him again and again.”¹²⁸

And other verses in the Quran similar to these hast Thou caused to descend concerning the  __________________________
وأنت اللدريذ في السووم على نفسك لأبارك
نور رحمة من أجلك للوفود
بالوفود عليك وأجزاء منك فعلت بأرك
أسلام و تعالىت جزاء بحسن فله عاشها
ومن جاء بالساعة فلا يعزى لها أو فت
مثل الدين يفقهون أو الهواميش سبيل الله
كما لجنة أثبتت سبعة سنابل و كل سبالة ما
حبه والله يصارع لزميناء و فل مذ الين
بغير الله فرضه ناصراً فضاعة له أضامًا
كثير وما أنزل نوره في القرآن
manifold increase of (the fruit of) virtue.

And it is Thou Who hast, with thy Word proceeding from Thy hidden Knowledge,\textsuperscript{129} and with Thy induce-
ment, wherein lies the gain of servants, guided them to that which their eyes would never have perceived, hadst Thou concealed it from them; their ears would never have heard and their imaginations would never have reached.

So Thou hast said, \textit{"Remember Me. I will remember you and give Me thanks and be not ungrateful."}\textsuperscript{130}

And Thou hast added, \textit{"If you render thanks, then will I render more and more. But if you be thankless...verily right terrible is My Chastisement."}\textsuperscript{131}

And Thou hast further added, \textit{"Call upon Me – I will hearken unto you but they who turn in disdain from My service shall enter hell with shame."}\textsuperscript{132}

So Thou hast named praying unto Thee an act of adoration, the omission thereof hast Thou named obstinacy; and in the case of abandoning it,
نصاعي أحسنات وللذي للديم
بقولنا عصيك ورعانك الذيب حسبه
عليكم السرة بعضم لو ندرك الدبة أصبارهم
وتروعها اسماؤهم وربم لحظة أوهامهم فلند
أذكر فيه أذكر كم ونشكر الوالدين
والف لين شكرك لأبد سهوليت
كفرك أن إلين شديد فلن يدعون
استحي لكون أن الذين يحكمرون عبا
سبلعلونجهم داخلي فيضب دعاء لك
يعاد وبركسة بسمك بار أتوعد على
hast Thou threatened with a shameful entry into hell. Therefore, they remembered Thee for Thy Goodness, thanked Thee for Thy Graciousness, invoked Thee in compliance with Thy Command, gave alms for Thy sake to obtain increase from Thee and therein was their deliverance from Thy Wrath, and therein success in winning Thy Approbation. Were a creature to guide another by himself to anything like that to which Thou hast guided Thy servants, concerning Thyself, he would be praised by every tongue and applauded. Therefore, all praise be to Thee as long as there exists any way to praise Thee, as long as any term of praise is available with which Thou couldst be praised or any expression that would serve the purpose. O Thou Who hast favored Thy creatures with benevolence and kindness, lavished on them goodness and bounty. How manifest, amongst us, are Thy Blessings; and how perfect upon us is Thy Favor; and to what extent hast Thou particularly favored us with ——
تكون دخولهم، دخولكم، فأدرك وذكركم، وشكركم، وفضلكم، ودعوا بكبارهم. وصدقوا
للطلب، لعلك في الدنيا، وفيها كانت محددة مسغنا، وثوره، ولود، لخلوق خلقها
رضاك، و Ruga، ولود لخلق خلقها، وخشية على السائل الذي دلله عليه عادك
كانت نورودا، فلك أجد ماوجد، زحف، ملهب، وما قبي حسن الفاتح، وعقم
بصرف اليه تمام، بإياده الإحسان، والفضل، وعمرهم، بالمنى، إلى أن رأى
فصيح، السانق، وأسأب علي، منها، أخسنا.
Thy Goodness.
Thou hast guided us to Thy religion which Thou hast chosen.
To Thy creed which Thou hast approved.
To Thy Path which Thou hast made easy.
Thou hast shown us the way of approaching Thee and the means of attaining Thy Grace.

O Lord, Thou hast ordained Ramadhan\textsuperscript{134} to be one of the most chosen of these duties and one of the most essential of these observances.
Thou hast distinguished it from all the other months, chosen it out of all the other seasons and periods, given it preference to all the times of the year, by having made the Quran and the light (of guidance) to descend in it, by having increased the faith, by having enjoined in it the observance of fasting, by encouraging us to stand up for prayer (at night) and by placing in it
بَرَكَ هَديتَا لَدْنِيْكَ الَّذِي اضْطُفِتَ وَمُلْنِكَ الَّذِي نُضِفَت وَسُمِّيْتَ الَّذِي كَسِيرَكَ وَصِرَّتْ الزِّلْفَةَ لدَبِّكَ وأُوْلَى آثَارَكَ اللَّهِ وَأَنتَ جَعِلْتَ مِنْ هَما بِالَّذِينَ أُوْلِي أَطْفَأَتْ وَخَاصِرْنِهِ الْفُروْضِ شَهْرِ رَمَضَانِ الَّذِي اخْصَصَهُ مِنْ سَابِرَ الْيَوْمِ وَهُوَ كَحْيَةٌ مِنْ جَمِيعِ الأَرْضِ وَلِلْهُوَارِ وَأَنتَ عَلَى كُلِّ أَوْفَانِ السَّنَةِ مَا آتَلْتُ فِيهِ مِنْ اللَّيْلِ وَالْيَوْمِ وَشَفَعَ فِيهِ الْأَلْبَابِ وَرَغْبَتْ فِيهِ مِنْ أَصِامِمِ وَرَغْبَتِ فِيهِ مِنْ آيَاتِ وَاجِلَتْ فِيهِ
the glorious night of Qadr which is better than a thousand months.

Moreover, by means of this month, Thou hast given us superiority to all the other nations. With its excellence, hast Thou distinguished us in preference to the people of other creeds. Therefore, in compliance with Thy Command, we kept the fast in its day and, with Thy Help, stood up to pray in its night, presenting ourselves by means of its fasts and prayers for that which Thou didst offer to us out of Thy Mercy and for such of Thy Reward as we found means to win. Thou hast power over that for which desire is expressed unto Thee. Thou art the generous Giver of that which is begged of Thy Bounty. Thou art nigh to him who desires to approach Thee! Verily, this month stayed amongst us a praiseworthy stay, bore us righteous company and gave us the most excellent benefits of the universe, then, verily, it departed from us at the completion of its time, expiry of its duration
من ليلة القدر التي هجره ألف شهير
أجزرنا بأبناء سائر الأمم وأطعمتنا فضلها
 دون أهل الليل فصتنا وأمر بالنهار وفسنا
 بعوائد ليلة من نعمة صمامة وقيامLiteral translation
عصتنا له مرتحل وتبينا له من وجد
وان الله مبارغ فيه اليك أوجادما
سيقلن عضل الفرية إلى تحول فرية
وفدا قام فنها هذا الشهر مفام حمد وصيبة
فجينة منبر الوارثة أفضل أوراج العالمين
ثم فدارفنا طرفاً وقيربه ونقاطاً ملته
and fulfillment of its number.\textsuperscript{136}

Therefore we bid it farewell as we bid
good-by to one whose departure is hard
upon us and makes us sad;

Whose going away from us makes us
feel lonely; whom we owe a responsi-
bility which ought to be observed and a
claim which should be satisfied.

Therefore we say: Peace be upon,
O great month of God.

O grand festival of His friends.
Peace be on thee, O most respectable
of times with which we associated.
O best of months as regards days and
hours.

Peace be on thee, O month in which
attaining hopes neared and in which good
deeds increased.

Peace be on thee who was a highly
respected companion when present and
whose absence was lamented when gone.

Peace be on thee, O object of hope,
whose separation caused grief.

Peace be on thee
وفاءٌ علیمٍ لفظی مبهم وفی دعوت ورود اعزام فرآفه
علینا وعمنا ورحمنا أنساره عنا وارسنا
له الیمام الحفوظ والحريمة المرعیة والحقی
المقتضی قبیل فی ایوان السلام علیک بآشورالله
الاکبر واعداویبائه السلام علیک بآ
أكرم مصوبین الأوفان وابحثیر
الأئم وأساعات السلام علیک شهید
فیته الأمال وترنیفیه الأئمی السلام
علیکم فوزی جالما موجودا واجع فندة
مفقودا ومحی الفرآفه السلام علیکیین
O friend who became familiar on arrival and, therefore, delighted us; made us feel solitary at departure and thus grieved us.

Peace be on thee, O neighbor wherein hearts grew tender and wherein sins diminished.

Peace be on thee, O helper, who helped against the Satan.

O companion who made easy the paths to goodness.

Peace be on thee. How numerous were the freedmen of God in Thee.

How lucky he who observed the respect due to thee.

Peace be on thee. What a great eraser wast thou of sins.

How great a cover wast thou to various sorts of blemishes.

Peace be on thee. How tedious were thou to the sinful.

How full of wonder to the hearts of the believers! Peace be on thee, O month with which the other days cannot compete. Peace be on thee, O month which
أملئي السعيد
فَسَأْ وَحِنَّتِهِ فَصْحِيْفَ السَّلَامُ عَلَيْهِ رَحْمَةُ اللَّهِ
وَسَلَّمَ فِيهِ الْفُلُوبَ وَقُلْنَ فِيهِ الْفُلُوبِ السَّلَامُ
عَلَيْهِ مُنْصِرًا عَلَى الْشَّيْطَانِ وَصَاحِبًا لَّهُ فِي الْجَهَنَّمَةِ
سَبَّالِ الأَحْسَانِ السَّلَامُ عَلَيْهِ مَا أَكَلْتُ إِبْنَاكَ وَمَا سَمَّتْ
اللَّهَ فِيكَ وَمَا أسَدَدَتِ النَّعْمَاءَ لَا إِلَهَ إِلَّا اللَّهُ
عَلَيْهِ مَا كَانَ أَعْلَاهُ لِلْجَوْرِ وَأَسْتَرَكَهُ الْأَمْوَالَ
الْمَوْلاَءِ السَّلَامُ عَلَيْهِ مَا كَانَ طَلَّكَ عَلَى
الجَمَرَةِ وَهِبْتُ فِصَادِ الرُّمِيْزِ السَّلَامُ
عَلَيْهِ مُرْحِبًا لِإِشْفَافِهِ الْأَمَامِ مُرْحِبٌ مُوْرَسَهُ
held peace in every matter.

Peace be on thee whose company
was agreeable and whose association
praiseworthy!

Peace be on thee as thou didst come
to us with blessings and didst wash away
from us the dirt of guilt.

Peace be on thee who wast not dis-
missed on account of satiety and whose
fasts were not abandoned on account of
tediousness.

Peace be on thee who art desired (to
come) before thy time and art mourned
over before thy departure.

Peace be on thee. How many evils
were turned away from us owing to thee.

How many blessings were showered
upon us on thy account.

Peace be on thee and on the night of
Qadr which is better than a thousand
months.

Peace be on thee. How much did we
long for thee yesterday. How intense ----
مرحباً بمرحباً السلام علىك عزرته
المصافحة ولاذيم الملازمة السلام عليك
كما وفدت علينا بالبركات وعزت
عندنا الخطيئة السلام عليك خيرودع
بوماً لأمر وكسيامة ساما السلام عليك
من طلوب فيله وفقه ومغرو عليه قبلونه
السلام عليك كرمز وصرف بك عنا وكر
مرحباً فأصلك علينا السلام عليك وعلى
ليلة الفدا التي هي خير مال الفجر السلام
عليك مكة أن حرصنا بالأسر عليكم وأشهد
will be our eagerness for thee tomorrow.

Peace be on thee and thy excellence of which we have been deprived and Thy past blessings of which we have lost.

O Lord, we are the people of this month with which Thou didst honor us and for which Thou gavest us grace.\textsuperscript{137} With Thy Goodness when the unlucky ignored its time and were deprived of its excellence owing to their ill luck.

Thou hast full power of preferably favoring us by giving us its\textsuperscript{138} knowledge and guiding us to observe its practice.

And verily, by Thy Grace, we have achieved its fast and its prayers\textsuperscript{139} though imperfectly and discharged, therein, (only) a little out of a great (obligation).

Therefore we praise Thee, O Lord, by way of acknowledging our misdeeds and admitting our wastefulness. To Thee is due, from our hearts, strict repentance. From our tongues sincere apology ——
شوفناً أَنَّكَ الصلا على عليك وعلى عفولك
الذي خمسناه وعلى دينك فكان سلماً
الله سأ أهل هذا النهر الذي شرفناه و
وقمنا عينتي له جهل الأشياء وقند و
جومالشفاعم فضله أت وليها أئضاءه من
موعفنه وهدينا المهدرسن وفدولينا
توفيقك سبالة وقمامة علبقير وادينأ
فيه ففيلة ريبك لله مفلت الاعترا
بالإساءة وأعضاها بالإضاءة ولكل فنوسنا
عفده النقد ومرة السنيا صف الاعتداد.
Therefore, reward us for what we have suffered therein on account of default with a reward whereby we may obtain the desired excellence and whereby we may be recompensed out of the various coveted stores (of Thy Blessings).

Entitle us to Thy Pardon for our failure in (the discharge of) Thy due. Extend the part of life we have before us so as to overtake the future Ramadhan.

When Thou hast caused us to reach it, then help us to achieve (the performance of) that adoration which Thou deservest and cause us to render that obedience to which Thou art entitled. Cause for us a flow of good actions which may be a satisfaction of Thy dues in the two $^{140}$ months out of the months of time.

O Lord, whatever sin, great or small, we may have committed, or whatever
فأبُنُعليها أصابنا فيه من الفُيرَط أَحَدًا
لا نَسْنِدُكَ فيه الفُضَل الْمُرْعَوب في وَعِنْتَ
بِهِمْ أنواع النُّحْر المَحَر وَمَرْعَب
وَأَوْجَدَ
لنَا عَدُكَ على أَفْقُهَ فَبِمَرْفَعْهُ وَأَلْعَ
إِنْ أَرْبَعًا مَّائَةٌ أَيْدي مَسَّهُ شهَرَ رَمْضَانَ المَقْصُول
فَدَا بِآثَانِهِ فَاعْتَنَا على نَنا وَأَيْدَى أَهْلُهُ
مِنَ الْإِمْرَأَةِ وَأَدَّنَا إِلَى الْفِيَامِ بِمِثْلِ يَمِينِهِ
مَيْتَحْفَيْهِمْ
الْمَيْتَحْفَيْهِمْ مِنْ الطَّاعِنَاءِ وَأَيْدِي نَائِمَةٍ الْعَمَلُ الْمُكْرُودٌ كَاَلْحَفْلِ فِي الْشَّهْرِ مِنْ شَهْرِ الْلَّهِ الْمُهَرِّبُ
المَسِيِّبِ فِي شَهْرِ هَذِهِ مِنْ أَوْلَمِ أوَافُنا
guilt we fell into and whatever wrong we did in this our month, either with deliberation on our part or inadvertently, and thereby we injured our own soul or insulted the honor of others than ourselves, then bless Muhammad and his descendants.

Cover us with Thy Covering.
Forgive us with Thy Pardon.
Do not, thereby, expose us to the eyes of reproachers.
Do not let loose against us the tongues of insolent slanderers.
Employ us in that which would remove and atone for what Thou didst disapprove from us therein with Thy inexhaustible Kindness and unfailing Generosity. O Lord, bless Muhammad and his descendants. Redress our suffering by means of this, our month. Bless us in the day of our festival and our breakfast.¹⁴¹

Let it be the best day that passed over us, the greatest attractor of pardon and the greatest eraser of sin, ————
فيه مزيج وأكشنة فيه من خضرة على
نعمتنا أو نعمة حكمة بعضاً، نعمة
فضالة على الله وإسلامي وصبر، وأعط
عذاباً فؤاد ولا صدقة نافيه لأعتراف
والحسب لعلنا في السر والطاغي وسنعلنا
يمكن بحطة وكسرة لما أدرك نافيه
مما وامكت على حنون الله وفضله الذي لا يفس
الله مصل على الله واجبره صبرنا شهر
بايكم في يوم عيداً وفطراً وأجعله منحنا
يوم مرتينا أجعله لإعفواً أعماه للنبي
Forgive us our sins known and unknown.
   O Lord, purify us of our errors by the close of this month.
   Extract us out of our evil deeds by its expiry.

   Make us most lucky of its people on account of it, the most prosperous of them as regards dividend (of spiritual profits) in it and the richest of them as regards share from its blessings.

   O Lord, whosoever observed this month as it ought to be observed, preserved its honor as it deserved to be preserved, obeyed its laws as they ought to be obeyed and avoided sins as they should be avoided or approached Thee by proper (means of) approach, Thou didst entitle him to Thy Approval and didst turn Thy Mercy upon him.

   Therefore, grant us a similar reward out of Thy wealth. Confer on us the multiple of it out of Thy Bounty. For, verily Thy Bounty does not diminish.
ولعلنا ما خفي من دوننا وما علنا لله
اسلم بانفصال هذا الشهر خطابنا وأنا واحدا
خريج مرسوما لنا وجعلنا على أسد أهلنا
بي وأبحر فيهما والفوه حضارا
اللهم ومن عزوه هذا الشهر خليماً و
حفظ حمته حفظها وفرا ما معدن ديخ
فيهما وألفيتها دنوها حيونتها وآمنها وقبض
فصرف أوجبت رضاك له وعطته دمنا
عليه فهم لنا مشاهه من وجهك وأعطيها
أضعا من فضلك فإن فضلك لا يعصر ولا
Thy stores suffer no loss — nay they continue to bless.

Verily the mines of Thy Benevolence do not exhaust.

Certainly Thy gifts are the most agreeable gifts.

O Lord, bless Muhammad and his descendants. Write down for us rewards of those who observed the fasts of Ramadhan and adored Thee in it, till the Day of Resurrection.

O Lord, verily we repent unto Thee — on the day of our breakfast which Thou hast ordained to be a festival and joy for the true believers.

A (day of) gathering and congregation for the people of Thy creed — of every sin we committed or wrong we did in the past.

Of evil notions we entertained, the repentance of him who doth not secretly wish to sin, who will not, thereafter, revert to any guilt — a sincere repentance free from doubt and uncertainty. Therefore, accept it ———
إذ إنك لتنفض بفضض وين معاذ عليك
لا تؤتي وإن عطائك للعطا مهساً letras
على مهجود وله وكب لنا شال حور صاممه
أو تعبده في يوم القيامة لله إبراهيم
ثوب الاماك فهم فطرة الذي جعلته
الهدى نصر الوهاب واسعد وأهل ملل جمعه
عشت عام كذب زينا الدرب أذ نذا أسوأ كارا
أو خاطر حامض ضربة توبة من إمبرا
على رجع
الديث ولاعود بعدها في خطى حبوب
ضوء خاصت من الله والأرباب فضلها
from us, be pleased with us and confirm us in it.

O Lord, give us the dread of the threatened punishment, the longing for the promised reward, till we get a foretaste of that (happiness) which we beg of Thee and of that pain from which we seek Thy Shelter.

Let us be in Thy Sight of those that repent whom Thou hast entitled to Thy Love and whose return to Thy Service Thou hast accepted — O Most Equitable.

O Lord, forgive our fathers and our mothers and all the people of our creed such of them as have passed away and such as are to come till the Day of Resurrection.

O Lord, bless Muhammad, our Prophet and his descendants as Thou didst bless the angels, nigh unto Thee.

Bless him and his descendants as Thou didst bless Thy Prophets whom Thou didst send.

Bless him ___________________
مناِ وارضعتها ونشأ عليها اللهُ مَرْقُساً
حوَّفْ عناها وعيناها ووعيدها ووعيدها.
وأجلل لنا عذابنا من العفو الصادق.
وجعلنا عندك من الوُصُولِ الذي أجمع.
لمسكينك وقيدناه ومراجعه طاعة.
بأعذر أعد الله ليزعم الكبرى وارْبَأْهَا.
وهل ديننا جمعه من سلف من بُناء جاهِم.
الفَضْمَةَ اللهُ مَضْلَعَهُ على مَجَد وفِناء.
حَسَنِهِمِ السَّلَّمَةَ على مَلَكْنِهِ وصَلَّى.
وَاللهُ كَانَ سَلِيمَ على بني آدم المرسل وصلِّ عليه.
and his descendants as Thou didst bless Thy righteous servants. (Bless him) more than this, O Lord of the universe (with) a blessing, the auspiciousness of which may reach us, the benefits of which may be attained by us and on account of which our prayers may be accepted. Verily, Thou art the Most Generous of those to whom requests are made, the most sufficient of those on whom reliance is placed, the most bountiful of those whose bounty is applied for and Thou hast Power over all things.

(46)

One of his prayers he used to offer standing and facing the qiblah on the day of the Festival of fitr after finishing the regular service and on Fridays.

O Thou Who dost pity him whom the creatures do not pity. O Thou Who acceptest him whom the cities do not accept. O Thou Who dost not scorn those having need towards Thee. O Thou Who dost not disappoint those who cry unto Thee. O Thou Who dost not reject
 volleyball والدم كأحاسيس على خارج الصاحب وأظل بإذن
ذات صبر العالم وصلاته بالنصب كأنها
بناء النافقها وستجاب لها دعاوى أنك أكر
مزجك إليه وأسكنك رحمة عليه وأ
مستأقر ضللها وأت علیه تشهق
كما عز عليك عجالة نعمة الفتيان الأنصاء
وصلتي فأما أتم سنفبان في جميع
بأ من تهم مسأله العباد وأم يقول لا
نقبله بأجل ولا يخفى إبهل حاجة الله
وأمرنا أحب البيت عليه وأم لا يحبه أبز
و
those who rely on Thee. O Thou Who acceptest even a small offering made to Thee, rewardest even the smallest service that is done for Thee. O Thou Who art grateful even for the least obedience and givest great rewards in return. O Thou Who drawest nigh toward him who approaches Thee. O Thou Who callest back to Thyself him who turns away from Thee. O Thou Who dost not alter Thy Blessings and dost not make haste to punish. O Thou Who causest virtue to bear fruit so as to make it grow and dost overlook vice so as to forgive it. The hopes return fulfilled from the reservoir of Thy Generosity. The vessels of requests get filled up with the profusion of Thy Liberality. And the attributes fail to express Thy Praise. Therefore unto Thee belongs the most exalted rank, far above every height. The most majestic glory
أهْلٌ اللّهِ عَلَىٰهُ وَالّذِينَ بَعْذَبْنَاهُمْ غَيْرُ ما بَخَفْتُوٓا يَوْمًا شَكُّرْتُمْ نَعْلَمُ مَا قَدْ أَنْبَغِي لَهُ وَأَنْبَغْتُ وَهُمْ يُنَادِيُّونَ عَلَى الْقَلِيلِ وَيَجَازُونَ بِالْعَظِيمِ وَبَاَلِيهِمُ الْبَيْنَاءُ إِلَىٰ هُمْ دَانَمُهُ وَأَبِنَاهُ وَأَنَّهُمْ هَوَاءُ مَنٌ رَّحِيمُ وَلَا يَغِيرُ النّاسَ مِنْ نَارٍ إِلَّا لَيْسَ لَهُ مِنْ مَنـَاهٍ عَرْضُ الأَمَالِ دُونًا مَّدِينَةٌ كَرِيمَةٌ أَجَابَ الْبَيْنَاءُ وَأَمِلَّانِ بِهِ وَمَا خَضَرَ عَلَى النّاسِ بَوْدَةٌ حَيْثُ بِهَا وَخَجَّازُ عَلَيْهِمَا حَمْضَةٌ أَرَضُ أَرٍّ بَيْنَ كَأَمْرٍ يُحِيلَ وَلَا يَكُونَ لَهُ مَعْلُومًا كَأَمْرٍ يُحِيلَ وَلَا يَكُونَ لَهُ مَعْلُومًا
far above every glory. Every great one is small beside Thee. Every possessor of dignity is insignificant by the side of Thy dignity. Disappointed were those that waited upon others than Thee. Those who suffered loss, presented themselves to anyone, save those that presented themselves unto Thee. Lost were all visitors except Thine. Famine-stricken were the seekers after gain except those that sought profit from Thy Bounty. Thy Gate is (always) open for the willing. Thy Bounty is not withheld from those that beg. Thy Redress is nigh to those that ask for redress. The hopeful are not disappointed by Thee. Those who present themselves (unto Thee) do not despair of Thy Bounty. Those that beg for pardon are not rendered unlucky by Thy vengeance. Thy gift extends (even) to him who disobeyed Thee. Thy forbearance is ready for him who was inimical to Thee. It is Thy custom to do good to the wrong-doers.

It is Thy practice
لا إله إلا الله محمد رسول الله

فَعَلِّمِي أَيُّهَا الَّذِينَ آمَنُوا سَبِيلَنَا وَأَنْصَرُوا الصَّادِقِينَ وَمَاتِيَنَّ الْمُتَّقِينَ وَأَنْهَرُوا عَنْهُمَا وَأَعْجِزُوا بِالْعَقْلِ وَلَا تَعْفَنَّ عَنْهُمَا وَأَنْتُمْ مِنَ الْكَافِرِينَ وَالْمُشْرِكِينَ
to tolerate the transgressors so much so that Thy Forbearance has lured them away from repentance and Thy Toleration has kept them back from abandoning (sin). Verily, Thou didst bear with them that they may return to Thy Service and gavest them time (to reform) relying on Thy eternal Sovereignty.

Therefore, those that were worthy of good luck 149 were confirmed in it by Thee. Those that deserved ill-luck 150 were disgraced by Thee for that reason. All of them are moving towards Thy Judgment. Their affairs are bound to return to Thy Decree. Thy Authority was not weakened by length of their duration.

Thy Argument was not made ineffectual by delaying their punishment. Thy Proof is too strong 151 to become futile. Thy Authority too firm to suffer decay. Therefore, everlasting woe to him who turned away from Thee. Disgracing failure to him who was refused by Thee.
الأُفْضِاءَ عَلَى الْمَنْدِرِينَ لَعَدَّلَهُمُ السَّمَّاءُ آنَّكَ
أَنْ تَرَبُّوَ حَّينَ وَضَلَّلَهُمْ لِتُؤْنِي الْخَيْرَ وَأَنْ يَتَّقُوا
أَنْ يَبْعَثَ السَّمَّاءُ عِلْيَهُمْ إِلَى أَرْضَيْهِمْ وَأَمَلِهِمْ فِي
يَوْمٍ مَّلِكُهُمْ فَكَانَّهُمْ هَيْلًا السَّعَادَةُ
حَتَّى يُوَسَّعُ لَهُمْ مِنْ كَانِرٍ أَهْلِ السَّفَا وَخَزِينَةُ
فَاكَّهُمُ السَّنَّةُ وَصَلِّي وَعَلَى مَلِكَكَ وَاوَرِمْ
أَلَّا يَزَكَّى إِلَّا أَنْ يَرَى عِلْيَهُمْ عَلَى هَوٍّ مَّدِينَ سُلَّانَةَ
وَلَا يَحْضِرُ أَرْكُ مِعَاذِلَهُمْ مِنْهَا لَجَمَّاتُ
فَأَهْمَآ وَسُلَّامُهُمْ يَا بَيْتُ لَآَرُوُلْ عَلَوْلِي الْعَالِمِ
يَرَجُحُ عَنَّكَ وَأَنْفُسُهُمْ تَأْذَىً لَمْ يَزَادِ بِهَا
Worst of luck to him who behaved proudly with Thee.

How protracted his suffering\textsuperscript{152} in Thy Torment. How long his continuance in Thy Chastisement.

How distant his term (of punishment) from deliverance.

How hopeless be the facility of escape.

All this being the result of the justness of Thy Decree wherein Thou dost not oppress, of the equity of Thy Sentence wherein Thou dost not tyrannize. For surely Thou hast clearly set forth Thy Arguments and hast rendered excuses unavailable. Verily, Thou hast given warning before hand, hast been kind in encouraging and hast propounded parables and prolonged respite. Thou didst delay (punishment) whilst Thou hadst power to hasten it. Thou didst tarry whilst Thou hadst power to be quick. The delay was not due to inability nor was Thy Toleration\textsuperscript{153} due to weakness, nor was Thy Forbearance
والشفاء الأشد في عزراك ما أكثر صرف في عذائك وما أطول ردده في عفائك وما أشد غايته من الفرج وما أقدرها من سهولة الخروج عدد مرضاي لك لاجوزرها وإضافة محسماً لاجوزرها فقد فضفاض ببجد والبت الأحسان فإن قدمة بألوان وطلاء في الزرقاء وضرب الأسماك وأطلت الإعماك وأحرت وآت مستطيع للعالجاد وتبت وأت ملء بالبادرة ولان تكون الله ولا إله إلا الله وحده وأوسع
due to negligence, nor was Thy Patience due to complaisance.

Nay, it was with a view that Thy Argument may become more conclusive, Thy Generosity more perfect, Thy Goodness more abundant and Thy Favor more complete. All this was and it never ceased. It shall ever continue and shall never cease.

Thy Argument is too glorious to be completely described. Thy Majesty too sublime to be intrinsically defined. Thy Blessings too many to be exhaustively reckoned. Thy Benevolence so abundant that even this least of it cannot be thanked for sufficiently.

Verily silence has rendered me unable to praise Thee. Lack of effort has made me unfit to glorify Thee. The utmost I can do is to acknowledge my helplessness and my humility — not willingly, O Lord, but owing to inability. Therefore, behold me now that resolve to approach Thee and beg of Thee handsome
عَفَّةً وَلاَ أَخْفَرَكَ مَدَارَةً بَلْ عِنْدَكَ جَهَنَّـ نَّ أَكْثَرُكَ مَكْرُكَ وَأَكَلُّكَ إِحْسَانَكَ أَوْفَ فْنُعْمَانَ اَّنْ هَكَّلْكَ لَكَ كَانَ وَلَمْ يَنَزِلْ وَهُوَ سَيْكَانُ وَلَآ نَزَالٌ مَّجْنَكَ أَجْلَنُ يَنَفَسُ وَيُكَلِّمَهُ وَجَذَّ أَرْفَعُ مِنْ نَحْدِيْكَ نَحِهَ وَيُنَبِّئُ أَكْثَرُ مَنْ يَحْتَقِبُ إِسْرَاهَاوَأَحْسَانُ أَكْمَرُ آنُ نَشْكُرُ عَلَيْهِ وَفَدْقَصُيَّ السُّكُوْدَ عِزْمِهِ وَفَهَشُوْيْكَ إِلَيْهِ ذِلَالَةَ وَقَصَّاً لِلْخُسُوْرِ لَا رَغْبَةٌ لَّيْلِيُّ أَجْزَأْ فَهَا أُنَادِ أَوْمَكَ بِالْوَفَّادَةِ وَأَسْلَنَّ للْحَسَنُ
assistance.

Therefore, bless Muhammad and his descendants. Listen to my secret (request) and accept my supplication.

Do not let my day end in my disappointment.

Do not smite me on the brow by rejecting my petition.

Let my return from Thee and my coming back to Thee be honorable.

Verily, Thou dost not stint that which Thou resolvest, nor art Thou powerless to grant what is begged of Thee and Thou hast Power over all things.

There is no power and no strength except from God, the High, the Great.

(47)

One of his prayers on the day of Arafah 156.

Praise be to God, the Lord of the worlds. Praise be to Thee, O Creator of the heavens and the earth, Possessor of Glory and Honor, Lord ————
الرىءة فضيلة على مهدٍ وآله واسمع نحوني ق
أصبع دعائي وانا ختمت وعذبني ولا
تجهبي بالرب سألبني أوقبي ومعذبي مصيرى وألك مفملى أنك عبرها تألف
لا أجري عسا لآمن على كل دم
ولا حول ولا قوة إلا بالله العظيم
واكمن عینك وأعلمك أن م
يذ بجهر عقفة
الهذي ربي العالمين لله ملوك الدنيا بمع
السموات والأجناد الجلال والإكرام
that is worshipped $^{157}$ of lords. God of everything, the Creator of every creature and heir $^{158}$ to everything.

There is nothing like unto Him.
The knowledge of nothing is hidden from Him.

He surrounds everything $^{159}$ and keeps watch over all things.

Thou $^{160}$ art God, there is no god but Thee, the One, the Lone, the Single, the Unique.

Thou art God, there is no god except Thee, the Gracious, the Bountiful, the Glorious, theHonorable, the Great, the Exalted.

Thou art God, there is no god but Thee, the High, the Exalted, the Master of mighty torment. $^{161}$

Thou art God, there is no god but Thee, the Compassionate, the Merciful, the Knowing, the Wise.

Thou art God. There is no god but Thee, the Hearing, the Seeing
الزعب والله صل الله وسلام
ğunو بلايث كل شيء بالبركة يهوي
لا يعرب عنه علم مباني وهو كل شيء محطم و
هو على كل شيء رفيق أيت الله لا إله إلا
أت أهل الحق فقط صور المقر وانت الله
لا إله إلا أنت أنت الحكيم المتكك المظلم
المتغمض الكبير المتكك وانت الله
إلا إنت العل لعلنا أنت الصديق الحلال وانت
اله لا إله إلا أنت القسم الرحمن الرحيم الحكيم
وانت الله لا إله إلا أنت السميع البصير
the Eternal, the Well-Aware.

Thou art God. There is no god but Thee, the Respected, the Most Honorable, the Everlasting, the Most Eternal.

Thou art God. There is no god but Thee, the First before every unit and the Last after every number.

Thou art God. There is no god but Thee, the High in Thy Sublimity and Sublime in Thy Nearness. Thou art God. There is no god but Thee, the Possessor of all Goodness, Glory and Majesty and worthy of all Praise.

Thou art God. There is no god but Thee who didst create things without origin, didst shape whatever Thou didst shape without any model and didst invent the things invented without following any example.

It is Thou who didst measure everything by proper measure, didst make everything easy
القدوم الخمس وآنت الله لآله إلا أنت الحكيم الأكبر الدائم الأدومن، أنت الله لا آله إلا أنت أولاً وآخراً، لا أحد إلا أنت الله، لا آله إلا أنت، لا آله إلا أنت لأنت الله، لا آله إلا أنت لأنت الله، لا آله إلا أنت لأنت الله، لا آله إلا أنت لأنت الله، لا آله إلا أنت لأنت الله، لا آله إلا أنت لأنت الله.
as it deserved and didst manage every-
thing, beside Thyself, as it required to be
managed.

It is Thou Whom no participant
helped in creating or did any assistant
assist in Thy affairs, nor was there any
eyewitness with Thee, nor peer.

It is Thou Who didst resolve. What
ever Thou didst resolve was firm.
(Thou) didst Decree. Whatever Thou
didst decree was just.
(Thou) didst Command. Whatever
Thou didst command was equitable.
It is Thou whom space doth not
contain.

No sovereign ever rose to dispute
Thy sovereignty, neither did any argu-
ment or explanation ever defeat Thee.

It is Thou who hast exhaustively
counted all things, hast fixed a duration
for everything and hast measured every-
thing by proper measure.

It is Thou whose Divine Essence
imagination fails to reach ---------
لا يدبر ما دوخت الظل إلى
للمابلا على خلفية شرير ومزرك-
أم مزروعب ليك مشاهد ولاظية
أنت الذي أردت فكانت جما أردت تقدم
فسكان أعماد ماصت وحكم فكاء
نفس ما مكبت أن الذي لا يهب مكان
ولنقم لسلطان سلطان ورسوم برا
ولا ين انت الذي حسب كل غدا
وحلت ليحكلي بآيًا مدوذة كل شيء
تذلل أن الذي دمرت الأوهام عنذاك
reason failed to judge Thy quality and
eyes never perceived Thy whereabouts.

It is Thou Who canst not be defined
for then Thou wouldst have been finite.
Thou wast never compared for then Thou
wouldst have been perceptible. Thou
didst never beget for then Thou wouldst
have been (a thing) begotten.\textsuperscript{162}

It is Thou Who hast no opposite
that may contend with Thee. Thou hast
no equal that may prevail over Thee and
no peer that may vie with Thee.

It is Thou Who didst originate, in-
vvent, create, bring into being and didst
make handsomely whatever Thou didst
make.

Holiness to thee. How sublime is Thy
dignity. How high among places is Thy
Place. What a manifestation of truth is
Thy Discernment.\textsuperscript{163} Holiness to Thee,
O Gracious. How gracious Thou art. O
Kind, how kind Thou art. O Wise, how
knowing Thou art. Holiness to Thee, O
Monarch.
وعين الأفهام عرسك، وعندك
الأصدار موضوع بينك آنت الذي لا يخرج
فكون محدودا ولم يختلفكون وغيرك، و
ولن يكون مولود آنت الذي لا يضمن
فيه وفد ولا إد لفيك، ولن يقلب فيهما
آنت الذي يبدأ وخر ت وأسند وأثد
ولن يصنع ماصنع سكان ما أجلت أنك
ولسند الأماكن، كانو أصلن الحق
فولانك سكان ماطف ما الطاك ورفح
ما ألق وكحلك ما أعبرت سكان يبلد
How powerful Thou art. O Bountiful, how liberal Thou art. O Glorious, how exalted Thou art — the possessor of all Beauty, Greatness, Majesty and Praise.

Holiness to Thee. Thou hast stretched forth Thy Hand to do benevolence. Guidance is obtained from Thee. Therefore whosoever besought Thee for any matter sacred or secular obtained Thy Hearing.

Holiness to Thee. Whoever existed in Thy Knowledge, bowed himself unto Thee. Whatever was beneath Thy Throne humbled itself before Thy Glory. All Thy creatures surrendered themselves to Thy obedience.

Holiness to Thee. Thou art not perceived, nor searched, nor touched, nor brought near, nor removed, nor distanced, nor disputed with, nor oppressed, nor fought with, nor imposed upon, nor deceived.

Holiness to Thee. Thy path is straight. Thy Command, righteous. Thou art Living and Wantless.
ما أن ظهك ووجودك ما أسعدك ورفيع ما رفعك
ذو الهماء والهدوء العابراء والهدوء جَانك
بسط الله بحربك وأذكى>Allah به بحربك وأذكى
عندك فوق النساك لدي أود يا وجدت
سيّرنا نحن لكم من جزاء فهل يشع
عطنيك ماؤون عشاك وتفادى للسليم لكي
كَلْ خفافك جحانك لا تخس ولا حصر لا
مُسَرَّرَانِكَ دُولَانَّك ولنَاعَان ولنَفَان
ولا مارى ولا نعان ولنَاك سرِّ جَانك
سيّرك جدود وأمرك رشدًا أسفٍ
Holiness to Thee. Thy Word is Wisdom.

Thy Decree inevitable and Thy Resolution decisive.

Holiness to Thee.

There is none to reject Thy Will, none to alter Thy Words.

Holiness to Thee. O possessor of manifest signs, Creator of the heavens and of life. 168

Praise be to Thee, a praise as lasting as Thy Existence. Praise be to Thee, a praise as enduring as Thy Blessings. Praise be to Thee, a praise to match Thy Workmanship. Praise be to Thee. A praise that would increase Thy Satisfaction. Praise be to Thee, a praise that would compete with the praise of every praiser, a gratitude that would surpass the gratitude of every thanksgiver, a praise that would become none but Thee, wherewith none is approached except Thee, a praise which may secure the continuance of former (blessings) and whereby permanence of the future (rewards) may be requested,
سبحانك تولك حكم وقضاوتكم واردنك
عنكم سبحانك لارادلملشيناك وللمالكاك
سبحانك فاهر الأرباب فاهر الآيات فاطر
السموات بارى النعماك للك ملحدا فيدمو
بدواريات وللک المجاد خداً فيبتعني ولل
الجداد يا واردي صنعا وللجدادنيرد
على رضا دواليک الجهد هما مع حمدك يا
وشكر قصر عليه شكر كيسا كحمدلا
لا ينفي الل يؤثربه الآيات همدلا
يسنداً به الأول ويسندى به دوام الآخر
a praise that would go on multiplying with revolutions of the times and would go on increasing by successive additions; a praise which the keepers of accounts would fail to count and which would exceed the record kept by the writers\textsuperscript{169} in Thy Book\textsuperscript{170}; a praise that would suit Thy Supreme Throne, and would become Thy exalted Footstool; a praise whose recompense from Thee would be perfect and whose reward would submerge every other reward; a praise whose outward form would accord with its inward spirit and whose inward substance would harmonize with sincerity of the motive underlying it; a praise with the life of which no creature ever praised Thee and whose excellence is known to none other besides Thee.

Such a praise that he who endeavors to count it would be helped and he who tires his best to reckon it exhaustively would be assisted; a praise that would comprise whatever Thou hast created of the praise and would string together
حمد بن صاحب على خبر الأزهرة ونبراء
صاحب المطراد في محمد بن جرير الحصائج
المحفظة وزيد على حضنة فكران الكتباء
حمد أبو زكريا الشاكي الجليل وعبد الكر بك
الرفع حذاء كم الذي تواب ويسعف
كبير أجراً وحبداً فاحفظ وقولي له
وطئته وقى أصفر البتين فيه حمد لربك
أخويش عليه ولا عرف أحداً بالفضلة لعาน
مراجعه بطعة وأذين إليه ووحده وحجةً علا
نوبيه حمدًا يجمع ما خلفه في الحمد ودمتم
what Thou wilt create afterwards; a praise nearer to Thy Word than any other praise, and no praiser greater than him who praises Thee with it; a praise the abundance of which would entitle the praiser to further reward from Thy Bounty and to which Thou wouldst add increment from Thy Liberality; a praise that would become the Honor of Thy Countenance and suit the Glory of Thy Majesty.

O Lord, bless Muhammad and the descendants of Muhammad, the elect, the chosen, the honored who enjoy Thy Nearness, with the most excellent of Thy Blessings. Confer on him the most perfect of Thy Favors. Favor him with the most auspicious of Thy Mercies.

O Lord, bless Muhammad and his descendants with a holy blessing, that which no blessing would be more holy. Confer on him and his descendants a growing favor, that which no favor would be more prolific.

Bestow on him and his descendants
ما أنت خالصة في بني جرير إلا أجلاء إلى قولك إنها ولا أجمل من جملك وهما هما على جوابك
بكركم الرزق فور وصلاة وبركة
فويلك يا منك حمدليب لك وكريم وجهك و
وسط أمر بلألق كرمل صلى على جيد الاحمد
النبي المصطفى بمكره المقرب فأصلوانتك
وبارك عليه أتم ركالك وترسم عليه أمنع جمالك ربيع صلى على جيد وصلاة راكبة
لا تكون صلاة أنك تفعلها وصلت إلها
نامية لأن تكون صلة أو إلها وصلت إلها
an agreeable blessing, to which no other blessing would be superior.

O Lord, bless Muhammad and his descendants with a favor that would please him and add to his satisfaction. Confer on him a favor that would please Thee and increase Thy Approbation of him.

Bestow on him a favor except which Thou wouldst approve for none other than him and of which no other than him would be worthy in Thy Sight.

O Lord, confer on Muhammad and his descendants a blessing that would surpass Thy Approbation, the continuance of which would depend on Thy infinite Existence and which would never die just as Thy Words shall never die.

O Lord, confer on Muhammad and his descendants a blessing that would include the blessings of Thy angels, Thy Prophets, Thy Apostles and of those that obey Thee; that would comprise the blessings of Thy servants belonging to the order of jinn and men and those worthy of Thy Answer, that would comprehend ---
صلوًا راضية لألاكون صلوا فونهم بصل على محمد وألف صلوا نصيه وزيد على رضاه وصل عليهم صلوا رضي وزيد على رضا الله وصل عليهم صلوا لترشي له الإباحا ولاترى غيره لها أهلا وصلى على محمد الصلاة على عينه وصلى على يركه ونصلصل لهما ماياك ولا يمضد صلوا رضي على محمد والصلاة تنظموا صلوا ملائكيك وأبناؤك ورسلك وأهلكا عليهم ونتمال على صلوات عبيد الله جنكي وأهلكا والابناء جميع
the blessings of all the species of Thy creatures whom Thou hast created and brought into being.

O Lord, bless him and his descendants with a blessing that would compass every blessing past and future.

Confer on him and his descendants a blessing agreeable to Thee and others besides Thee.

Moreover, create favors with which to multiply these blessings at the same time and with the passage of days, increase them by growing increments which no one would be able to count except Thee.

O Lord, confer favor on the holy members of his descendants whom Thou hast chosen for Thy mission, whom Thou hast made treasures of Thy Knowledge, guardians of Thy religion, Thy vicegerents in Thy earth and Thy arguments to Thy creatures, to whom Thou hast, of Thy Will, cleansed of impurity and pollution with a thorough purification and whom Thou hast made to be _________
على صلاة كل دين وبرأمة أصنا مرن
خلفเหลَّاب سَلَّمْ اللَّهُ عليه وسَلَّمْ اللَّهُ عليه وسَلَّمْ الله
علي وله دوَّان ثني مع ذلك صلواتنا صا مهان ذلك صلواتنا عندها ونزدها على أردا
الأيام زيادَة في صعافيت لا حدها إبدأ رَبَّنا إني أطاب أهل بيبيو الذي أخرهم لأمك
جعلهم بخزة عليك وحفظة دينك وطمأنك
يد أرضك وحنك على بادك وطهَّرك من الاختي الله الصنمهم لابدا دن وجعلته من
the medium of approaching Thee and the guides 172 to Thy Paradise.

O Lord, bless Muhammad and his descendants with a blessing whereby Thou mayest magnify for them Thy Bounty and Thy Grace. Accomplish for them all things out of Thy Gifts and additional favors.

Increase for them the share of Thy Reward and Benefits.

O Lord, confer on him and them a favor having no limit to its beginning, no bound to its duration and no termination to its continuance.

O Lord, confer on them a blessing equal to the worth 173 of Thy Throne and whatever is under it equal to the fullness of Thy heavens and whatever is above them equal to the number of Thy lands and whatever is beneath and among them — a blessing that would bring them closer to Thee and would be to Thee and them a satisfaction and would always be linked to similar blessings.

O Lord, --------------------------
الوسيلة إليك والسلوك في الجناك بـ
صلاة مجدنا وآله وصدحن ثلمهم بها برفعك
واكرمنك وتعمليه صم الانتهاء جعل
ولا خليك وتوفر عليه الحد من عوداك وفواتك
رب صل على علهم صلاة لا ندأ ذواها
ولا عاية لا مدها ولا نهاية لأجرها يسَعِ
عليهم نزه عيشك وما دونه وما تولوا
ومال وقهر عدد أرضيك وما ثمنه ومسا
به صلالة ن-Feb struct منك رفي وتكون
وهمرصا ومصلة بطائره رأب الله الحم


verily Thou didst, in every age, support Thy religion with an Imam whom Thou didst establish as a sign for Thy servants and a pillar of light in Thy cities, after having joined his covenant to Thine. Thou didst make him to be the means to Thy Approbation, didst enjoin obedience to him. Thou didst dissuade men by threat from disobeying him.

(Thou) didst command to obey his order and to refrain at his prohibition and that no competitor should take precedence over him and no pursuer should lag behind him.

Therefore, he is the asylum of those who seek shelter, the defender of the true believers, support to the adherents and light to the inhabitants of the universe.

O Lord, therefore, inspire Thy vicegerent with gratitude for the favors Thou hast conferred on us through him. Inspire us with similar gratitude for (having) him (for our guide). Give him from nigh Thee well supported authority.
إنك ألت دينك في كل أواني بأمساك، أفتنة عالياً عبادك، ومنار لفراقاً، الذين أن وصلناه أحلك وجعلناه الذي يعنى، إلى رضوانك، وارفض طاعتنا وحذرت معصينه، وأمرنا بأئمة الأمر، والإنهاء عند نهيه وانتقدته، وانتحرة، متأخر، في عصمة اللد، وكشف العشور، وعذبة المفسك، وبها، أعلالهم، فاورع أوليكم، شكرنا أعمن به، عليه وعزيزنا مشله فيه، والله منك سلطنان أصابنا، فاتح
Let him have an easy victory.
Assist him with Thy most honorable Support.
Strengthen his back.
Add power to his arm.
Watch him with Thy Eye.
Guard him with Thy Protection.
Aid him with Thy angels.
Succour him with Thy most victorious Host.

Establish, through him Thy Book, Thy Bounds 175, Thy Laws and the practices of Thy Prophet — Thy Favors on him and his descendants.

Revive by means of him the signs of Thy religion which the tyrants have annulled. Scour off through him the rust of tyranny from Thy Path. Remove by him the hardship from thy Way. Banish those who go astray from Thy Path. Destroy through him those who wrongfully rebel against Thy Straight Way.

Soften his 176 heart for Thy friends. Cause his hand to stretch forth against Thy enemies
أزره وقوع في ود عينك وأحميه، يحفظك وأنصر ملؤي يكسة واسعده، يجدك الأغلب فأقم به كما وكاحدك، وشرايطك وسنت رسولك صلى أنك لله، عليه وآله واحي، بما أمانة الزمانين، ودربك وحبل بصداء أحمد عنك، وأبراهيم الصرايين سبيلك وأزلي به التأكين، عصره لطيف وأهونه نضا، فصلى عباده وال سنة لأولياءك وابسطاد على عداءك.
and grant us his kindness, his leniency, his tenderness and his compassion.
Make us listen to and obey him. Endeavor to win his approbation. Be ready to assist and defend him and thereby approach Thee and Thy Prophet — may Thy Blessings descend on him and his descendants, O Lord. O Lord, bless their friends who acknowledge their rank, Follow their path, Pursue their track\textsuperscript{177}, Adhere strongly to them, Are firmly attached to their friendship\textsuperscript{178}, Follow their leadership, Submit to their ordinance, Endeavor to serve them, Expect their days\textsuperscript{179}, And strain their eyes towards them\textsuperscript{180}, With blessings auspicious, pure, growing, following one another morning and evening. And confer peace ————
وهب لنا عفوا ورحمة وعطاء وحنان
واجعل لنا له سامعين مطيعين
 пусть نعرف يلاذنا

والرضية والمدافعة عنك مكيّف وملحّث
إلى رسول الله صلى الله عليه وسلم

منصرف الله صلى الله عليه وسلم يا أباهم المعتمرين
نماذجهم ومعيهم منهجهم المقصور عليه

بصادرهم منيع محجمهم المفسرين نازح من

المسمكت بينهم أبهوم ناههم

المؤمنين بالإسلام مسلمين لهم الجهاد

في طعاهم المتلألئين الفضل الملائم لهم

الصلاة المباركة الرحمن كريم

ع
on them and their souls.

Let their aims be unanimous in virtue.

Reform their conditions for their benefit. Accept their repentance.

Verily Thou art the greatest acceptor of repentance, Merciful, and the best of forgivers.

With Thy Grace let us be with them in the abode of peace, O Most Merciful.

O Lord, this is the day of Arafa, a day which Thou hast ennobled, honored and exalted, wherein Thou hast spread Thy Mercy, wherein Thou favorest with Thy Pardon, wherein Thou makest magnificent gifts and thereby showest kindness to Thy servants.

O Lord, I am Thy servant whom Thou didst favor before Thou didst create him and after Thou hadst brought him into being. Thus Thou didst make him one of those whom Thou didst guide to Thy religion; gavest him grace to discharge Thy due, didst guard him with Thy protection, admit him into
عليهم وعلى رأيهم وجميع على القوى
مهمهم وأصلهم ومثواهم ونبعهم (الله)
ğini التواب الرحيم وخير الفاوير و itertools
ارسل السلام بجنبك بأنím الرحبم
الله هدايتك يوم غزت يوم شرفته وكرسها و
عطى نشر فيه جنات ونذّرت فيه عفو
وأجرّت فيه عطّيات وتفضّلت بها على عبادك
الله وابحاث الذين أعنت عليهم فظل
حلفك إلى أباه فجعلنا به مهدّين له وبداية و
وقفنا لحلفك وعصمانة مخلّل końدخلنا ف
Thy host, guide him to love Thy friends and hate Thy enemies.

Then Thou didst command him and he failed to obey. Thou didst check him and he did not refrain. Thou didst forbid him from disobeying Thee and he disobeyed Thy Command and did what was forbidden by Thee — not by way of enmity to Thee, nor contumacy against Thee, but (because) his desire invited him to that from which Thou hadst dissuaded and towards that with which Thou hadst threatened. 181

And (Satan) Thy enemy and his enemy had helped him in it so he attempted to do it, although he knew Thy threat, hoped for Thy forgiveness and relied on Thy Pardon. Considering the blessings Thou hadst conferred on him, he was the fittest of Thy servants not to have done it. Behold, here I am, in Thy Presence, humbled, disgraced, beseeching, crying, afraid, confessing the heinous sins with which I have burdened myself, and the great
خلّيك وأرشدنا إلى الله وحده لا إله إلا هو وحده علیم خالق الكون
وعينه عين المعمد لا خلف ألف آرك أيه
لمعاندنها للولا أسْـحُّـكِ بِأَعْلِيكَ بَلْ
دُعاه هواة إلى إياً إلتهة والهادرة إهانة واعانه
على ذلك عدوك وعليه تألم علمه عارفًا
ومعذّك رجاء لعقوك وإشتفاء إجوارك وكأن
السعود لمع مأمون عليه منفوه وهم
أتاد أبرز الله الصغر ذللإضعا幸好
خفى الموت والعظم من الدنيا جملته وحليل
errors I have committed.

Seeking shelter in Thy Forgiveness, betaking me for refuge to Thy Mercy, believing that no protector would protect me from Thee and no defender would defend me from Thee.

Therefore, confer on me that protection which Thou dost confer on him who erred.

Favor me with that pardon with which Thou dost favor him who stretched forth his hand towards Thee.

Bestow on me that forgiveness which Thou wouldst not deem too much to bestow on him who had hope from Thee.

On this day, allot me a portion whereby I may achieve a share of Thy Approval. Do not turn me away without that with which such of Thy servants as worship Thee return (laden).

Verily, though I have not sent beforehand the good deeds sent in advance by them, nevertheless, I have advanced Thy Unity
لما أتلقى امرؤ من مستبر إلى الصحاب لم يصدقوا أن يبعث الله مثله علماً، ثم جاءت الصحابة، وثبت عليه أن ذلك كان على حق، واعترافوا بذلك. وعندما جاء بالله بما أعطاهن، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم 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عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما أعطاهم، لم يفديهم أن يثبتوا عليه، وعندما جاء بما 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and denial of opponents, equals and similars to Thee, have come to Thee through the gates through which Thou didst command to come.

(I) have approached Thee with that, without which none can approach Thee.

Moreover, I have reinforced this with repentance unto Thee, abasement and humility in Thy Presence, and with good opinion of Thee and reliance on what is nigh Thee.

I have coupled this with hope from Thee which whosoever entertained was hardly ever disappointed.

I pray unto Thee like one contemptible,

Disgraceful,
Poor,
Needy,
Timid
And seeking refuge.

Moreover, (I pray) fearfully, humbly, craving protection and imploring shelter, neither inflated with the pride of the haughty, nor elated
وَوَقَّعَ الْأَضْدَادَ وَاِلْأَنْذَارَ وَاِلْآَشْبَاهَ وَعَنَّكَ
اِلْحَيَّانَيْنَ الْحَيَّانَيْنَ أَنْ تَذْكَرْهَا
وَتَقَرَّبْ إِلَيْكَ مَا لاَ يَقْبَلُهُ أَحَدُمَا
يَا الْأَلْبَيْكَ ثَمَّ أَرْبَعَتْ ذَلِكَ أَلْبَيْكَ
وَاِلْأَنْذَارَ وَاِلْآَشْبَاهُ لِلِّيْلِ وَالْأَفْرَزَ
يَا الْأَقْصَى مَا أَعَنَّكَ وَشَفَعُنِهِ مِنْ سَيْلِهِ
فَلَمَّا حَجَبَ عَلَيْهِ رَاجِحًا وَسَأَلَّهُ مَسَالِلَةً
الْخَيْرِ إِلَى الْأَلْبَيْكَ الْبَيْنَ الْغَمْرِ كَأَنَّهُ الْمُتَسَجِّرُ
وَمَعَ ذَلِكَ خَفَّةً وَصَرْعًا وَبَعْذًا وَنَلَوْدًا إِلَّا
مَسْتَطِيلَانِيْنِ الْمَكْرِيْنَ لَا سَوَالِيْنَ
with the conceit of the obedient, nor arrogant on account of the mediation of intercessors. After all, I am the smallest of the small, the most insignificant of the despicable and like an atom or even inferior to it. Therefore, O Thou who dost not hasten the workers of evil to punishment, nor dost withhold Thy Blessings from those brought up in comfort. O Thou who favorest the erring with pardon, indulgest the guilty by allowing them time (to mend). I have worked evil, I admit. I have committed guilt, I have erred. I am he who tried to go against Thee presumptuously. I am he who disobeyed Thee deliberately. I am the man who concealed (my faults) from Thy creatures and committed them in Thy Sight. I am he who feared Thy creatures and felt secure from Thee. I am he who did not fear Thy Power and did not dread Thy Wrath. I am the transgressor against my own soul. I am the one pledged to my penalties. I am the possessor of little modesty
بالآية المطبعية لإسنادًا شافعاً للقاضي
ونأعد أهل الفقه والاذن والذين يقتل
الذين أودونها فابنادلوا لتأجج السرير.
نبذة المرفوعة من ينما في إنسان الفار
بأن يكون الخاطب النادر المعروف حاضر
أنا الذي أعلم عليك أن أهلاً أنا الذي أعمل
متيماً أنا الذي أسعى عيناك وبأرك
أنا الذي أتبع عينك أمنك أنا الذي
جعلت سطوانك ولم تخف بأسك أنا الجاني
عليه أنا المرتدي في سمته أنا الفيل الأحياء.
and enduring distress.

For the sake of him whom Thou hast chosen from Thy creation, for him whom Thou hast elected for Thyself, for the sake of him whom Thou hast selected from among Thy creatures and whom Thou hast taken by preference for Thy mission. For the sake of him whose obedience Thou hast linked to Thine own; (for the sake of) him, disobedience to whom Thou countest as disobedience to Thee; for the sake of him whose love Thou hast placed nigh to Thine own; (for) him whose enmity Thou hast fastened to Thine own, protect me in this day of my life, as Thou dost protect him who cries unto Thee expressing abhorrence of his sins and who seeks shelter by asking Thy Pardon repentantly. Deal with me as Thou dealest with those who obey Thee, those nigh unto Thee and those of rank in Thy Sight. Distinguish me with that by which Thou dost distinguish him who performed Thy Command\(^1\), exerted himself for Thee alone.\(^2\)
أنا لِطُويلِ العَنَاءِ وَخُوُسِّىٰ نَجَسِتُ مَرْفَقًا مِنْ أَصْطُفَيْنِهِ لِفِسَالِيَّةٍ وَخُوُسِتُ أَخْمَرُتُ مِرْفَقًا وَمِنْ أَجَنَّيْتِ لِشَايْعِيْتُ مَرْفَقًا طَاَعَانُهُ وَمُنْحَيْتُ مُصِيبَةَ مِصِيَّبِيْكَ بِطَاعَانُكَ وَمُنْحَيْتُ مُصِيبَةَ مِصِيَّبِيْكَ بِمُحِيمَتِيْنِ مُوَلَانِيْهِ مَوْالِيْنِكَ وَمُنْحَيْتُ مُحِيمَتِيْنِ مُوَلَانِيْهِ مَوْالِيْنِكَ مُعَادَةً مُعَادَةً إِنَّكَ لِأَمْرِيْنِ أَلْهَيْنِ إِنِّيْمَا نَغْمَشُ بِمُرْجَانِ اِلْبَيْتِ مَنْصِلًا وَعَادًا إِنْفَاقًا نائِبًا وَمُولِئِيْنِيْنَ نَّوَلِيْهِ أَهْلِطَاعَانِ وَالْأَيْمُ لَيْكَ وَالْمَكَانَةَ مِنْيَا وَتَوَجَّهْ إِلَيْنَا بِهِ مَرْفَقًا بِعَهْدِيْكَ وَأَلْعَبْ نَفْسِيْنَ فِيِّ ذِيْنَاكَ
and endeavoured personally to win Thy Approbation.

Do not call me to account for my default in serving Thee, transgressing Thy limits \(^{185}\) and infringing Thy Commandment. Do not gradually \(^{186}\) seize me by lavishing Thy Favors on me like the gradual seizing of him \(^{187}\) who denied me the benefit of what he possessed, while he did not join Thee in causing his blessings to descend on me. Rouse me from the sleep of the neglectful \(^{188}\), slumber of the extravagant\(^{189}\) and drowsiness of those forsaken by Thee.

Guide my heart to that in which Thou didst employ those that pray, by means of which Thou didst cause the devout to worship and whereby Thou didst save the lazy (indolent).

Save me from that which would remove me from Thee. Intervene between me and my share from Thee. Restrain me from what I desire to obtain from Thee. Make it easy for me ---------
واجهدهاني مرسانيك ولأنا في بني ملكي
فسيك وفلطينيُورلي في حمودك و
مجوزة أحكامك ولاسندر رجلي لا أك
لأسندر راج من سعيما يا عنان ولم نشرك
فولعلمنه وبهم في رفعة الغافل ورسنة
المشير ونسبة الحدو لين وحدقلي لما
ما استعمل به الفاني وأسملت به
المصندين وأستنذد به أمنها وراءه
مساندك عندك وحول بني وبر حقي
منك وصدق ذنم محاول لذلك وهدايل
to walk virtuously toward Thee, to compete for excellence therein according to Thy Command and to persevere therein as desired by Thee. Do not destroy me along with those who treated Thy threat lightly and whom Thou hast resolved to destroy. Do not ruin me along with those who exposed themselves to Thy Wrath and whom Thou hast decreed to ruin. Do not annihilate me along with those who turned away from Thy Paths and whom Thou hast determined to annihilate. Deliver me from the severities of temptation. Liberate me from the jaws of calamity. Save me from seizure by lavishing favors. Intervene between me and the enemy who would mislead me, the passion that would ruin me and the blemish that would overwhelm me. Do not turn away from me as Thou wouldst turn away from him and whom Thou wouldst never be reconciled after Thy Wrath. Do not let me despair of hope from Thee so that the despair of (obtaining) Thy Mercy may overpower me. Do not
favor me with that which I have no strength to bear, for then I would be crushed by what Thou wouldst lavish upon me of the excess of Thy Love. Do not let me go from Thy Hand, like abandoning him in whom there is no good, whom Thou dost not require and for whom there is no repentance. Do not reject me like rejecting him who has fallen from Thy regard and who has been subjected to disgrace by Thee. Nay, catch hold of me so as to prevent me from falling like those who fell into ruin, from negligence of those who went astray, from the error of the proud and the fate of those who perished. Give me security from that with which Thou didst test Thy servants, male and female, of different classes. Cause me to reach the destination of him whom Thou hast favored, on whom Thou hast conferred blessings and whom Thou hast approved so Thou madest him live a praiseworthy life and didst cause him to die a lucky death. Put round my neck the collar of abstinence ______________
للمهْيَنِّ، هَلْ أَطَأْتُهُ لِيَهُدِينِي مَعَ هَمٍّ يَسِيلٍ
فَضَلْتُهُ نَعْمَةً عَلَيْهِ وَرَسُلَهُ مُرْيَكَ اَسْرَىٰ عَلَى
جَوْفِهِ وَلَحَاجَةٌ يَكِيلُهُ إِلَيْهِ وَلَا إِنَّهُ لَا
يَقْبَلُ مَنْ رَضِيَ عَنْهُ وَقَدْ جَاءَهُ عِشْرَةٌ مِنْ عِشْرَةٍ إِنَّهُ وَقَدْ
ميَّزَ لَهُ مِنْ عَرَبِهِنَّ وَمِنْ أَشَالٍ عَلَيْهِ عَزَّ وَجَلَّ وَبِحَدِيدٍ مَّسَطَّةٍ
مَدِينَةٌ وَتَفْهِيمٌ لَّهُ الْمَعْلُوَّرِ.
وَشَهِيْلُ الْمَعْطَىٰ وَلَهُ الْمَعْلُوَّرِ,
وَرَطَا أَهْلِ الْحَكِيمِ وَعَاوِنَةٌ اَلْبَلَّ لَهُ بِهِ
طُفَاتٍ عَبِيدَكَ وَإِمَامَكَ وَلِغَيْمٍ اَلْمَعْنَى
بِهِ وَأَنْصَحَ عَلَيْهِ وَرَضِتْ عَنْهُ أَعْشَنَهُ
حَيْبُ وَأَوْثَقَتْهُ سَعِيدَ وَطَوْفَ يَطْوِيْلَ الْفِلاَعَ
from that which would annul good deeds and would take away blessings. Teach my heart to avoid the evils of wickedness and the ignominies of sin.

Do not engage me in that which I cannot achieve, except through Thee, so as to give me occasional neglect that except which none other would satisfy Thee with me.

Root out from my heart the love of this sordid world which prevents from (achieving) that which is nigh Thee, keeps away from obtaining the means toward Thee and causes (men) to forget to approach Thee.

Make it agreeable to me to commune with Thee in solitude, by night and day. Give me a chastity that would bring me nearer to Thy Fear. 191

Deliver me from the bondage of the great sins.

Grant me purity from the taint of disobedience.

Remove from me the dirt of errors.
عَمَّا مِثْلُ الْحَسَنَاتِ وَلَدُهُ بَلْ بِالْبَرَكَاتِ وَأَشْدَرُ
فَلِي أَزْكِي اغْيَارَ فِئَاتِ السَّنَاتِ وَفَوْقَ عِجْمِ
الْخَوَاتِمِ وَلاَ أَتْغَلَبُهَا لَا أَدْرِكُهَا اللَّهُ الْإِيَّاءُ
لَا بِهِمْ يَعْبُدُونَ وَأَبُورُ فِلْيِبِهِ دَيْنَهُ
دُنِيَّةً نَظُورَ مَعَ كُلِّ ذِي أَضْنَاءَ وَتَصَدَّعُ ضِيَاءُ الوُسُلَ
الْيَلِّ وَعَلَى النَّفْسِ يَنْزِلُ وَرَأَى الْمَوَدَّةُ
يُمَاجِيَّكَ بِاللَّيْلِ وَالْخَضْرَاءِ رُهْبَةً عَمَّا
لَدِينِي نَحْشِبَكَ وَنَفْتِمُ عَنْ رُكْبَةِ عَارِمَكَ
وَتَشَكُّي أُسْرَ العَيْطَامِ وَهُدَايَ لَنْتِهِ بِمِنْ
ذِينِ الْعَصِياءِ وَأَذَهَّبَتْيُ هِبْتَا لِنَخْطَابَاءِ
Cover me with the mantle of Thy security. 192

Enrobe me with the most perfect of Thy Favors.

Strengthen me with Thy Bounty and Goodness.

Help me with Thy Grace and Guidance. Help me to form good intentions, utter agreeable words and do praiseworthy deeds. Instead of Thy Power and Strength, do not entrust me to the care of my own power and strength.

Do not disgrace me on the day Thou wilt raise me (from the dead) to meet Thee. Do not put me to shame before Thy friends.

Do not let me forget to remember Thee. Do not divest me of the sense of gratitude due to Thee but impose it upon me on occasions of oblivion, when the ignorant are forgetful of Thy Favors.

Inspire me to praise Thee for what Thou hast conferred on me and to acknowledge that with which Thou hast blessed
سريلبي سالعلوينك وريدنيه أفراملافك
وحللي سواهمك عبظاك وظاهر داسي فشك
وطلك وأملينك وتفتك وتسبيلا وتعي
على ما السبى ومحي الفول ومسح الصور،
ولا بكلي الاحوى ووني دون عولك و
فواك ولا مرحني يوم خشي للأيام، ولا فرحني
من بيدي أولي أليك ولا حسني ذكرك و
لا ندهي عشيك كبرت الوربيه في أحوال,
السهوعينغفلان أجاهمتهم لالا لا و
أوزعي أنا تيمي وألمينيه وعرف بالناضد.
Let my love for Thee be above the love of all lovers, my praise of Thee, above the praise of all those who praise.

Do not forsake me when I have need of Thee. Do not ruin me for what I sent towards Thee. 193

Do not confront me194 as Thou confrontest those who rebel since I have truly submitted to Thee.

I know that the argument is in Thy Favor. Thou art the most worthy to do kindness and to repeat Thy Benevolence.

(Thou) deservest to be feared and art worthy to forgive. It becomes Thee more to pardon than to punish.

Thou art more likely to screen (a fault) than to publish (it).

Therefore, make me live a pure life that would include in itself what I desire and would achieve what I love, in such a manner that I may not do what Thou hatest and may not commit what Thou hast forbidden.
إلى إجعل عيني إليك فوق رغبة أرَاعي
وحدي إياك فوِجَدَ الإناجيل والنظر عن
نا إلى إياك ولانقل في أسدنة الله
ولا يجهِدُني إيهامك بِالمُعارِفين وإن يَلَك
مسلمًّا أعلم أن انتِ北极 لك وأنتِ أولى الفضل
أعودُ باللاحسن وأهمل النفوذ وأهل البقاء
وأنتِ أنتُ عفوٌ وأنتِ لمن أنتُ عافٍ وأنتُ
بأن يُسرُّ أوبينك إلى الأشهر وأُجرين يُهَبَب
طبيعة مُظماً بِأريدُ ونبالِما الجَنَّة
لا نحنُ نذكر ولا أرى بهنف عنه و
Make me die the death of one whose light walks before and on one’s right hand. Make me humble in Thy Presence. Cause me to be honored by Thy creatures. Make me lowly when I am with Thee in solitude. Exalt me among Thy servants.

Make me independent of one who is independent of me. Let my wants and needs toward Thee increase.

Save me from reproaches of the enemies, from visitation of calamity and from ignominy and sorrow.

As regards my conduct that has come to Thy Knowledge, screen me with a curtain with which one would screen who has power to seize, if one had no forbearance and one who can be captured for a crime, if one had no patience.

When Thou resolvest to try or afflict any people, then save me from it — I crave Thy Protection.

Since Thou hast not placed me in a disgraceful situation in this world, then do not place me in a similar position
أنيمسيئاً منيسيئاً نوراً بُليقر وعَزيقينه
ود لذي زدليك وأعرتي عدلظلك وضعني
إذا خلوك بك وأرفعتي عيان داك وأعتني
عمر هو معي وداني مليك ففأو فقراً
أعديني شمانة الأعداء ورخلو للابلاء
ومن الله والعناء نفعني بما أطلعت عليه
متي اهتمم لي الفادي علي البشوالحالة
والأخذ على الجرته ولا أناه واد أردت
يقوم فنها أوسو فقوسي ها لولاك واد أردت
نلصي مفرماً فضحةٍ دُحناً كفلألتفمك

hereafter. Double for me Thy previous Favors with subsequent ones, Thy past blessings with fresh ones.

Do not put me to strain with a tension that would harden my heart. Do not afflict me with a calamity that would take away my honor. Do not visit me with a disgrace that would diminish my respect, nor with a blemish whereby my position may be ignored. Do not smite me with a terror whereby I may become hopeless, nor with a fear that may terrify me (to excess).

Let my dread consist in Thy threat, my fear in Thy having left no excuse and in Thy warning and my awe in reading Thy verses. Let my night be occupied by my keeping awake therein to worship Thee, my loneliness with offering night prayer unto Thee 196, my solitude with peaceful communion with Thee, laying my wants before Thee, persistently beseeching Thee to deliver my neck from Thy Fire ————
أينك وأشع في واهل مناك وأنا أراك ولم أقضاء
قد أوابك جوادينها ولا أبعث دين يذبح
معه فلمي بلانصر حتى فزعت بدهب لابنها
ولنسني سبب صغر لها ودري وعهد
تحلمن أيها السكاني ولانعهي يوم وحد
بها ولا يحدهم أوجر دونها أجعل هدي في عهد
ودري في عذرك ولنذراك وشغبنا يا لآبة
واجبك وأعمر لي يا بإفاظ فيه لعبادك وثاغي
بالأنهار لك وحذري يسرك يميتك وإزالة
حوائجيك ونوراني يا التقيم يا دمي
يرة
and to protect me from Thy torment which the people of hell undergo. Do not leave me blind in my perverseness nor plunged in oblivion till the time of death. Do not make me an admonition to those who seek admonition, nor an example of punishment to those who take warning, nor a temptation to those who meditate. Do not make me neglectful along with those whom Thou makest neglectful. Do not substitute another in my place. Do not alter my name. Do not change my body. 197 Do not make me a laughing stock for Thy creatures, nor an object of ridicule to Thee, nor a follower of anything save Thy Will, nor employ me except in wreaking vengeance for Thee. Make me intuitively feel the coolness of Thy Pardon, the sweetness of Thy Mercy, Thy Comfort, Thy Consolation and the garden of Thy Blessings. With Thy boundless wealth, let me relish that taste of freedom from care (that I may employ myself) in what Thou lovest and exert myself in that ———
وأخارى لطفى نحن كأهلك وأهل الماء وعالم يا إلينا إلينا
فلطفيان ما أراه ولا ذكرتيهم بأجر
ولا سدعت عستة من نغط ولا نعك إلا الموعود
ولا منبه مبروك ولا تمهم جميع
ولا نفس لأنت ولا مكروه ولا مكروه
ولا سدعت في عت مستبور ولا غيري ولا نبود
للاه ولا تُخذه يَحُرُّها الحاقك ولا ضرة
للك ولا لنك إلا المصايل ولا مهتنئا
بالنقاء للك وأوجدي بدعوك وأوجدي بدعوك
ورجانك وجوه تعنيك وأدي نغف الطرى
لمأ ينت بسمة ومسمى وأناها دفنا
which would bring me closer to Thee and nearer to Thee.

Present me with one of Thy presents. Let my commerce be profitable and my return be without loss.

Make me fear Thy position and be eager to meet Thee. Let my repentance be sincere and acceptable, whereby Thou mayest leave no sin (unforgiven), neither small nor great and whereby Thou mayest remove every blemish, evident or hidden.

Remove from my breast the grudge against true believers.

Make my heart tender to the meek. Be to me as Thou art to the righteous. Adorn me with the ornament of the pious.

Ordain for me a truthful tongue among the past generations and a lasting memory among those who are to come.

Take me to the field of the excellent predecessors. Accomplish the perfection of Thy Blessings on me
برَفِيَّ النَّاسِ وَعَمَّذْناِ وَأَخْفَفْنَا بَعْضًا مِّن
مَنْ حَفْنَاهُ وَجَعَلْنَاهُ رَاجِحًا وَكَرُونَ عَسْرًا
خَاسِرًا وَأَخْفَفْنَاهُ مَكَّةَ وَشَوَّهْنَا لَهَا كَذَٰلِكَ لِنَبِيٌّ
عَلَى نُوَّاهُ صَوْحَا لَأُنْفَلْمَهَا ذَٰلِكَ بِأَصْبَعٍ وَلَا
كِبْرَةً وَلَانَدْرُمَاهَا عَلَانِيَةً وَلا سَرِيرَةً
ابِنُ السَّمْعِ جَدْرِي لَيْسَ مِنْ نَمْطِرَاتِي
مَنْ تَشُفُّهُ مَعَ إِنِّي لَا أَعْلَمُ عَلَى إِلَّا شُفُّهُ مَعَ إِنِّي لَا أَعْلَمُ عَلَى إِلَّا شُفُّهُ
وَخُمَيْلِيَّةُ الْمَخْرُوقٍ اِجْعَلْهَا لِسَانِيِّ
فِي العَزْيْزِيَّةِ كَرَانِيَّةً فِي الأَخْزَائِيَّةِ
فِي يَمْعِرةَ الأَوْلَى وَقُسْيَمْ سُوءَ نَعْمَكَ عَلَّ
Let their advantages to me be repeated.

Fill both my hands with Thy Benefits.

Direct Thy magnificent Gifts towards me.

Make me a neighbor to the most holy of Thy friends, in the Paradise which Thou hast adorned for Thy chosen ones.

Enrobe me with Thy noble Gifts in the abodes provided for Thy friends.

Let me have near Thee a resting place to which I may retire satisfied and a place of retirement wherein I may rest and cool my eyes.

Do not measure me by my great sins.

Do not ruin me on the day when secret acts shall be put to trial.

Remove from me every doubt and uncertainty.

Ordain for me a path to truth from every direction. Increase for me the shares of gifts from Thy Bounty. Enhance for me the portions of goodness, from Thy Generosity.
ظاهر الكرم إمانها لذية اهل المرفوع الرائد للذين
وسامك إهيم مواهبك العلي وجاوره الأطباق
مـما أوـل الأزهار في الجان التي نذكرها لأفضائلك
وجلبت المثال خلفك في الفاتحة المعلمة
للإجابة واجعل لعينك مفيلة على الوجه
مطمئنة ومنثبة أبناؤه هوا ظل جمعا ولألفابي
بعطيك أن تحري ولا تحضي يوم مبل السرائر
وازاحي يلئيك وشيمة واجعله ليفهمي
طريقاً من سهلية وأجزل بلقى الأموب
من نوتك وFINITE الخطوط الأحسان إضافاك
Let my heart rely on what is nigh Thee. Let my mind be free (from cares) to do what would please Thee. Employ me in that in which Thou dost employ Thy chosen ones. Imbue my heart with obedience to Thee when the minds are neglectful. Grant me prosperity, chastity, comfort, safety, health, opulence, peace and security.

Do not annul my good deeds on account of their being vitiated with acts of disobedience to Thee.

Do not spoil my solitudes with the occurrence of corrupt thoughts as a test from Thee.

Preserve my countenance from begging of any one of the people of the world.

Restrain me from seeking what the wicked possess.

Do not let me be a supporter of tyrants, nor their helper and accessory in nullifying Thy Book.

Compass me in a manner
وَالَّذِينَ فِي الْأُمُورِ يَأْمُرُونَ بِالْإِثْرَاءِ وَعَلَّمُونَ بِالْكَوْنِ وَلَا يَغْنُونَ عَنْهُمْ شَيْئًا وَهُمُ الْمُسْتَفَقَّرُونَ

وَلَا يَأْتُونَهُمْ بِأَمْرٍ مِّن شَيْءٍ إِلَّا أَنْ يَتَّقُوا. وَلاَ يَفْتَرُونَ عَلَى اللَّهِ كَانَ أَيْمًاٰ وَحَدِيثًا. وَلَا يَأْتُونَهُمْ بِأَمْرٍ مِّن شَيْءٍ إِلَّا أَنْ يَتَّقُوا. وَلاَ يَفْتَرُونَ عَلَى اللَّهِ كَانَ أَيْمًاٰ وَحَدِيثًا.
I may not know, with an enclosure whereby to protect me.

Open for me the doors of repentance to Thee and of Thy Mercy, Grace and ample Subsistence. Verily I am one of those who beg of Thee.

Accomplish for me Thy Reward, verily, Thou art the best giver of Reward.

Ordain the rest of my life (to be spent) in making the hajj and the 'umrah to achieve Thy Approbation, O Lord of the Worlds.

May God bless Muhammad and his descendants, the pure, the holy. Peace be on him and them forever and ever.

(48)

One of his prayers at the festival of sacrifice and on Friday.

O Lord, this is a blessed day and Muslims are therein gathered in regions of Thy earth; such of them as have to beg, those that seek after anything,
لا أعلم جياحة نفسي بها وافح للباب
توبياك ورحناك ورفناك ورواكم الواسع
إني أليك مزاول الرحمان ونصحي المدام
أباك خير المعينين واجعل بإعمرني في النجاء وعمر
ابنها ووجهك بأرب أعلامين وصل الله صلى
وألاه الطبيين الطاهر والسليم والمسلمين
بكم جزاء عظيمه لله
وأرضي ويبعث معه
الله مبارك للملوكيون
فأطبار أرضك تشهد السائل عليه والإيال
those that love anything and those that fear are all present and Thou art attending to their wants.

Therefore, I beg Thee, on account of Thy Bounty and Generosity and my request being easy for Thee to grant, to bless Muhammad and his descendants.

I pray Thee, O Lord, our Sustainer, because unto Thee belongs all sovereignty and all praise — there being no god but Thee, the Forbearing, the Generous, the Gracious, the Benevolent, the Possessor of Majesty and Glory, the Creator of the heavens and the earth, to amplify my share and portion of whatever Thou distributest among Thy believing servants of good or safety or blessing or guidance or grace to serve Thee;

Or any other benefit Thou conferrest on them, nigh Thee, in rank;
Or, thereby, givest them any of the blessings of this world and the hereafter.
والراجل والراطف والنكابات الفوكاهومي
فاسُ التُحْقُو لَكِ وَكِرِيمٍ وَهُوَ نَعِمُ الله
عليك أن تصلح على عينك وَالله وَاسْتَلَكَ اللَّهُ
ربناَ إِنَّكَ أَلِكَ الْمُلَكَ وَلَكَ الحَمْلَ نَعِمُ
الْحَمْلُ السَّلِيمُ آتِيَنَا الْمُنَانَ دَوْاجِاللَّه
الْأَكْرَمِ بِذِي السُّمَوَاتِ وَالْأَرْضِ وَحَسَبَتُنَا
يَعْبَدُكَ الْمَوْلُوْدُ عَلَيْكَ وَفُحْيَةٌ وَفُحْيَةً أَوَّرِكَةَ
أَوَّدُ أَوْصَالُ طَاوُفُكَ أَوْحَيُتْهُ يَوْمَ هَذَا
نَهْدُهُ مِثْلَ مَا إِلَيْكَ أَوْرَفُهُ لَمَّا عَلَىٰهُم
أَوْتَعْطِيُهُ مِثْلَ حُبِّ رَبِّي خَيْرًا لِلدُّيَانَمِ الاِخْتَرِ
And I beg Thee, O Lord, for to Thee belongs all sovereignty and praise — there being no god except Thee, to bless Muhammad,

Thy servant,
Thy Apostle,
Thy friend,
Thy elected one
And Thy Chosen one out of Thy creation and the descendants of Muhammad, the righteous, the holy, the virtuous with a blessing which none would be able to reckon except Thee to include us among the righteous ones of Thy believing servants who prayed unto Thee, this day, O Lord of the Worlds and to forgive us and them. Verily Thou hast Power over all things.

O Lord, I have resolved to prefer my request to Thee and have, this day, laid before Thee, my need, my want and my indigence. Verily, I have greater confidence in Thy Forgiveness and Thy Mercy
سأَلَّك اللَّهُمَّ أَزْيَاكَ الْمَلِكَ وَأَجدَ لَهَ إِلَّا الْأَنَّ أَنْفُسِي عَلَيْهِ وَأَمْلِي عَبْدَكَ وَرَسُولِكَ وَجَبَرِيلَ وَصُفُونَكَ وَخِيرَكَ نَفْكَ رَبِّي عَلَى الْمُلْكِ الْأَبَارُ الْطَّاَمِهِ الدُّجَابَ صَلَاةً لِلْفَوْقِ عَلَى اِحْصَائِهَا الْآنَ وَقَنِى وَعَلَى أَيْدِيَكَ أَنْفُسِي وَأَهْلِي وَنَشْرِكُكَ فَصَلِّي مَرَّاعًا وَهُدُيَّاً أَجْمَعَ مِنْ أَفْوَاهِ يَوْمِ الْيَومِ أَثَّارُ الْمَلِكَ لَنْ تَضَمُّ يَدَيْهِ وَأَهْلُ الْأَنْبَأِ لَا يَضُرُّ أَحَدٌ مِّنْهُمْ بِأَحَدٍ وَهُنَّاءُ الْقَلُوبِ عَلَى الْمَلِكِ وَالْمَلِكِ عَلَى الْآنَ وَقَنِى وَعَلَى أَيْدِيَكَ نَفْسِي وَأَهْلِي وَنَشْرِكُكَ فَصَلِّي مَرَّاعًا وَلَغَانَكَ وَلَغَانَكَ وَلَغَانَكَ وَلَغَانَكَ
than in my (good) action. Verily Thy Forgiveness and Mercy are far more ample than my sin.

Therefore, bless Muhammad and his descendants.

Undertake to satisfy every want I have, because Thou hast power over it. It is easy for Thee to fulfill because I have need from Thee and Thou hast no need from me.

For verily I never, never received any good, but from Thee.

None other than Thee ever turned away evil from me.

I do not expect (any good) to my interest in this world and the hereafter except from Thee.

O Lord, whoever may have determined, resolved, prepared and become ready to go to a creature in expectation of his gift and his bounty and in search of his favor and his reward — but toward Thee, O my Lord, has been, today, my resolve, my preparation, my readiness
أوْلَى عَيْنِي بَعْلِي وَمَعْفُورُكَ وَرَجِنَاكَ أُوْسَعَ من دُونِيّ صَلَّى رَحْمَتُهُ عَلَيْهِ وَبَكَّرَةً عَلَيْهِ وَسَلَّمَ وَلَغَيْـةً
دُعَاءٍ لِّيَا لَبِدْيٌ عَلَيْنِاهَا وَنَسِئٍ ذَلِكَ عَلَيْكَ وَفَضَّرِي إِليَّكَ وَغَنَا عَنَّي
فَأَقُلْتُ مَا أُصْبِحْخَرَ أَفَامَا أُشْنُكَ وَعَصْيَتُكَ
عَلَى أَفْقَ أَحَدَهُمْ إِلَّا أَرْجُو أَلَّا أُخُذَّ إِلَيْهِ
دِيَّأَيْتُهُ وَأَلَّهُمَّ أَنْتِي وَأَعْلَدَ
أَسْنَدْلُوَادَةً إِلَيْهِ رَحِيْمًا رَفِينَ وَنَوَافِيَهُ
وَلَبِّنَبِيَّةَ وَجَارِيَّةً وَلَا يُبِكَ باَمُولٌ كَانَ
أَلَوْتُ نُهِيَتِي وَتَصَيَّتِي وَإِعْمَادِي وَأَسْنَدَلَّ أَوَّلًا
in the hope of Thy Forgiveness and Favor and in search of Thy Bounty and Reward.

O Lord, therefore, bless Muhammad and his descendants. Do not, this day, disappoint me of my hope.

O Thou Whom no request can prevent (from giving) and to Whom no bounty cause loss. For verily I have not come to Thee relying on my part on any good deed I may have done in the past nor trusting in the mediation of any creature I may hope for, save the intercession of Muhammad and his *ahl al-bait*—Thy peace be on him and on them.

I have come to Thee confessing my sin and my having done evil to my own soul.

I have come to Thee hoping for Thy great Pardon,. whereby Thou forgavest the erring; moreover, their long continuance in great sins did not prevent Thee from repeating Thy Mercy and Forgiveness to them.

Therefore, O Thou whose Mercy is ample, and whose Pardon is
رَجُلَ عَفُوٍّ كَمَا عَفُوٌّ تَرَدَّدُ كَمَا تَرَدَّدَ وَتَهْرَبْتُ "مَا أَنَا {عِنْدَكُمْ} لَهُمَا ضَرَّاءً وَلَا أَحْمَدُ الْيَوْمَ...
ذَلِكَ مُنْزِهُ عِبَادَ اللهِ مِمَّا كَسَبَّبَهُ وَالْحَكِيمُ وَلَا يُحِبُّ الْأَلْبَيْلَ...
نَأْتِيَ فَأَنْتُ مَعَ نِشَأَةٍ سَائِلٍ وَلَا نَفَضَةٍ وَلَا شَفَاءٍ لَمَّا أَذَىَ اِلْيَوْمَاَ لَيْتَ فَيْيَانَا مِنِّي حَرَامَ الْيَوْمِ...
وَلَا شَفَاءٍ وَلَا حَفْوٍ رَبِّي اِلْيَوْمَ اِلْيَوْمُ اِلْيَوْمُ وَأُهْلٌ مَّعَهُ وَعَلَى ُمُلْكِ ٌ قَرْنَىٌ وَعَلَى ُمُلْكِ ٌ قَرْنَىٌ وَعَلَى ُمُلْكِ ٌ قَرْنَىٌ وَعَلَى ُمُلْكِ ٌ قَرْنَىٌ وَعَلَى ُمُلْكِ ٌ قَرْنَىٌ وَعَلَى ُمُلْكِ ٌ قَرْنَىٌ
Bless Muhammad and his descendants.
Favor me again with Thy Mercy.
Be kind to me with Thy Graciousness.

Extend to me Thy Pardon.

O Lord, verily this position belongs to Thy vicegerents and Thy chosen ones and is the place of Thy trusted ones in the exalted rank with which Thou didst distinguish them.

People robbed them of it and Thou hadst destined so Thy decree cannot be overruled and there can be no departure from Thy appointed arrangement, in whatever manner Thou didst appoint and wherever Thou didst appoint.

Thou knowest this very well without being charged in the matter of Thy creatures and for Thy intention till Thy chosen ones and Thy vicegerents were vanquished, defeated and deprived of their rights.

They see Thy Commandment ————
عظيم بأعظم ب أعظم بأعظم بأعظم بأعظم بأعظم بأعظم
صل على محمد ﷺ وقد بعد على يحيى ﷺ وتطف
على ياك وكب وثنك على بعضك اللهم تار
هذا المقام لصفائت وأصفائك ومواضع
مناك في الدرجة الأعلى إلى خصائصها إنا
فلا بزوها وأنت المفيد ولن ذلك لأنا ب
أمرك ولا جاوا بحجوم مرتون بترك كف شئت
وأنا شم ولياً أن أعلم به غير من علماً
ولا زادناك حتى أفصونا وخلفاً وك
مَفْلَوْبٍ مَفْهُومٍ وَبِرَزْوَنَجَتا
altered, Thy Book abandoned, and the duties enjoined by Thee, distorted from the directions prescribed by Thee and the good ordinances of Thy Prophet made obsolete.

O Lord, remove far away from Thy Mercy their 204 enemies of the preceding and succeeding generations and those who approved their 205 doings, their adherents and their followers.

O Lord, confer blessings on Muhammad and the descendants of Muhammad.

Verily Thou art worthy of praise and glory — like Thy Blessings, Thy Favors and Thy Compliments to Thy chosen ones, namely, Abraham and the descendants of Abraham.206 Hasten for them Thy relief, comfort, assistance, power and support.

O Lord, let me be of the monotheists, of the believers in Thee and of those who verify Thy Prophet and the Imams, obedience to whom Thou hast strictly enjoined      

مَّيَّمَلاً وَكَنَّا بِمَنَاهُ مَسْوُدٌ أَوْ صَلَّيْنَا عَلَيْهِ وَهُمْ مَرْسَيْنِ وَلَا يَأْبَى مَرْسَيْنِ يَأْبَى وَهُمْ عَدَاءٌ هُمْ لِلَّهِ وَلِلأَّلَّهِ وَلِلَّهِ الْمَهْرَى خَالِدٌ مَّيَّمَلاً وَلَا يَأْبَى مَرْسَيْنِ وَلَا يَأْبَى مَرْسَيْنِ رَضَيْنِ رَضَيْنِ رَضَيْنِ رَضَيْنِ عَلَى مَلِكٍ وَلَا مَلِكٍ إِلَّا يَسَاءٌ حَسَنٌ مُّهَيَّنٌ كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا كَحَلَّوُا
(Let me be) of those through whom and by whose hands these things continue. Amen, O Lord of the Worlds.


Nothing can deliver from Thee save humble entreaty unto Thee and before Thee.

Therefore, bless Muhammad and his descendants. Grant us, from nigh Thee, O Lord, a relief with Thy Power, with which Thou restorest the dead to life and with which Thou revivest the dead cities.

Do not kill me, O Lord, with sorrow until Thou grantest my request and makest it known to me that Thou hast accepted my prayer.

Let me relish the taste of safety to the end of my life. Do not let my enemy laugh at me. Do not give him power over my neck. Do not give him dominion
بِحَبِّ ذَلِكَ وَعَلَيْهِ أَنْبِيَّ الْأَرْضِ نَصْيِّرُ اسْتَقْبَالَ الْعَالَمِينَ وَمَعْلُومَاتُ النَّاسِ درْعَضُسُكْ الأَغلَبُ وَلَا بَرْدُ
سَحَاكَ الأَعُوْدُ وَلَا يُجَعَّلُ عَفَايَكَ الأَحْبَارُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْأَوَّلِ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْأَمَّامِ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْوَهْفُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْمَكْرُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْجَرْحُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْاِفْتِرَاحُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْالْبُخَيْلُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْبَلْدُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْمَدْلُولُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْغَرَفُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْشَّعَرُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْحَرَسُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْحَمْدُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْمُجْرِمُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْجَدَلُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْقَرْنُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْجُرْقُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْبَرْحُ وَلَا يُقَرَّبُونَكَ الْأَلْصَعُّ الْمَلْـ
over me. My Lord, if Thou exalt me, then who is the person to degrade me?

If Thou degrade me, then who is the person to raise me?

If Thou honor me, then who is the person to disgrace me?

If Thou disgrace me, then who is the person to honor me?

If Thou torment me, then who is the person that would pity me?

If Thou destroy me, then who is the person that would object to Thee in the matter of Thy servant, or question Thee concerning his affair.

I know for certain that there is no inequity in Thy sentence and no hurry in Thy Chastisement. Verily, hasty is he who fears failure. Verily, it is the weak that need to have recourse to injustice whilst, Thou art far exalted above this.

O Lord, bless Muhammad and his descendants. Do not make me a mark for calamity, nor a butt for Thy vengeance. Let me have respite. Remove my sorrow and forgive
عليّ هلّم، إنّ رفعني فمّا الذي ضعفي وان وضعني فمّا الذي تعلمني وإنّ هندي فمّا
ذالذي كرمني وإن عدناني فمّا الذي رحمني وإن أهلكني من اللهو يعّبر عنه
أيّاك أن أنسى الله عزّ وجلّ، وقد علمت أنه ليس في حكّيتك ظلم ولا في قيناك يحكّة ولا
يحلّ من يجهّزه الألفون وإنما يحتاج إلى الظلم الضعيف، وفَحّي لبّي لا يحّز على ذلك عظّاً كأ
الله يحرص على مَجَّد وآلم يمدوّ بجعله للبلاة عرفًا ولا لقيناك ضابط وعدلني نفسي أجله.
my fault. Do not involve me in calamity following in the track of calamity 208, for verily, Thou seest my weakness, my want of resource and my humility before Thee.

O Lord, today I betake me to Thee for protection from Thy Wrath; therefore, bless Muhammad and his descendants.

Today, I seek refuge in Thee from Thy displeasure. Therefore, bless Muhammad and his descendants and shelter me.

I beg of Thee safety from Thy torment. Therefore bless Muhammad and his descendants and grant me safety.

I beg of Thee guidance, therefore, bless Muhammad and his descendants and guide me.

I ask of Thee assistance, therefore, bless Muhammad and his descendants and help me. I beg of Thee mercy, therefore, bless Muhammad and his descendants and pity me. I ask of Thee sustenance, therefore, bless Muhammad and his descendants and give me subsistence.
أعرني ولا سلتي بلاء على أثر بلاء فدبرك
ضعني فلتجلاني وصعري أليك أعود
الله أوك اليوم عضبك فصل على محمد الله
واعدين وأستعينك ألك اليوم من خطاك فصل
علي جهاد الله وأجنبي وأسأل الله أن يعف
فصل على محمد وأيمني استشهد بفضل الله
علي جهاد الله وأجنبي وأسأل الله أن يعف
فصل على محمد وأيمني استشهد بفضل الله
وأبي وأمه وأصلي وأنت وجه الله ونفسك فصل على محمد
وأبي وأمه وأصلي وأنت وجه الله ونفسك فصل على محمد
وأني وآمن وأستعفائك فصل على محمد الله
وآمن وأستعفائك فصل على محمد الله
I pray unto Thee for help, therefore, bless Muhammad and his descendants and assist me. I ask Thy Pardon for my past sins, therefore, bless Muhammad and his descendants and forgive me.

I beg of Thee chastity, therefore, bless Muhammad and his descendants and guard me, for verily, I shall never return to anything Thou wouldst dislike from me, if Thou Will.

O my Lord, O my Lord, O gracious, O Gracious, O Possessor of Majesty and Glory, bless Muhammad and his descendants.

Grant me all I have asked of Thee, prayed for Thee for and desired from Thee.

Resolve (to grant) it.
Ordain it.
Order it.
Issue it.

Let what Thou decreest therewith, favor me thereby and make me lucky with what Thou gavest me thereof.

Let me have more out of Thy Bounty
وليستن يا رسول الله واعتنى واستغفر
بمسامعك يا داعي رسول الله واوعفي
واستعظى فصل على مجد وله واعصني
فإني لن أعود لما كرهت مني إن خفت ذلك
بأرب بار بابا بحنان يا مسان يا إذا الجلاء و
الأكرام صلى الله عليه وسلم يستجب لجميع
ماس لنا وطلبت إليك ورغب فيه
الله وأردت وقلت لو أنك وأرضه وأضنه وأحر
فهل تفقهون وبارك لي في ذلك وفضل الله
بها واسعد يا مسن حضري وودني وفضل الله
and out of the abundance of what Thou possesest for verily Thou art Possessor of Abundance, Generous. Join this to the good of the next world and its blessings, O Most Merciful.  

(49)

One of his prayers to avert the treachery of enemies and to ward off their violence.

My Lord, Thou didst guide me and I neglected it.

Thou didst advise me and my heart grew hard.

Thou gavest me handsome gifts and I disobeyed.

Thereafter, I realized what I had committed when Thou didst cause me to know it. So, I begged pardon and Thou forgavest. Then I repeated (the errors) and Thou didst conceal (them). Therefore, my Lord, all praise is due unto Thee. I plunged into the valleys of destruction ------------------------
وسعت ما عندك فأكل واسع كريم وصلى
ذلك خير الأجر وتعبدها وأرم الراجين
ثم نحن إمما لكل وتصلى على مجد وآله
الفُمرُ مَعْكَ كما كان فعل عليه السلام
وكان الخدا على كل دفاع ا
كذالك أدعنا بهم ودا بسهم
لائي هدهدي فلهون ووعظت ففسوون و
أبلن الجبال فعست ثم عرفت ما أصدَر
إذ أعرف نفسي فأستعفر فافلت فدلت
فسنُب فلكل حمد له وحَمَت أورديه الهلاك
and penetrated the ravines of ruin wherein
I exposed myself to Thy Wrath by entering which (I exposed myself) to Thy
Chastisement.

My recommendation unto Thee is my
belief in Thy Unity and my intercession
with Thee (the fact) that I never joined
anything with Thee and never took with
Thee any other God.

Verily, I have fled unto Thee with my
soul.

Toward Thee is the escape of the sin-
ful and the refuge of him who had wasted
his fortune$^{212}$ and was in search of
shelter.

Thus many an enemy drew against
me the sword of his enmity, sharpened
for me the edge of his knife; whetted for
me the keenness of its edge; mixed for
me his most deadly poisons; aimed his
unfailing arrow at me; his vigilant eye
never ceased to watch me. He resolved
to inflict evil upon me and make me
drink its most bitter cup. Thou didst look
وحلف شعب تلف مرض من لها أسطوانك
وجعلها عقوداً ناك ووضيتك إليك الوحيد
ودعوني لآذ أكر بك شيناً وآتيك
معاك إله وأدوارت إليك بنفسك وخطب
ما لا ينفعه وبر爵 المصعب حطينصه المليجي
فحتكم علي يدنص علي سيف عداونه
وتحت لطبته مليته وأهاه بشبحلاً
دافع إقانه لمومه وبما دخري ضيوفه
سهاهه ولأسمعي عرسه وأشراي
بابوني المكروه وطيب عيان
عيد فطره
my Lord, at my weakness, to bear these heavy calamities, my inability to take revenge from him who aimed at me his hostility, my loneliness among the host of him who was hostile to me and was awaiting an opportunity to inflict misery upon me which I had never thought of.

So, Thou didst take the initiative in helping me and girdled me with Thy strength.

Then didst Thou render dull his keenness for me, reduce him to singleness after his having possessed numerical strength, gavest me the upper hand over him and turned upon him the mischief he had prepared.

Thus didst Thou repel him, his grudge unsatisfied and his rage uncalmed. Verily he bit his hands and beat a retreat while his hosts deserted him. Many a traitor deceitfully rebelled against me, set up his snares to entrap me, set
يا الله يا عفو العلم يا نصرة الفوارج يا ميعا لما أتساءل عن طرح للنصارى يا صبيان يا حمزة يا شجاع
فأنا لقد كنت من نواحي وأصدي الصلاة بالبلاء فما
لم أعلق فيه فكرتي ببداية نصر والله يشدد
أزيدي تقوينين ثم فلت لي جلال وصورته من بعيد
جميع عدي وحلا وعلتب كهيعلبه جعلتهما
سلادة مروود عليها فيدغذها وردنا لرشف غطته
ولونس نسرة نسله فلغم على شواها وأذبر
مولانا قد أحلف سراياه وكريم بعفاني
يمكاينده ونصبه لشرك مسائدا وقلبه
his searching vigilance to watch me and lay in ambush for me like the beast of prey for his victim, waiting for the opportunity. He put on the cheerfulness of flattery for me while he regarded me with intense grudge.

So, when Thou saw, O my Lord — Blessed art Thou and Exalted — the treachery of his nature and the evil of what he had conceived, Thou threwest him headlong into his pit and drovest him back to the depth of his abyss.

Thus, after his obstinacy, he fell disgraced into his trap 214 in which he had longed to see me and the calamity which descended upon him was very near descending upon me were it not for Thy Mercy.

Many an envious fellow got choked up on account of his wrath against me, were suffocated owing to his rage at me, harmed me with the keenness of his tongue, slandered me by throwing out
 невозможно أن يكون واضحاً للإيضاح السبعة.

أنظر إلى الإفصاح الضرورة لفونسية وهُوْقُر

إلى أول يلعَنة الله وتطهير على يداً مُنافاة

ضع أَذى الله وِلَا يأْتِكَ وَاعالِبُ دُعَاء‌ٍ على

فقه ما أَطْوَى عليه أَرْضَةً لأَمْ رَأَسَهُ فِي

رَيْبُه وَرَدَّتْنِهِ فِي مَنْهَوَ جَفْرِهِ فَمَعْبعد

سِنِطَالَهُ ذَلِكَ دُعَاءِ جَالِسِهِ الَّذِي كُانَ

يَبَقِّيْ يَدِينَهَا فَوَفَّاكَدَ أن يَجِدُ لَوْلَامِنُك

عَلمُهَا أحَدّ وَكَرِيمَة‌ٍ سِدَّدَتْ فِي يَدِهِ عَضْنَهَا

وسَجِّيْهَا وَضِبطَه وَسَلَفَيْهِ جَدَّ لِسَائِلَهُ وَجَهَرَهُ
its aspersions, made my honor a mark for his arrows, put round my neck charges which perpetually clung to him, bruised me with (the spear) of his treachery and made me the object of his deceit.

So I invoked Thee, O my Lord, complaining unto Thee, trusting in the quickness of Thy answer, knowing that he who took refuge under the shelter of Thy Protection could not be oppressed, that he who took shelter in the stronghold of Thy help could have no fear and with Thy Power Thou didst defend me from his violence.

Many a cloud of evil didst Thou disperse from me, clouds of blessings didst Thou cause to rain down on me, rivers of mercy didst Thou cause to flow.

Thou didst clothe me with safety. Thou didst render blind the eye of accident. Thou didst remove the cover of distress. Many a hope didst Thou turn out true. Thou didst satisfy want, many a fall from which Thou didst raise
عَبْرَةٌ وَجَعَلَ عِبَادَتِي صَالِحٍ لَّمْ يَأْمُهُ وَفَلَدُنِّي إِخْلاً
لَّوْ نُزِلَ فِيهِ وَمِرَّ يَدِهِ وَفَقْدَانِ عَبْدَكَ
فَنَادَى نِبَاتٌ اِلَّا هُمْ يُسْتَغْفِرُونَ وَايَقِتُ اِبْنِي
إِجَابَتُكَ عَلَيْهِ أَنَّهُ لا يَضْطَهَّدُهُمْ أَوْ يَتَّخِلَّ
سَفِيُكَ وَلَا يَضْرِعُ مِنْ لَّا يَتَعْفَلُّ بِنَصَارَكَ
فَخَصَّمُنِي لَّيْتَهُ بِقِيدِكَ وَكَدَمُهُ طَلَبَكَ
جَلَّنِعَا عَلَيْي وَسَحَبَ لَّيْنِعَمَ أَمْثَلُهَا عَلَيْي جَدَوَلَ
رَجُمَهُ نَشْرُهَا وَعَافِيَةُ الْبَسَنُهَا وَايِزَّ أَحَدَ
تُمَسُّنُهَا وَعِمَّا شَكيٍّ كَبَيْنَ كَشْفُهَا وَكَمْ مِنْ ضَرِّ
حُسْنِ حَقِيقَتِهِ وَعَلَمِ جُرْبِ وَصَرَعَةٌ أَعْضَافَ
and indigence which Thou didst turn away. Thou didst all this by way of favor and graciousness on Thy part. Throughout all this, I persevered in disobeying Thee.

My wickedness did not prevent Thee from accomplishing Thy benevolence nor did this restrain me from committing things hated by Thee.

Thou art not questioned about what Thou dost. Verily Thou art requested and givest. (Thou) takest the initiative even if not requested. Thy Bounty was asked for and Thou didst not stint.

Thou didst nothing, O my Lord, save goodness and benevolence, kindness and favors. (Yet) I did nothing except plunge into things prohibited by Thee, transgressing Thy limits and neglecting Thy Threat.

Therefore, all praise is due to Thee, O Mighty, who cannot be vanquished. O Possessor of patience who doth not make haste. Such is the situation of him who acknowledges Thy abundant Favors ——
وسمكنك حول كذ لك أعاماً وأعماً وتوليدك
وتحميه أنهما كليهما على معاصيك أمتلك
إساءتي في أمام إحسانك ولأخيتي ذكرت
أرني كتابة مسخطك لأسأء العموم فعل ولقد
سأكتب فأعطيني ولرسالتي فابنها وأسمح
فضلك ما أذهب ابنك بأموالي إلا أحساناً
ولم ناوت طولان أعاماً وأبيت الأنسان ما
لهما بك تعدبا لحدود كوعفنا عرفة
فلا أجزا لي فعلي مفسد لبليغ في أن أه
لايجب علنا أمام مرايتك بسبوع التصوير
who requited them with disobedience and bears witness against himself by having squandered them.

Therefore, O Lord, I approach Thee through the sublime Creed of Muhammad and the bright faith of Ali. (I) pray Thee, through them, to shelter me from the corruption of (such and such).  

For verily this is not difficult for Thee in Thy opulence.  
Nor hard upon Thee in Thy Power. Thou hast power over all things.

Therefore, grant me, O my God, Thy Mercy and Thy perpetual Grace which I may lay hold of as a ladder, whereby I may climb to Thy Approbation and whereby I may be safe from Thy torment, O Most Merciful.

(50) One of his prayers in attitude of pious fear.
وَأَبَالَها بِالْفَصِّيلِ وَشَهِّدَ عَلَيْهِ بِالسَّمِيعِ
اللَّهُمَّ إِنَّكَ رَبِّي وَلَكَ الحَمْلِ بِالْعِلْيَةِ الرَّفِيعَةِ
وَالْعَلْوَةِ البَيْضَاءِ وَاتَّجَهَّةَ الْمَلَكِ بِهِمْ
نُعْدَمْ رِيْسِكَ وَلَمَّا كَانَ ذَلِكَ لَا يُضِيقُ
عَلَيْكَ فَوَقَدْ لَا نَفْعَكَ أَنْكَ فَدَرَكْ
وَاتَّجَّهَ عَلَى كُلِّ شَيْءٍ مَّدْرَجٍ عَلَيْهِ لَى الْإِلَهِ
ذَٰلِكَ وَدَمَّرَ فِي رَأْيِهِمَا نَجَدَ سُلْطَانًا
أَجَّلَّهُ إِلَى رَضْوَانِهِ وَأَمَّهُ مَرْعَابًا
إِلَى رَحْمَتِهِ الْأَلِيمِ
وَكَانَ خَالِصًا عَلَى الْأَمِيرَ الْمَهْدِيَ
O Lord, Thou didst create me perfect. (Thou) didst rear me when I was an infant and gavest me sufficient nourishment.

O Lord, verily I found in the Book which Thou hast sent down and by which Thou hast given good tidings to Thy servants that Thou hast said, "O my servants who have transgressed to your own hurt, despair not of God's Mercy, for all sins doth God forgive." 219

Verily in the past I did commit that which Thou art aware of and which Thou knowest better than me.

Also my disgrace due to what Thy record comprises against me! Were there not the opportunities which I hope from Thy Pardon, which extends to all things, I would certainly have let loose my hand 220 (to plunge into ruin).

Had anyone the power to flee from his Creator, I would have been the most worthy to flee from Thee.

Thou are the Being from whom is hidden no __________________
اللهُمَّ إِنِّي نَخْفُصُ صَوْرَتِي وَأَرْبَابِيَنِي صَغِيرَةً وَرَضِيَّكَ بِكَفَايَةِ اللَّهِ إِنَّي جَعَلْتُ بِما أَنْهَكَ مِنْ بَنِي إِسْرَائِيلَ وَشَرِّبْتُ بِهِ عَبَادَكَ أَنْفَلْتَ بِأَبْدَايَ الَّذِينَ أَرْسَلْتَ عَلَيْهِمْ إِنَّ اللَّهَ لاَ يَغْفِرُ الْبَغْدَادَةَ وَكَانَ يَغْفِرُ الْمَلَأَ الْعَبَّاسَ وَقَدْ نَفَقَ رَبِّي عَلَيْهِ مَا أَنَا آمِنُ عَلَيْهِ لَدَى فِي سَوَاء اسْمَعْ مَا أَنَا لَقَامُوْنَا لَهُمْ أَنْيَضَ اسْمَعْ مَا أَنَا لَقَامُوْنَا لَهُمْ أَنْيَضَ وَأَنَا لَقَامُوْنَا لَهُمْ أَنْيَضَ
secret (neither in the earth nor in the heaven) but Thou findest it out and Thou art sufficient as rewarer and sufficient as accountant.

My Lord, verily Thou wouldst search me out if I flee and capture me if I run away.

Therefore, behold, here I am prostrate before Thee in humility and disgrace.

If Thou dost punish me, verily I deserve it and it would be an act of justice from Thee, O Lord.

If Thou dost forgive me, then Thy Pardon has always been extended to me.

Thou hast always clothed me with Thy protection.

Therefore I entreat Thee, O Lord, by Thy Names which are treasured-up, by Thy Glory which the curtains hide, to pity my impatient soul and my decaying, trembling bones which cannot bear the heat of Thy sun. How shall they bear the heat of Thy fire. They cannot

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خانِّة في الأعرق ولا إساؤه إلا أن بها
وَفَوْعَانٍ جَالِزَاً وَفَوْعَانٍ حِسَابٌ اللَّهِ
طَالِبٌ أَنَا وَأَهْلِي وَمُدَارِكِي أَن أُفْرَقُ بِهَا
كَأَنَّ أَسْرَىِّي أَصَابَ عِدِّي امْعَنْي
فَلَبِّ الْأَمْلِ أَهْلُ الْبُيْنِ هُوَ الْمَبْرَرُ مَنْكَ عَلَيْهِ
نَفَقْنَ عَلَيْهِ ذَمَّةً وَلَيْلٍ عَفُوٍّ وَالْبُسْتَنِيَّةَ
فَأَسْلَكْ اللَّهِ الْجَنْثَ مَنْ آتَاكَ وَمَا وَارَاهُ
لا يَضْلِعُ بِهَا أَيُّهَا الْأَجْمَعُ هَذِهِ النَّفَسُ إِنَّ
وَهَذِهِ الْمَيْمَةُ المَلْوَىَةُ الَّتِي لا نَسْطِبُهَا
شُمَّةً تُكْفِفُ نَسْطِبُهَا بِمَأْرُوكَ وَالَّتَيْ لا
bear the roar of Thy thunder, then how shall they bear Thy Wrath.

Therefore pity me, O Lord, for I am an insignificant man and little is my worth.

My punishment is not a thing that would add an atom’s weight to Thy Sovereignty.

Were my punishment a thing which would increase Thy Sovereignty, verily, I would have begged of Thee patience to bear it and would have liked that Thou shouldst impose it.

But Thy Authority, O Lord, is too great or Thy sovereignty too enduring to be increased by the service of the obedient or to be diminished by the disobedience of the sinful.

Therefore, pity me, O Most Merciful. Forgive me, O Possessor of Glory and Majesty.

Accept my repentance.

Verily, Thou art the most gracious acceptor of repentance.
نسنح عيونك، فكيف تستطيع صوت
غضبك فأحنني اللهم، وفأي أمر حضر
حظر الله ولست أشترى ما بارى في للك
من فاً وذروه، وان عابدي ما زبدأ فمكلة
لسانك الصبر عليه وأريد أن يكون
ذلك للك ولريحك سلطانك اللهم أعظم
وملكك أذوم من أن تزدد فيه طاعة
المطيع لتنفسي معصية المدينين،
بالرحمة الواجية ونعمة إذا الجلال-
والأكير ونبذ علي نك أن النواب اللهم
One of his prayers in meekness and humility.

My God, I praise Thee and Thou art worthy of praise for Thy benevolence to me, for accomplishing Thy Favor upon me and Thy abundant gifts which I have, for the excellence Thou hast given me out of Thy Mercy and for Thy blessings on me which Thou hast accomplished.

For verily, Thou hast done me the goodness for which I cannot thank Thee enough. 222

Were it not for Thy Goodness to me and the perfection of Thy Favors to me, I would neither have achieved the acquisition of my share 223, nor the reformation of my soul.224

But Thou didst take the initiative in doing good to me. Gavest me help in all my affairs and didst turn away from me the bitterness of calamity and didst keep off
وُكَانَ عِيَانًا تَعَلَّمَهُمُ السُّمَّامُ

فِي النَّقْصِ عَلَى لاِسْتِنْكَانِ

فِي الْحَمَّامِ وَأَنَا لِلْمَجْلِيسِ عَلَى الأَحْسَنِ صَنِيعًا

إِلَى وَسَبُوعُ نُعَمَاتِكَ عَلَى وَجُرِّعَةِ عَنْدِي

وَعَلَى فَضْلِي مَرْحَبًا لَّا أَسْبَعُ عَلَّيْنَا

فَلَمَّا مَتَنَّعَ عَنْدِي المَجْمُوعَةُ شُكْرًا

وَلَوْ لاَ أَحْسَانَكَ إِلَى وَسَبُوعُ نُعَمَاتِكَ عَلَيْهَا

بَلْ عِنْدِي حِكْمَةُ وَإِلَصَاحٌ نِسَيًا وَلَسْكَنَكَ

إِبْنَانِي الْأَحْسَانِ وَزَرْفَنِيْ فَأَمْوَّرُ كَلِّهَا

الْمُكْفَأِةِ وَصَرَفُموتِي جَهَدَ الْمَلَاءِ وَسَعَ
from me a dreadful doom.

My Lord, thus many a bitter calamity didst Thou turn away from me and accomplished many a favor with which Thou didst cool my eye.

Many a noble gift from Thee do I possess.

It is Thou who answered my prayer in my helplessness, forgivest my error when I err and takest for me my due from my enemies.

I never found Thee parsimonious when I begged of Thee nor morose when I resolved (to pray unto) Thee.

Nay, I always found Thee a listener to my prayers and a grantor of my requests.

I found Thy Favors on me perfect in every one of my conditions and every moment of my life.

Therefore, to my belief, Thou art praiseworthy and Thy goodness to me is vast.
مي معيشة الفضاء الإلهي، كأنني مهاجرة، فلأراك تأتي وكأنك سنجذب أورتي، يهاعني، كأنني صنعت كزينة لك عندك. أنت الذي أحببت عندك، للاضطراب، أبلغت عن الدعوة، أخذت لي الإعلاء، في طلبي لله، وجدت يد قاصمة تناك، ولا مفتاح حبي، وجدت نعماك، لدعائي ما، ووجدت يد معتبة، وجدت نعماك، على ساجبة، في كسر الأعرش، وأنا وكلما أتسامى، فأنتمي مجد وصنيعك، فدبي برءاها.
My conscience, my tongue and my reason praise Thee — a praise which may express loyalty and real gratitude, a praise that would be adequate to Thy approbation of me.

Therefore, deliver me from Thy Wrath, O my defender, when the paths perplex me.

O forgiver of my error, wert Thou not to cover my nakedness, verily I would have been of the disgraced.

O my supporter with Thy Help, were there not Thy Help for me, verily I would have been of the vanquished.

O Thou before whom the kings put the yoke of humility on their necks and of whose wrath they were afraid.

O acceptor of piety.

O Possessor of beautiful names.

I beg of Thee to forgive me and pardon me for I am not innocent so as to make excuse, nor possessor of strength so as to seek redress.

There is no escape for me so that I may run away. I ask of Thee forgiveness
نفسه وساني وعقله لا يشعرون بالوفاة وحقيقة الشكر جمالًا يكون مبلغًا بالمعنوي المتماسك ومضطيجاً. التاليف والأدب فاعلي بعث المأخوذ عن الفن فلولا استرخى فوراً لكي نساعد وناجح في الدوام على التفوق والتفوق في سبيل البريمة فليكن ذو ولا يدعي عقلاً فلولا استرخى فوراً لذلك.
for my errors. I apologize unto Thee for my sins which have undone me and havebesieged and thus ruined me. From them I flee toward Thee, O Lord, repenting;therefore, accept my penitence.

Seeking shelter; therefore, shelter me;desiring refuge; therefore, do not forsake me; begging; therefore, do not disappoint me. Seeking protection; therefore, do not abandon me. Praying, therefore, do not turn me away hopeless. I cry unto Thee, O Lord, in misery, humility, terror, fear,dread, poverty.

I turn to Thee in helplessness. I complain unto Thee, O my God, that my soulis too weak to be quick to win that which Thou hast promised Thy friends and to avoid that with which Thou hast threatened Thy enemies. I complain of the abundance of my anxieties and misgivings of my soul. My God, Thou didst not disgrace me on account of my secret intention. (Thou) didst not destroy me——
for my transgression. I invoke Thee and Thou answerest me even though I be slow to obey when Thou callest me. I beg of Thee everything I want. Wherever I be, I disclose my secret unto Thee. For, I do not invoke anyone besides Thee, nor do I entertain hope from any other than Thee. I am ready! I am ready at Thy Call! Thou listeneest to whomsoever complains unto Thee, attendest to him who trusts in Thee, deliverest him who seeks protection from Thee and turnest away evil from him who begs of Thee refuge. Therefore, do not deprive me of the good of the subsequent world and the previous, for meagerness of my gratitude. Forgive me what Thou knowest of my sins.

If Thou dost chastise me, I admit, I am the unjust, the defaulter, the squander, the sinner, the delinquent, the one wanting in obedience, the negligent of my soul’s benefit.

If Thou dost forgive me, verily, Thou art the Most Merciful.
يعنيي أدعوك فهدني وإن كنت طاحين
أدعوني أسألك كمما شدنت وحيتي وحيت
ما كت وضع عندك سري فلا أدعوسك
ولا أوج علك ليبارك لبيك نعم شكر
ألك ينفي يرفع عليك وخلاص أعظم
بلك ونفريح عم لاذيك ليهي لحنمي خير
الأجر والألفة شكرى وأغفر ليها
تعلم من ذئني إن لم تلبسي ألا علم المفرط
المصح الأحمير المصيح المصلح الخطى
وابق كيفرت أرحمن الرحمين
(52)

One of his prayers in importunate entreaty to the Lord.

O God, from whom nothing is hidden,

Neither in the earth nor in the heaven.
How can that be hidden from Thee,
O my God, which Thou hast created?

How canst not Thou reckon that which Thou hast made?
How can that be absent from Thee which Thou dost regulate?
How can he flee from Thee who has no life, save by Thy gift?
How can he escape from Thee who has no path save within Thy Kingdom?

Holiness to Thee!

Of Thy creatures he who fears Thee most, knows Thee best and the most humble of them before Thee is the most diligent of them
وكان عائشة بعثت بألبسة لامر
فأذن الفاطمة عليّstrconv
باسم الله الذي لا إله إلا هو
لا يد السماوات والأرض إلا
قلبيه وكيف لا خشي أن صاعنه أو
كيف يغيب عنك ما أنسدمنه أو
يسئلي أن تذهب منك لا حق له! إلاأ
بروت أوكاف نجومك من الروبع له
فأمليك سملاً كأيمنك أخشي عليك
لك أعلهم ورهم وأخضعهم لسن
أعمالهم.
in Thy service, the most despicable of them in Thy sight, is he whom Thou givest sustenance and he dost worship other than Thee.

Holiness to Thee! One cannot diminish Thy Authority who joins others with Thee and falsifies Thy Apostle.

Nor does one who dislikes Thy Decree have the power to set aside Thy sentence.

Nor can one who denies Thy Power escape from Thee.

Nor can one who adores others than He evade Thee.

Nor can one who is loath to meet Thee live forever in the world.

Holiness to Thee! How great is Thy Dignity. How mighty Thy Sovereignty.


Holiness to Thee! Thou hast decreed death for all Thy creatures; for he who believes in Thy Unity and he who denies Thee. Everyone shall taste death and return unto Thee. So Thou art Blessed
بتاعنيك أهونهم عليك من أن تزودوه
لعينك لسحنان لا يفسطان من
أشرى يانم وكم رسلك وليست منصعلا
حسره فضاء ك أن رد أمرك ولا يسع منك
مروك بقيد رك لا يفونك منعيه
للذي لا يعمر دنعاءك كه لما
سهبان ما أعظم شأنك وأمه سلطانك
وأشد عيونك وأنفد أمر لسحاك نضب
علي بك خلفك الموت وكل ضائر لك مبارك
وذكر ذا الولد وكل صائر إليك مبارك
Thou art Exalted. There is no god but Thee. Thou art alone, there being no partner with Thee.

I believe in Thee, verify Thy Apostles, accept Thy Book, deny all objects of worship besides Thee and clear myself of him who adores others than Thee.

O Lord, I rise in the morning and bring the day to close, under-valuing my services, acknowledging my sin, confessing my error.

I am disgraced for my transgressing to my own hurt. My deeds have ruined me. My lust has undone me. My appetites have robbed me.

Therefore, I pray unto Thee, O my Lord, like him whose soul is heedless owing to his far-reaching hopes, whose body is careless because of the tranquility of his veins, whose heart is captivated with the abundance of blessings conferred on him and he thinks little of that which he is making for.

I beg like him whom hope has overpowered
و تعالى لا آله إلاّ آت وحده لا شريك له
آمن بِك وصَلِّ فِي رَسُولِ اللَّهِ وَهُوَ أَسْلَمْ
كِانَا كُنْتُمْ كَفِيرَتُ بِكَّلَّى بَعْدَ مَغْفِرَةَ اللَّهِ وَرَحْمَتِهَا
مُؤَمِّنُونِ اٰ للهِ مَآ أَيْحَى إِلَى أَنيَّةٍ وَأَسْيَرُ مَآ أَخْرَجَ
الْمُعَلِّمُ بِعَزْرَةِ مَحمدُ بِنْ يَسِيرٍ بَيْنَ مَا أَيَّا إِلَيْهِ مَآ أَدْخَلْ
عَلَيْهِ دِينِهِ الْحَرِيمِ فَإِنَّا لَآتِينُ عَلَيْهِ مَنْ فَأَتَى مَنْ فِي عَالِمِهِ
شَهِيَةَ حِيْرَتِي فَإِنَّا لَآتِينُ عَلَيْهِ مَنْ فَأَتَى مَنْ فِي عَالِمِهِ
لا أُحْيَيْ لِلَّذِينَ أَوْلَى مَعَهُ وَلَدُنَا عَفَافُ لَسَمْعُهُ وَرَفْعُ جَمْهُورِهِ
وَفَنِّي مَيْتُونَ كَيْدُهُ يَعْمَعْ عَلَيْهِ وَفَكَّرَ فَمَلِكْ
فَاوَاصِرُ أَلِيهِ سُوَّاَ الْمَقْدُومُ عَلَّهُ أَلِمَ
whom lust has fascinated, whom the world has subdued and who is under the shadow of death.

I beg like him whose sins are innumerable and who has confessed his errors.

I beg like him who has no Lord besides Thee and no patron except Thee. There is none to defend him from Thee.

There is no escape for him, from Thee, save toward Thyself.

O Lord, I beg Thee by Thy right which is obligatory upon all Thy creatures, by Thy great name with which Thou ordered Thy Apostle to remember Thee, by honor of Thy Glorious Being which shall not decay, shall not change, shall not alter and shall not die.

Bless Muhammad and his descendants and place me above want of everything by (engaging me in ) Thy worship.

Entice away my heart from the world by causing me to fear Thee.
وفتحتله وامتنعت من الهوى وأطلّ المَلَّابِلي عازفُ الاحِياءِ العَسْلكِناِ زِنَدُوهُ وأعفٌ بِحَطِيبٍ أَسْؤَلَهُ الزِّلَّابِ لِهُ عَمْرُونَ وَلَا يَوْلِي لَمْ يَدْوَنْكَ وَلَا يَنْفِدْ لَمْ يَنْبَجَ لَمْ يَمْنَعَ الآيَةَ الَّتِي أَهْلَسْتَ لَكِ بِحَفْكِ الْوَلَابِيّ عَلَى جَمِيعِ حُلفِكَ وَيَسْمِيكَ العَظِيمُ الَّذِي أَرَبِسَ رَسُولُكَ أَنْ سَيَّحَكْ بِهِ وَفَتَافِلِ وَجَهَالُ الْكِرْمِ الَّذِي لَا يَتَأْخِذُهُ وَلَا يَبْحَرُ وَلَا يَقْبَلُ صَلَايَةَ مَجَالِدِ الْمَحِبِّ وَأَنْسِيَ عْبَادَكَ وَأَنْسِيَقِيَّةَ الْدُّنْيَا حَيَاةً

(53)

One of his prayers to the Almighty in a spirit of humility.

My Lord. My sins have silenced me. My speech is cut off so I have no excuse to offer. For I am the one imprisoned in my affliction. I am the one pledged to my deeds. I am the one moving to and fro in my guilt. I am the one who has gone astray from his right course. I am the one left behind (the caravan).

Verily I have placed
وَأَنْ نُسَبِّبْنِي لِكُلِّ بَرَاءٍ مِّنْكَ أَمْنِكَ بِحَنَّتِكَ فَلَبِّ إِلَيْكَ
أَوْ وَمَنَّكَ آخَافُ وَلَكَ أَسْنَغُ يَوْمَ وَلَكَ
أَيُّهَا وَلَكَ أَدْعُو إِلَيْكَ أَبَا وَلَكَ أَنْقُلُ
أَيُّهَا أَسْنَنِي وَلَكَ أَمْرُ وَعَلِمَكَ أَوْكَ أَوْكَأُ عِلْمَكَ
جَوْدَةً وَبَكَّارَةً مَّا أَكَلَ
وَكَانَ يَعِبَدُ الرَّحْمَنَ الَّذِي
وَدَاعَ الْخَلِيْلُ يَا رَبَّ أَسْلَمْيُ ۗ ۗ يَا رَبِّ أَسْلَمْيُ
رَبِّ أَلْحَمْنِي دُونِي وَأَنْفَضَّتِنَّ مَا لَيْ مَنْجَعَةً
إِِنَّمَا الْأَسْرُ بِسِلْسِلَةٍ أَلْمَهُنَّ بِعَمَلِي النَّزِيد
فَخْطَبَةُ الْمُتَخَيِّرٌ عِنْدَلِيّ لِالْمَنْطَّعِ بِفِيدٍ وَفِيدٌ
myself in the situation of disgraceful sinners – the situation of the unlucky, who were bold against Thee and slighted Thy Promise. Holiness to Thee! What an impudence have I committed against Thee! With what a deception have I deceived myself!

My Lord, pity my falling face-downward and the slipping of my foot. Pity my ignorance with Thy Forbearance and my wrong-doing with Thy Goodness. For I admit my sin and confess my error. This is my hand and my forehead I humbly offer myself for vengeance to be wreaked on me. Pity my old age, the termination of my days, the approach of my death and my feebleness, my poverty and my scarcity of resource!

My Lord, pity me when my trace disappears from the world, my memory is wined off from among the creatures and I be of the forgotten like one
تسمي فيما لإذلاء الدین الانفصال
المجرب على المستفيض وعذى سكاح أعي
حراً أجزاء علائه وأي بغريك أ臀ي
مولائي أعظم كوني جلورى وهم يد فداً وعع
عجلات على جهلي واسانى على همى
صيرة الفتى المقردبين الغرور الخطيب
أعتى أولاً يدس وأمسي لميني
فأبرح أعلا وصفي مسكي
مولاي وارتحل إذا القطع من النهار أزي وأتي
من الحفوش يرسي كوت في النسيم
who is forgotten!

My Lord, pity me at the change of my form and condition when my body undergoes decay and my limbs fall asunder and joints fall to pieces. O my heedlessness of that which shall be required of me! 227

My Lord, pity me at my resurrection and my rising (from the tomb) 228. On that day, let my place be with Thy friends, my exit among Thy friends and my dwelling in Thy neighborhood, O Lord of the Worlds!

(54)

One of his prayers for removal of anxieties.

O Remover of Anxiety and Undoer of Sadness! O Compassionate in this world and the next and Merciful in both, bless Muhammad and his descendants. Dispel my anxiety and remove my sadness. O One! O Alone! O Eternal!

O Thou Who begetteth not ————
فالسي ونعيدي وأحني المتصرصوري وحالي
إذا بلقي وسيرتني أعيماً ونقطعت
أوصالي إعثني عمارادنويلي ورحني في
خشري وشربي واجعل ذلك اليوم مع
أولى تلك موثقني ويأجج أياًً واصدقي في
جوارك مسكني بإرب العقال
وكأخرج عاجل الستار استكشفته
بايارج ظالمه وكشفنا الغم بارجر الدنيا والأخرى
ورحمه مصلى على الجن والملج وفاوج هميه
وأكذب عمي وأحيداً أجد بأحمد باس لطيب
and Who art not begotten; there is none like unto Thee. Preserve me. Purify me. Remove my distress. (Repeat the verse of the Kursi and the last three chapters of the Holy Quran and say:

O Lord, I beg Thee like him whose want has become intense, whose strength has diminished and whose sins are innumerable.

I pray to Thee like him who finds none to attend to his want, none to strengthen (him in) his feebleness, none to forgive his sin, except Thee, O Possessor of Glory and Majesty!

I beg of Thee a work on account of which Thou Lovest the doer thereof. I beg of Thee a certainty because of which Thou benefittest him who is perfectly convinced, thereby, of Thy Command being in force.

O Lord, bless Muhammad and his descendants. Cause me to die in truthfulness.
ولم يرّ من دونه أحداً أعمى
وطهيرًا ذو ذهب في قلبه وفُرّ أبا الكسيم
المعود بصره وفَّر وَهُوَ الله أحد وَقَالَ اللَّهُمَّ إن
සﺎَلَ اللَّهُمَّ سَوْا مَعَهَا. شَيَّدَتْ فَأَفْقَهَهُ وَضَعَّفَهُ
قُوَّته وَكَثَّرَ دُوْنَهُ سَوْا مَعَهَا. بَلَغَ فَافَقَهَهُ
مُنَسَّأً وَلَا أَضْعَفَهُ بُقّاً وَلَا لَدْنِي غَافِرًا
عَرَكَ اذَا أَجَلَّ لَوْ أَحَسَّرَ أَسَالَ اللَّهُ
عَلَاهُ بِمَعْمَالِه وَقَبّالَ تَنَفَّعُهُ سَمَّ
اَسْتَنِقَّهُ بِحَيْلِهِ الرِّيْفِ. فَمَا ذَكَرَ أَمَّرِكَ
اللَّهُمَّ صَلِّ عَلَيْهِ وَاللَّهُ وَالْمَلَأِ وَفَاتِرِ النَّاسِ.
Cut off my interest from this world. Cause me to love what is nigh Thee in order to make me eager to meet Thee. Give me grace to sincerely rely on Thee. I beg of Thee a record of past good deeds. Betake me to Thy Protection from a record of previous bad ones.

I beg of Thee the same fear which the pious have of Thee, the same worship which the humble render unto Thee, the certainty of those who rely on Thee and the trust of the true-believers in Thee.

O Lord, let my earnestness in making my request be like the earnestness of Thy friends in making theirs. Let my fear be similar to the fear of Thy friends. For Thy Approbation, employ me in a work whereby I may not omit any item of Thy religion, through fear of anyone of Thy creatures.

O Lord, this is my request, therefore, increase
نسبي وافطعر من النسياحجي وأجعل في عائلة
رغبي شوفي إلى إخلاقك وله صدق للنكل
عليك أسالك مرحباً بنعمة فأغلي وأعود
ياب مرحب بنعمة فأغلي أسأل التخوف العابد
لك وعبادتك الحاشدين لك وطيب النكلين
عليك ووكيل لمومني علمك لله تعالى
رغبي في سألائي يلمع به أولياءك في سلام
وحسبي من رحمة أولياءك وعستاني في
مرحبي عليك لا ترك معه شياً من كلي
محب أحب وأحب الخلفين الله زمناً حاكي أعظم
my earnestness in it.

Reveal therein my excuse.
Teach me, therewith, my argument.
Keep, therewith, my body in health.
O Lord, there are those who rise
in the morning having others than Thee
for objects of trust and hope.

But verily I rose in the morning having
Thee alone for my trust and hope in all
my affairs.

Therefore, order for me the best of
them as regards result.

Save me from misleading temptations
by Thy Grace, O Most Merciful.

May God bless Our Lord Muhammad,
the Prophet and the holy members of his
house.
فيها عيني وأظهري لها عذرية ولقيتها جميحة
عاف فيها حسدي الله الرحمن صحب له نعمة أو
رجب عجرم ففدأ صحب وانت صبي ورجاء فيها
الأمور كلها فأفضى فيها عافيته وكي
مرضชน الفئريج بك بأرمح الراحمين

وسأل الله عنا وسلم
محمد رسول الله المصطفى
عليهما السلام
3. The Holy Quran 25:44.
6. An order of angels.
7. The angels that record the deeds of men.
8. The angels that question and examine the dead concerning their religious beliefs.
9. Malik is the chief of the guards of hell.
10. Rizwan is the chief of the keepers of Paradise.
11. The angels who welcome the blessed in Paradise.
15. Belief in an unseen God and in future reward and punishment.
17. I.e. from sinful thoughts.
19. That is, 'let our failings remain unknown.'
20. Performed no positive duty in acknowledgement of Thy Favors.
21. That is, the hope that God will accept
their renunciation of evil habits and adoption of a virtuous course of life.

22. That is, duties I owe to Thee.
23. That is, punishment for default.
24. That is, punishment.
25. The words within the parenthesis do not form part of the prayer but are intended to instruct the person praying how to refer his request to the Almighty.
26. Mention the name of your oppressor, 'so and so, the son of so and so'.
27. The belief is that the recording angels put down to the credit of a sick person all the good acts performed when that person was healthy and which, because of sickness, that person is unable to perform.
28. That is, disobedience.
29. That is, forgiveness.
30. Literally, 'thinned'.
31. That is, water mixed with ashes.
32. Reform without any affliction and punishment.
33. That is, news of future rewards.
34. Literally, pelted with stones.
35. That is, confirm my belief in Thy boundless Power to reward the righteous and to punish the wicked in this world or the next.
36. So that it may turn out acceptable to Thee.
37. Literally, 'Do that for me,' etc.
38. That is, the Day of Judgment.
39. That is, Thy service.
40. Literally, expression of obligations with which I may happen to reproach the recipient.
41. That is, nature.
42. That is, behaving towards others with humility and treating them with respect.
43. 'The turning away of countenance' denotes displeasure. Therefore, the expression only means, 'If Thou be angry with me,' without any physical significance being intended.
44. The seat of passions, ambitions and desires.
45. The word *hammah* means all sorts of creatures who bite or sting.
46. That is, power.
47. Literally, compulsory.
48. Literally, prior in time.
49. The Holy Quran, 3:5.
50. Abode of happiness.
51. Family.
52. The Holy Quran 15:30-39.
54. That is, the *ahl al-bait*.
55. Travelers.
56. The Holy Quran 14:40.
57. That is, those coming from behind to reinforce the enemy.
58. Literally, 'empty', 'make empty'.
59. The first battle between the idolatrous Arabs and Muslims in which the Muslims were
victorious.

60. That is, in the case of others, unity is only relative.

61. This oath is meant for the confirmation of truth, as you are wont to confirm things among yourselves by an oath.


63. Literally, needy.

64. Literally, link, a means of connection.


66. The Holy Quran 1:222.

67. That is, contemplating Thy Majesty.

68. The Holy Quran 15:30-42.

69. The Holy Quran 59:16.

70. That is on no day did I fast; and in no night did I keep vigil.

71. Literally, return.

72. That is, I never believed that they will conceal my defects.


74. Literally, a moist germ.

75. That is, the present stage of my life.

76. That is, counted as having been spent in Thy service.

77. That is, even the distant flames of which are as if Thee were quite near the victim.

78. The Holy Quran, surah 112.

79. That is, do not involve us in calamity by means of them.

80. That is, do not allow us to prefer our requests to any other besides Thee.
81. The Holy Quran 3:52.
82. Shortening of hopes in Arabic means the conquest of vain desires just as extended hopes means inordinate desires.
83. Literally, whereby we may feel that our return unto Thee was delayed. When a person performs good deeds and is sure of reward, he is anxious to obtain it as soon as possible, the return unto God being the greatest reward, he waits impatiently for it.
84. Literally, do not take me to pledge for my deeds, do not call me to account for them.
85. That is, my evil deeds.
86. Literally, narration, conversation.
87. Literally, to bear it.
88. That is, its clear verses.
89. Doing good.
90. Distressing.
91. Comfortable living.
92. Breath.
93. The Holy Quran 75:27.
94. With the importance of his good deeds.
95. The fountain of abundance.
96. The measured or predestined.
97. The prearranged.
98. Events.
100. Evils.
101. Peace.
102. That is in the new month initiated by the crescent.
103. Ramadhan is also one of the Names of God.

104. The idea is that the observance of fasts purifies the observer physically and spiritually.

105. That is, the month of Ramadhan is especially suitable for prayers.

106. The prohibition operates in the daytime only.

107. Except in the case of those who having failed to observe the fast of Ramadhan owing to illness or travelling, are allowed to keep an equal number of days fasting in other months.

108. Power or destiny. See surah 97.

109. Literally those who desire their good deeds to be seen by others.

110. Literally, those who like their deeds to be heard by others.

111. The five daily ritual prayers.

112. Thoroughly reading the point or most expressive.

113. That is, let us strengthen the ties of blood by showing favor and doing good to our kindred and relations.

114. Literally, clear.

115. In the month of Ramadhan.

116. That is, ‘Thy nearness’.

117. Literally, their necks are Thine, that is, their’s are the necks whom Thou dost liberate. Liberation of neck means freeing a bondsman, a slave.
118. Literally, let our necks be those necks.
119. Our penalties or punishment which we may be liable to suffer.
120. In this month.
121. That is, does not deal with them according to their deserts, but rather according to Thy Mercy.
122. Thou dost take the initiative in showing favor, without the recipient having done anything to deserve it.
123. Messages in the Holy Quran quoted below.
124. Muhammad, peace and the mercy of God be upon him and his descendants.
128. The Holy Quran 2:245.
129. Or, disclosing Thy secret Will.
130. The Holy Quran, 2:152.
132. The Holy Quran 40:60.
133. That is, of his own accord and not according to Divine Guidance.
134. That is, the fasts of Ramadhan.
135. Power or measurement, so-called because it is believed that on this night, the share of each person’s subsistence, etc. for the year is measured out and fixed.
136. The number of its days.
137. That is, for the observance of whose
fast Thou gavest us grace.

138. That is, of Ramadhan.
139. Especially those performed at night.
140. The month of Ramadhan to which we are bidding farewell and the month of Ramadhan that will follow.
141. The first day of the month immediately following Ramadhan is called *id al-fitr*, the Festival of Breakfast, so-called because the fasting season is over and the people do not have to keep a fast until the next Ramadhan.
142. The most fortunate people of Ramadhan are those who satisfactorily observed fasts throughout the month and performed other duties pertaining thereto.
143. That is, its fasts, etc.
144. Limits.
145. Those cast out by their community and exiled from their homes.
146. Those who have to request to satisfy their need.
147. Literally, Thou dost not reject those who rely on Thee by smiting them on their foreheads.
148. Subsistence.
149. On account of their virtue.
150. On account of their vice.
151. Firmly established.
152. Literally, moving about.
153. Granting respite.
154. That is, refraining from.
155. Or made dumb.
156. The 9th of Dhī'ajjeh, the month of the pilgrimage, the last month of the Arabic year. Arafā is a place 12 miles from Mecca where the pilgrims halt.
157. That is, the sun, the fire worshipped by idolaters.
158. The final owner.
159. That is, nothing is absent from His Knowledge.
160. The pronoun in this and the subsequent sentences has been changed from the 3rd person singular to the 2nd person singular which is considered to be beauty of style in Arabic.
162. Or power.
162. The Holy Quran, surah 112.
163. Furqan. A name of the Holy Quran because it points out the distinction between right and wrong.
164. Literally, sought Thee.
165. Literally, found Thee.
166. That is, all the creatures for everything exists in the mind of God.
167. Or felt.
168. Literally, spiritual beings or creatures having souls or life generally.
169. The angels who keep account of good deeds.
170. The tablet or book in which the records of deeds are kept.
171. The nearest approach to Thy praise in
Thy Words as set forth in the Holy Quran.

172. Literally, path.
173. Literally, weight.
174. Literally, one upon whom people may depend for assistance and support.
175. That is, laws.
176. The Imam’s heart.
177. Literally, hold their handle.
178. Are their staunch friends.
179. Days of other power.
180. In expectation of their arrival and command.
181. See surah 5, ‘Verily Satan is openly your enemy.’
182. Thy Commands.
183. Fulfilled the covenant with Thee.
184. Literally, for Thy person.
185. Thy definite laws.
186. That is, by receiving too many favors, a man is apt to feel secure and neglect his duties and thus become liable to punishment.
187. As Thou would gradually seize him.
188. Negligent.
189. Transgressors.
190. That is, the means of approaching Thee or winning Thy Approbation.
191. Make me realize the punishment Thou wouldst inflict in case of disobedience.
192. Safety.
193. That is, acts of disobedience to Thee committed in the past.
194. Literally, do not smite me on the brow.
195. That is, give me a sense of unworthiness when I commune with Thee in solitude.
196. The night prayers are those offered in the small of the night.
197. The reference is perhaps to the change of skin for punishment mentioned in the Holy Quran.
198. Not used here in the physical sense.
199. That is, be pleased to so ordain that the future generations may speak of me truthfully.
200. That is, men of bygone ages who exceed in virtue and piety.
201. Honor.
203. Knowledge and intention are two different things. The knowledge of a thing does not make one the doer of it. The Imam meant, 'I do not near to reflect on Thee because Thy chosen ones suffered.'
204. That is, the *ahl al-bait*.
205. This and the two following pronouns refer to enemies.
206. It should be remembered that Muhammad and his children are the descendants of Abraham.
207. The belief in Thy Unity.
208. Repeated calamities.
209. Protection from sin.
210. That is, never repeat offending Thee.
211. After repeating this prayer, ask for what
you desire and invoke blessings on the Prophet and his family 1000 times for such was the practice of the Imam, peace be upon him.

212. Used in the spiritual sense, that is, one who wrought the ruin of his own soul.

213. Literally, raised my ankle over him.

214. Literally, evils of his net.

215. Of slander.

216. That is, changed me with faults of which he himself was guilty.

217. Curtain.

218. Here mention the name of the enemy.


220. On account of despair I would have lost all self-control and plunged into dissipation and ruin.

221. Literally, included or comprised me.

222. I am unalbe to return thanks.

223. Fortune.

224. Self-reformation.

225. Insensible.

226. On account of health.

227. On account of good deeds in which I have been wanting.

228. Literally, dispersion. The idea is that the dead will be raised from their tombs and will disperse in various directions.

229. Need.
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الدعاء

4

بدء دعائه (ع) بالحمدلله والثناء عليه

20

في دعائه (ع) بالصلاة على رسول الله (ص)

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