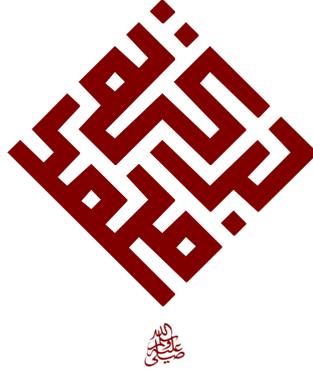


الحسابة العلوية
Intimate
SUPPLICATION



Shaykh Seyyedi Ahmad ibn Mustafa al-Alawi



Translated by
Abdul-Majid Bhurgri

Barakah Muhammad Books



Barakah Muhammad Books
7622—232nd St. SE,
Seattle, WA 98072 USA
Bhurgri House, Larkana, Sindh, Pakistan
Email: majidbhurgri@gmail.com

This book has been designed and set into type by Abdul-Majid Bhurgri at *Kitabat* Typeworks in Seattle, and printed in Karachi, Pakistan.

© 2005 by Abdul-Majid Bhurgri

All rights reserved. No part of this book may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.

First Paperback Edition

December 2005

Revised and corrected PDF/eBook Edition

July 2009

Price: Prayers of the readers for the author, translator, his Shaykh, parents, his beloved wife and all those who made publishing and free distribution of this book possible through their prayers and help.

Publishing of this book was made possible through financial help from the following individuals:

Seyyed Muhammad Farooq Ahmad

Nargis Bhurgri

Abdul-Musavir Bhurgri

Abdul-Basit Bhurgri

Abdul-Bari Bhurgri

Ayesha Bhurgri

A copy of this book can be obtained from the following:

- Abdul-Majid Bhurgri
7622—232nd St. SE, Woodinville, WA 98072 USA. Tel: +1-425 486-1706
majidbhurgri@gmail.com
- Imdad Ali Abbasi
86-A Sindhi Muslim Society, Karachi. PAKISTAN Tel: +92-21 455-0568
- Abdul Hamid Bhurgri
Bhurgri House, Larkana. PAKISTAN Tel: +92-300-341-1455

Dedicated to
My Shaykh
'Issa Nur ed-Din Ahmed al-Maryami ash-Shadhili
قدس الله سره العزيز
My Parents
& to
My beloved Nargis



Foreword

Commenting on the Qur'anic mention of two pairs of Paradises, a great Sufi authority of our times had remarked, "... since all the Paradises are within the aura of the divine Essence there can be no sense of deprivation when Union gives way to a certain differentiation of Spirits." Otherwise expressed, the marvellous presences which are to be encountered are too eloquent manifestations of the Divine Essence itself to give rise to anything but joyous wonderment. But here below Saints are no longer in the Paradise of Eden, and as things are and have been throughout historic times, the sense of separation from God and the return to the intrusive imperfections of this lower world can be overwhelming, despite the certitude of the Saint that the state of Union cannot be lost and that every apparent absence is within the framework of Presence. The soul spontaneously seeks a means of relief, and the chief means, needless to say is prayer. Another means of relief, not altogether unconnected with prayer, is "to give birth to a poem." A parallel and no less frequent means of relief is "supplication" (*munajat*).

In a civilization that did not promote the writing down of inner experiences and in which autobiography was a relatively rare genre of literature, it is difficult to find windows into peoples' souls. However, there is one genre of writing where people do open themselves up; not to others, but to God. This is "supplication" (*munajat*), the personal calling upon God. Supplications voice the concerns that Muslims have in trying to establish a right relationship with God; and it is rooted in the Prophetic practice being an important subgenre already in the *Hadith* literature. Many of the Prophet's personal prayers were remembered



and written down. In many cases, he taught others how to call upon God, and in other cases, people heard him repeating the same prayer on several occasions and memorized it. All this was meticulously recorded and in later Islamic tradition gave rise to a vast body of literature known as “supplication” (*munajat*) which provides unparalleled insight into the world of Muslim personal relationships with God and which has been loved as one of the great poetic assets of Muslim devotional life and supreme treasures of Sufism.

The recitation of the supplications that have been transmitted from the Prophet and other great Muslims is also one way for people to imitate their predecessors in talking with God and in trying to establish the right attitudes toward God. In addition, they may feel that they are establishing a personal nearness to the author of the prayers.

One of the first things that one notices in reading supplications is that the abstract language and the typical perspective of early Muslim theological writings are totally lacking. God is not a distant monarch who simply issues commands to his slaves and expects them to be obeyed. Quite the contrary, He is present with the worshiper, listening to the supplications, and responding to them. Does He not say in the Qur’an, “*Supplicate Me, and I will respond to you*” (40: 60)? The God of supplication is, in short, a God who is conceived predominantly in terms of nearness and *tashbih*. It is a God to whom people can relate through love and intimacy. This is a God who is concerned with every detail of human life. People cannot have two domains, one for unimportant things that God does not care about, and another for God’s affairs: *Tawhid* demands that God cares about all human affairs.

In many forms of modern Islam, the depth of the personal relationship with God that is encouraged by the Qur’an and the Islamic tradition is

pushed into the background. This is natural as soon as we remember that modernist Islam typically stresses the rational side of Islamic teachings, partly as an apologetic device to fend off Western criticisms of Islam, and partly as a theological principle to allow the integration of modern forms of knowledge—technology in particular—into Islamic countries. We must always remember that theological rationality, by its very nature, stresses incomparability (*tanzih*) and hence the impersonal and distant sides of God’s reality. Nevertheless, supplication still plays a major role in the religious life of Muslims, especially those who have not had the traditional worldview altered by modern education. In keeping with the earliest examples, supplication is eminently personal and allows people to see their intimate relationship with God in every dimension of life.

The unusual and absorbing texts of supplications (*munajat*), selected and translated from the Arabic in this volume, come from the pen of “A Sufi Saint of the Twentieth Century”, Shaykh Ahmad al-‘Alawi whose sanctity recalled the golden age of medieval mystics. It is a valuable document not only for students of Islam but for all who are attracted to spiritual matters and may serve as a key to a deeper understanding of Islam as a whole and of Muslim piety and spiritual life in particular.

Muhammad Suhey1 Umar

Director

Iqbal Academy,

Lahore, Pakistan.



From the translator

This effort at translating a *munajat*, written by a great Muslim Saint, who lived at the turn of the century about hundred years ago, should not be judged pedantically or academically. I do not claim to be a scholar, nor do I claim sufficient knowledge of the languages as would qualify me for this kind of work. However, I have relied less on my ability as a translator and more on the grace (*barakah*) of the author of this *munajat* and above all on the Mercy of God to whom it is addressed. If the readers observe any shortcomings or faults, I squarely accept the responsibility for these.

I was introduced to the *munajat* a few years ago by Seyyed Muhammad Farooq Ahmad Sahib, a venerable saint himself, for whom I have great love and regard. He made a gift to me of a copy of the *munajat* which contained the Arabic text as well as its Urdu translation. It was a fortuitous introduction since the author of the *munajat* was no other than Shaykh of my own late Shaykh 'Issa Nur ed-Din Ahmad (may God sanctify his secret). Later, Farooq Ahmad Sahib asked me to translate it into English. Without his blessings and encouragements, I would not have been able to complete this work. Nor could this effort have been completed without blessings and prayers of my late Shaykh, other saintly patrons and last but not the least my own parents.

For the translation, I frequently kept in view the excellent Urdu translation of learned Dr. Muhammad Habibullah Mukhtar. Nevertheless, the present English translation of the *munajat* is not a translation of the Urdu translation. I have translated it from the Arabic but I admit having taken extensive help from the Urdu translation without which I



may not have been able to do this work. Whatever the quality of translation of this kind of work, a great deal of the beauty and effectiveness tends to get lost in the process. The play of words, which creates the effect by their sounds, is very difficult to reproduce especially when the languages are so very different as Arabic and English. Even the word *munajat* itself cannot be succinctly translated in a single English word. It has been translated as intimate prayer, intimate discourse, whispered prayer, and so forth; all of which are at the best approximations of the original. When my learned friend Muhammad Suheyl Umar used 'Intimate Supplication' for it, I also settled for it.

It is strange that this writing of Shaykh Ahmad Al-Alawi was not mentioned in the excellent biography of the Shaykh written by Martin Lings (late Shaykh Abu Bakr Seraj ed-Din). Anyhow, my effort not being of an academic nature, I neither felt the need for a thoroughly conclusive research to resolve this issue, nor indeed had the time and resources to carry it out. However, while searching the sources on internet, twice did I come across this *munajat* in Arabic and it had been attributed to the Shaykh. One of these websites, which is in French, is associated with Shaykh's grandson (from his adopted daughter's side, as Shaykh did not have any issue of his own). That this is not a full fledged book might explain why it did get not mentioned by S. Abu Bakr Seraj ed-Din (may Allah sanctify his secret) in his biography of the saint. I had considered asking S. Abu Bakr about this but, as the Providence would have it, he passed away to the eternal abode before I could do so.

Judging by the words and tone of this short work, and the circumstances which led me to it, I personally have little doubt as to its authorship. Also the fact that I was able to complete the translation

despite my apparent lack of ability, for me, is a proof in itself that the *munajat* has been penned by the Saint to whose spiritual lineage I am connected.

I have tried that the translation, without being very literal, should stay close to the original. Thus it is neither literal nor a free rendering—it is something in between. I have tried to remain close to the meaning without compromising the spontaneous flow of the prayer. It is evident that in such cases one rendering always leaves room for other possible renderings, which may even be better. If someone, with greater knowledge of the language and the subject, finds that my rendering has failed to do justice to the original, such a person has perfect right to use such better rendering that he can come up with. And at the same time I seek forgiveness for such unintended lapses on my part and ask you to pray for me.

For the passages of Qur'an, I have referred to various translations and modified these as and where I felt necessary. References are made to the relevant Chapter and Verse in the format [Chapter:Verse]. In the Arabic section I have left out references because these can be easily checked with references in English section. While quotes of English translation are in italics, the quotes from Qur'an in Arabic are put in parenthesis to set these apart from rest of the text and also to facilitate its correspondence with English translation on the opposite page. An effort has all along been made to match the English rendering on each page with the Arabic original text on the opposite page.

We are deeply indebted to venerable saint Seyyed Raziuddin Ahmed Fakhri, on whose express desire this little known gem was translated into Urdu and thus introduced to the interested circle of readers in the Indo-Pak sub continent. But for his initiative, this present effort may



not have been possible. May God bless his pious soul.

I am thankful to Professor Nicholas Heer who, having reviewed the Arabic transcript as well as the English translation, gave useful suggestions to improve it. I am grateful to Muhammad Suheyl Umar, whose piety and erudition need little introduction, for having penned the foreword, which is an enlightening as well as thought provoking piece by itself.

I deeply thank my family for the support and help extended to me in this effort, especially my sons, Abdul-Musavir, Abdul-Basit and Abdul-Bari who, by making me free from financial concerns, and by insisting that I busy myself with that which I enjoyed most, made this possible. I pray to God that He may grant them best in this world and the next.

I hope that despite my limitations, but through the blessing and grace of the venerable author, the readers will benefit from this English translation in achieving nearness to the Truth—a loftier goal than which does not exist.

Abdul-Majid Bhurgri

Seattle, USA

December 2005

About the Author and the Way

In this brief introduction I only wish to add a short biographical note about the life of the author and say a few words about the Way or *Tasawwuf*. For those who wish to learn more about the life and teachings of the author I suggest reading "A Sufi Saint of the Twentieth Century" by Martin Lings. It is not only an authoritative biography of the Shaykh, but a work of immense value so far in as it discusses the spiritual heritage and legacy of the Shaykh.

The Shaykh was born in the year 1869 at Mostaganem, a small town in Algeria. His name, as it appears on the title pages of most of his books is Abu al-Abbas Ahmad ibn Mustafa al-Alawi. He was only son of his father who had two daughters before him. His father had importuned God not to leave him without a male heir. Some time before he was born, his mother Fatimah saw in her sleep the Prophet ﷺ with a jonquil (زنگس) in his blessed hand. He looked at her full in the face, smiled at her and threw the flower to her, whereupon she took it up with humble modesty. On waking up, she related the blessed dream to her husband who knew that his prayers for a son had been answered. He rightly interpreted it as meaning that they would be blessed with a pious son.

The Shaykh belonged to a very pious and noble family. He did not attend any formal school and his only education came from Qur'an lessons that his father used to give him. The family lived in poor financial conditions. He learnt the craft of cobbling and took it up to support his family. When he was 16, his father passed away. His mother lived till the Shaykh was 46.



He was attracted to *tasawwuf*, the Islamic Esoteric path, since his early years. After his father's passing away, he became head of the household, and despite his mother's initial protests and those of his wife, he attended nightly classes of religious science and gathering for *dhikr* (ذکر الله). As he studied the doctrine of *tasawwuf* and came to know Sufi Masters, his mind opened up and he began to have breadth of knowledge and understanding. In his initial years he was attracted towards practicing wonders and marvels and even attained some proficiency in that. Later, by the grace of God, a saying of the Prophet ﷺ caused him to draw away from these practices till he completely gave these up and broke away from the company of friends who believed that these wonders were a means of drawing near to God. And then he met his Shaykh, Sidi Muhammad Al-Buzidi, and was attached to his Sufi order. He was transmitted the litanies to practice and the *dhikr*.

The Shaykh used to attend lessons of theology but his Master told him to stop attending these lessons, saying: "You had better busy yourself now with purifying your innermost soul until the Lights of your Lord dawn in it and you come to know the real meaning of Unity. But as for scholastic theology, it will only serve to increase your doubts and pile up illusion upon illusion. Give up the rest of lessons until you are through with your present task, for it is an obligation to put what is more important before what is of lesser importance." It was very hard for him to accept this order of his spiritual Master, but having made the covenant with the master, he did obey it. Then he started spending the hours, which he previously devoted to reading, to solitary sessions of *dhikr* till he realized the station that God had reserved for him.

Following excerpt from the Shaykh's autobiographical notes very succinctly describes his spiritual journey:

“As to the Shaykh Al-Buzidi’s way of guiding his disciple stage wise, it varied. He would talk to some about the form in which Adam was created and to others about the cardinal virtues and others about the Divine Actions, each instruction being especially suited to the disciple. But the course which he most often followed, and which I also followed after him, was to enjoin upon the disciple the invocation of the single Name with distinct visualization of its letters until they were written in his imagination. Then he would tell him to spread them out and enlarge them until they filled the entire horizon. The *dhikr* would continue in this form until the letters became like light. Then the Shaykh would show the way out of this standpoint—it is impossible to express in words how he did so—and by means of this indication the Spirit of the disciple would quickly reach beyond the created universe provided that he had sufficient preparation and aptitude—otherwise there would be need for further purification and other spiritual training. At the above mentioned indication the disciple would find himself able to distinguish between the Absolute and the relative, and he would see the Universe as a ball or lamp suspended in a beginningless, endless void. Then it would grow dimmer in his sight as he persevered in the invocation to the accompaniment of meditation, until it seemed no longer a definite object but a mere trace. Then it would become not even a trace, until at length the disciple was submerged in the World of the Absolute and his certainty was strengthened by Its Pure Light. In all this the Shaykh would watch over him and ask him about his states and strengthen him in the *dhikr* degree by degree until he finally reached a point of being conscious of what he perceived through his own power. The Shaykh would not be satisfied until this point was reached, and he used to quote the words of God which refer to: *One whom his Lord has made certain, and whose certainty He has then followed up with direct evidence.* [11:17]



“When the disciple had reached this degree of independent perception, which was strong or weak according to his capability, the Shaykh would bring him back again to the world of outward forms after he had left it, and it would seem to him the inverse of what it had been before, simply because the light of his inward eye had dawned. He would see it as *Light upon Light*, and so it had been before in reality.

“In this degree the disciple may mistake the bowstring for the arrow as has happened to many of those who are journeying to God, and he may say as many have said: ‘I am He whom I love, and He whom I love is I’, and the like—enough to make anyone who has no knowledge of the attainments of the mystics and is unfamiliar with their ejaculations throw at him the first thing that he can lay his hands on. But the master of this degree comes before long to distinguish between the spiritual points of view and to give to each of the different degrees of existence its due and to each of the spiritual stations what rightly belongs to it. This station took hold of me, and it has been my home for many years, and I have become as it were an expert in it, and make known its obligations, and my followers have had what I wrote about it when I was first in its grip, and some of them now have knowledge of its obligations, and some of them fall short of this knowledge. The acuteness of this state still comes back to me sometimes, but it does not compel me to write about it. True, it prompts me to speak about it, but it is easier to live with than it was, something that I feel rather than something that I am submerged in.

“This path which I have just described as being that of my Master is the one that I have followed in my own spiritual guidance, leading my own followers along it, for I have found it the nearest of the paths which lead to God.”

After passing away of his spiritual master, he was prevailed upon by

the disciples of the master to take Shaykh's place and continue guiding them on the spiritual path. He did some traveling to Istanbul, which was capital of the Ottoman Caliphate, at its last legs then. He also traveled to the holy lands of Mecca and Medina to perform pilgrimage.

The Shaykh continued guiding seekers of Truth on this path till he passed away in the year 1934 at the age of 65. By that time he had thousands of disciples all around the world. This lofty Shaykh belonged to the Darqawiya branch of the Shadhiliya order founded by great Sufi Saint of Egypt Abul Hassan ash-Shadhili.

The question, "What is Sufism or *Tasawwuf*?" has been frequently asked and as frequently answered by minds far loftier and profounder than mine. I do not expect to come up with a better answer, still I would attempt one.

A sage who lived in the last century wrote: "... in fact everything has been said already, though it is far from being the case that everyone has always understood it. There can therefore be no question of presenting 'new truths'; what is needed in our time, and indeed in every age remote from the origins of Revelation, is to provide some people with keys fashioned afresh—keys no better than the old ones but merely more elaborated—in order to help them to rediscover the truths written in an eternal script in the very substance of man's spirit." (*Understanding Islam*: Frithjof Schuon)

My attempt should also be judged in the same vein as I hope that what I write may help some people understand the subject better.

Before asking the question "What is Sufism?" one needs to pose a more basic question: "What is purpose of creation of man?", and then



attempt to find the answer in the light of Qur'an and Prophetic tradition.

In Qur'an, God says:

"And I have not created jinn and man except that they know Me." 51:55

The Arabic word translated as "know Me" can also be taken to mean "worship Me", but according to Hazrat Ibn Abbas the word is used here in the sense "know Me". Hazrat Ibn Abbas was the one who had been granted profound knowledge of interpretation of Qur'an by God as a result of a prayer by the Prophet ﷺ himself.

Then there is this well known *Hadith Qudsi*:

"I was a hidden treasure and I wished to be known hence I created the creation."

It is not difficult anymore to reach the obvious conclusion that God created man so that he may know Him. How to know God and where to find Him? God says:

"Nothing in the vast and wide Universe can contain Me but the heart of My servant." (Hadith Qudsi)

In the passage quoted earlier, when the sage talks about rediscovering "the truths written in an eternal script in the very substance of man's spirit", he is evidently referring to the heart, for in Islamic tradition it is the heart (قلب) that is 'the very substance of man's spirit'.

Venerable saint, Shaykh Sharafuddin Ahmad Yehya Maneri writes, "Your worth is that which you desire for. If you desire for a dog, your worth is not more than a dog. Likewise are the other objects of desire. The dog of the People of Cave (اصحاب كهف) is an example in question. This dog desired for Truth and the Truth became its worth! We all are

nothing but children of our own desires." (*Hundred Letters*: Letter 80)

Just as our objects of desire determine our worth, so do the objectives of our activities determine the worth of these activities. Having said this, let us now reflect if there can be any object of desire greater than the Truth or God? If not, then epitome of human perfection verily lies in desiring God and directing all one's activities towards this sole object.

Human heart, being the very substance of man's spirit, is the organ of intellect which alone can reflect this Truth. But, to use the Sufi terminology, we have piled upon it the rust of desires for other than God. This rust or dirt needs to be removed if we wish to behold the Divine Truth, Beauty and Bliss within ourselves.

Thus the highest goal in life, and indeed the sole purpose of creation of man, is to attain the greatest state of bliss and happiness by desiring that which is the Best, and striving with one's whole being to witness the Divine Truth and Beauty within. The messengers were sent and the religions were established only so that each and every individual could realize the Truth according to one's capacity and desire

Sufism is nothing but the esoteric path within the framework of Islamic tradition, so that we can rediscover the Truth indelibly scribed in our very substance. Sufism is living the religion not by the letter alone but by the spirit as well. It requires that we perform all rituals and acts with excellence, that is with full awareness and mindfulness of being in the Divine Presence, for if we do not see God, God nevertheless sees us. Accordingly our behavior and demeanor must, under all circumstances and conditions, reflect this awareness and conform to it. Pursued under vigilant guidance of a teacher who has witnessed the



Truth, and has been duly authorized to transmit the guidance, Sufism can help sincere seekers attain the ultimate certainty.

Sufism, like all esoteric paths, does demand the commitment of one's whole being, and it can never be learnt without guidance of a teacher who has himself traversed the path and received guidance from a genuine link of orthodox teachers going all the way back to the source of this teaching: which in Islamic tradition is none other than the Prophet ﷺ himself.

Transmitting guidance is what the author of this *munajat* did: having realized the Truth and having been divinely entrusted with the task of guiding others on the path that he himself had already traversed, he guided the aspirants of Truth so that they too could fulfill the purpose of their creation by attaining and knowing the Truth.

One of the first steps on the path of realization of Truth is to produce this state of *ihsan* or excellence where one is constantly aware of being in the Divine Presence, so that all his activities reflect this awareness. Among the Sufi literature, *munajat*, being an intimate supplication addressed directly to God, has this unique quality of mellowing the heart and immersing the supplicator in deep and fully realized awareness of conversing with the Creator and being in the Divine Presence. Its greatest value therefore lies in producing this state of awareness which, if God so wills, can extend and prolong into the moments beyond those actually spent in reciting the *munajat*. Need it be said that the sincerity of purpose and an open mind are prerequisites for drawing most benefit from such works of piety!

I conclude this introduction with the words of the venerable author regarding this *munajat*:



“I will be pleased if my disciples recite it in solitude every day with full attentiveness and sincerity and reflect deeply on its meanings. If a one cannot recite it every day, let him recite it once a week and Friday night is superior choice for this. May God give us the strength to act by it so that we do not remain deprived of the blessing of this Divine favor.”

May God grant that we benefit from the spiritual radiance of the Prophet ﷺ, to whose spiritual progeny the lovers and friends of God belong, and whose message and spiritual light they transmit to the seekers and lovers of Truth. Amen.

Abdul-Majid Bhurgri

دُرُودِ تَاجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ صَاحِبِ التَّاجِ وَالْمِعْرَاجِ وَالْبِرَاقِ وَالْعِلْمِ ط دَافِعِ الْبَلَاءِ
 وَالْوَبَاءِ وَالْقَحْطِ وَالْمَرَضِ وَالْأَلَمِ ط اسْمُهُ مَكْتُوبٌ مَرْفُوعٌ مَشْفُوعٌ مَنفُوشٌ فِي اللُّوحِ وَالْقَلَمِ ط
 سَيِّدِ الْعَرَبِ وَالْعَجَمِ ط جِسْمُهُ مُقَدَّسٌ مُعَطَّرٌ مُطَهَّرٌ مُنَوَّرٌ فِي الْبَيْتِ وَالْحَرَمِ ط شَمْسِ الضُّحَى
 بَدْرِ الدُّجَى صَدْرِ الْعُلَى نُورِ الْهُدَى كَهْفِ الْوَرَى مِصْبَاحِ الظُّلَمِ ط جَمِيلِ الشِّيمِ شَفِيعِ الْأُمَمِ ط
 صَاحِبِ الْجُودِ وَالْكَرَمِ ط وَاللَّهِ عَاصِمُهُ وَ جِبْرِيلُ خَادِمُهُ وَالْبِرَاقُ مَرْكَبُهُ وَالْمِعْرَاجُ سَفَرُهُ وَ
 سِدْرَةُ الْمُنْتَهَى مَقَامُهُ وَ قَابِ قَوْسَيْنِ مَطْلُوبُهُ وَالْمَطْلُوبُ مَقْصُودُهُ وَالْمَقْصُودُ مَوْجُودُهُ ط
 سَيِّدِ الْمُرْسَلِينَ خَاتَمِ النَّبِيِّينَ شَفِيعِ الْمُذْنَبِينَ أُنَيْسِ الْغُرَبَاءِ رَحْمَةً لِلْعَالَمِينَ رَاحَةَ الْعَاشِقِينَ
 مُرَادِ الْمُشْتَاقِينَ شَمْسِ الْعَارِفِينَ سِرَاجِ السَّالِكِينَ مِصْبَاحِ الْمُقَرَّبِينَ ط مُحِبِّ الْفُقَرَاءِ وَالْغُرَبَاءِ
 وَالْمَسَاكِينِ ط سَيِّدِ الثَّقَلَيْنِ نَبِيِّ الْحَرَمَيْنِ إِمَامِ الْقِبْلَتَيْنِ وَسَيِّدِنَا فِي الدَّارَيْنِ صَاحِبِ قَابِ قَوْسَيْنِ
 مُحِبُّوبِ رَبِّ الْمَشْرِقِينَ وَ الْمَغْرِبِينَ ط جَدِّ الْحَسَنِ وَالْحُسَيْنِ ط مَوْلَانَا وَ مَوْلَى الثَّقَلَيْنِ أَبِي الْقَاسِمِ
 مُحَمَّدِ بْنِ عَبْدِ اللَّهِ نُورٍ مِّنْ نُورِ اللَّهِ يَا أَيُّهَا الْمُشْتَاقُونَ بِنُورِ جَمَالِهِ صَلُّوا عَلَيْهِ وَ آلِهِ وَ أَصْحَابِهِ وَ
 سَلِّمُوا وَسَلِّمًا ط

Blessing of Crown

O my Allah
Bless our noble lord
And master
Muhammad—

Possessor is he of:
The crown celestial,
The ascension ethereal,
The steed supernal,
And the Standard of
Truth and discernment eternal.

Dispeller is he of:
Tribulations inescapable,
Plagues incurable,
Famines horrible,
Ailments unbearable,
And tragedies terrible.

Whose name—
Scribed eternally,
Elevated incomparably,
Interceding unfailingly—
Is Etched indelibly
On the Tablet heavenly.

Lord is he alike of
The Arab and
The non-Arab.

His earthly form—
Sacred and Fragrant,
Pure and Radiant—
Adorns the House
And the Sanctuary.



Like the bright Sun at midday,
And like the full Moon at midnight,
Established at the heights of zenith,
Our Guiding Light,
Haven for the hapless,
He is the lamp dispelling the darkness.

Adorned with qualities most beautiful,
Intercessor is he for all people.
Possessor of majesty is he,
And also of generosity bountiful.

And Allah is his Protector,
Gabriele his valet,
The steed supernal, his ride,
The ascension sublime his journey,
Loftiest height his station,
Intimacy with Truth his desire,
His desire his Objective,
And one with his Objective, he already is.

Leader of the messengers from heaven,
Seal of the prophets,
Intercessor for the sinners,
Friend of the poor,
Mercy for worlds,
Bliss for the lovers,
Goal of the aspirants,
Sun among the Gnostics,
Beaconing light for the seekers of Truth,
Illuminating lamp for the ones up and close,
Beloved of the poor, of the needy,
And of the downtrodden too,
Is he.

Master of worlds: the seen and the unseen,
Prophet of the two Sanctuaries,
Leader of the two directions of prayer,

Means of felicity is he in both abodes:
Here and the Hereafter.

Possessor of proximity to the Truth,
Beloved of the Lord of the easts and the wests,
Grandfather of Hasan and Hussain,
Our liege lord is he,
And also the lord of all beings:
Seen and unseen.

Father of Qasim,
Muhammad, the son of Abdullah,
Is verily Light from the Light of Allah.

O ye, who are eager to behold
His radiant beauty eternal,
Send blessings on him galore,
And also on his family,
And on his companions;
And say the greetings of peace
Unto them all.



الحناءة العلوقة

Intimate Supplication



Intimate Supplication

*And whose utterance excels than his
who invites to Allah and
acts with integrity, saying,
“I am surely of those who submit to Allah” [41:33]*

O Allah,
I ask You in the name of the Prophet,
the most honored of those
who engaged in intimate conversations with You,
and the best of those who beseeched You,
that may You shower the rain of Your Mercy
and the clouds of Your sweet Pleasure on my heart—
making it rejoice in Your remembrance,
awakening it from the slumber of forgetfulness—
so that it beholds none but You,
remains steadfast in Your obedience
and firm in piety.
O You, whose Splendor Divine
lends beauty to the things of this world,
and whose Radiance Sublime
makes these visible,

المناجاة العلوية

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ

الْمُسْلِمِينَ ﴾

إِلَهِي أَسْأَلُكَ بِأَعَزِّ مَنْ نَاجَاكَ

وَ أَفْضَلِ مَنْ دَعَاكَ

أَنْ تُمْطِرَ عَلَيَّ قَلْبِي شَائِبَ عَطْفِكَ

وَ سَحَابِ رِضَاكَ

وَ تُلْقَى فِيهِ حَلَاوَةَ ذِكْرِكَ

وَ تُبْقِظُهُ مِنْ غَفْلَاتِهِ حَتَّى لَا يُشَاهِدَ سِوَاكَ

وَ تُثَبِّتَهُ عَلَى طَاعَتِكَ

وَ تُقَوِّمُهُ عَلَى تَقْوَاكَ

يَا مَنْ تَحَسَّنْتَ الْأَشْيَاءَ بِبَهَاءِ جَمَالِكَ الْأَقْدَسِ

وَازْدَهَتْ بِظُهُورِ سَنَّاكَ،



favor us too with Your Mercy
and grant us a light that
illuminates the road tricky and winding,
dispels the darkness endless and blinding,
and opens up the pathways
of bliss and goodness, abiding.

O Allah,
forgive us and our believing brethren
the sins of days bygone,
and grant us the ability
to abide by the truth in the times ahead.

آتِنَا كِفْلًا مِنْ رَحْمَتِكَ

وَارْزُقْنَا نُورًا نَمْشِي بِهِ تَنْجِلِي أَمَامَهُ تَكَاثُفُ الظُّلُمَاتِ

وَتَتَضَحُّ بِهِ مَنَاهِجُ السَّعَادَةِ

وَسُبُلُ الْخَيْرَاتِ

وَاعْفِرْ لَنَا مَا مَضَى وَلَاخَوَانِنَا الْمُؤْمِنِينَ

وَوَفِّقْنَا فِيمَا هُوَ آتٍ بِحَقِّهِ.



By the Name of Allah the Benevolent, the Merciful

*Believers, be mindful of Allah
and believe in the Messenger of Allah:
Allah gives you a double portion of Mercy Divine,
and provides you a light by which to walk,
and Allah forgives you
for Allah is sublimely forgiving and merciful. [57:28]*

*The Most Beautiful are the Names of Allah,
so call on Allah by His Names
and reject those who abuse these names—
such shall be recompensed for what they have been doing. [7:180]*

*And be not like those who forgot Allah,
so Allah made them forget their own souls:
they are the ones who are dissolute.
Not alike are the inmates of the fire
and the dwellers of the garden:
the dwellers of the garden are they that are the triumphant.
Had We sent this Recital down on a mountain,
you would see it humbled, and break apart in awe of Allah—
such are the parables that We set forth
for human beings that they might reflect.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

وَأْمِنُوا بِرَسُولِهِ

يُؤْتِكُمْ كَفْلَيْنِ مِنْ رَحْمَتِهِ

وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ

وَيَغْفِرْ لَكُمْ ^ط وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٠﴾

﴿ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ^ط

سَيَجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١١﴾

﴿ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَهُمْ أَنفُسَهُمْ ^ط أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٢﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ^ط أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿١٣﴾

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ^ط

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٤﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ^ج عِلْمُ الْغَيْبِ وَالشَّهَادَةِ ^ج



*Allah is He, other than Whom there is no god,
Knower of the hidden and of the manifest;
the Benevolent, the Merciful.*

*Allah is He, other than whom there is no god,
the Sovereign, the Holy, the Source of Peace,
the Giver of Safety, the Protector, the Almighty,
the Omnipotent, the Overwhelming.*

Glory be to Allah

beyond any association they attribute.

*Allah is He, the Creator, the Evolver, the Shaper,
to Whom belong the Names, Most Beautiful.*

*Each being in the heavens and earth glorifies Him:
the Almighty, the Perfectly Wise. [59:19-24]*

And surely to our Lord we will be returned. [43:14]

In Your Remembrance sweet,
Blissful pleasure do we seek.

*The believers are those
whose hearts throb when Allah is mentioned,
whose certainty increases as Allah's signs are revealed to them,
and who place their trust in their Lord. [8:2]*

On the Ever Living do I rely,
Whom death never comes nigh.

*Praise be to Allah, Who has not begotten a son
and has no partner in dominion,
and needs no protector from abasement:
proclaim His greatness great." [17:111]*

هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٠﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ

الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ

سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿١١﴾

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ

يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٢﴾

﴿ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٣﴾ ﴾

وَ فِي ذِكْرِهِ رَاغِبُونَ

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٤﴾ ﴾

تَوَكَّلْتُ عَلَى اللَّهِ الْحَىُّ الَّذِي لَا يَمُوتُ أَبَدًا

﴿ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ

وَلَمْ يَكُنْ لَهُ وِئَاءٌ مِّنَ الذُّلِّ وَكَبَّرَهُ تَكْبِيرًا ﴿١٥﴾ ﴾



Allah, Greatest of the great,
His is praise, best of the best,
Glorify Him, day and night,
From early morn till late sunset.

*So glory be to the One Who holds sovereignty over all things
and to Whom you shall all be returned. [36:83]*

Glory be to You!
Duly recount Your praise, I can never do!
You have recounted Your praise by Your own Self.
Glory be to You!
None can duly recount Your praise, but You.
Glory be to You!
None can affirm Your Oneness, but You.
Glory be to You!
None can comprehend Your Essence, but You.
Glory be to You!
None can know You, but You.
Glory be to You!
None can fathom Your station, but You.

*Glory to your Sustainer, the Lord of Power —
Who transcends all description!
And peace be upon all the messengers!
And praise to Allah, the Lord of the worlds. [37:180-182]*

*All praise belongs to Allah,
Who created the heavens and the earth,
and set up the darkness and the light;
yet those who disbelieve equate others with their Lord. [6:1]*

اللَّهُ أَكْبَرُ كَبِيرًا

وَالْحَمْدُ لِلَّهِ كَثِيرًا

وَ سُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

﴿ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴾

سُبْحَانَكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ.

سُبْحَانَكَ لَا يُحْصِي ثَنَاءَكَ عَلَيَّ إِلَّا أَنْتَ.

سُبْحَانَكَ لَا يُوحِّدُكَ حَيْثُ كُنْتَ إِلَّا أَنْتَ.

سُبْحَانَكَ لَا يَدْرِكُكَ كَيْفَ أَنْتَ إِلَّا أَنْتَ.

سُبْحَانَكَ لَا يَعْرِفُكَ حَيْثُ أَنْتَ إِلَّا أَنْتَ.

سُبْحَانَكَ لَا يَعْلَمُكَ آيْنَ كُنْتَ إِلَّا أَنْتَ.

﴿ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴾ وَسَلِّمْ عَلَى الْمُرْسَلِينَ ﴿

﴿ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

﴿ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ط

﴿ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴾



Can there be a god besides Allah? Allah transcends any association that they may attribute. [27:63]

No god but Allah
is the Loftiest of all things.

No god but Allah
is the Dearest of all things.

No god but Allah
is the Sweetest of all things.

No god but Allah
is the Nearest of all things.

No god but Allah
is the Greatest of all things.

No god but Allah
is the Visible through all things.

No god but Allah
is comparable to nothing.

No god but Allah
is preceded by nothing.

No god but Allah
is succeeded by nothing.

No god but Allah
is below nothing.

No god but Allah
is above nothing.

No god but Allah
is alongside nothing.

No god but Allah
is the One without any partner.

﴿عَالَهُ مَعَ اللَّهِ ط تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٠﴾﴾

لَا إِلَهَ إِلَّا اللَّهُ أَعْلَى مِنْ كُلِّ شَيْءٍ.

لَا إِلَهَ إِلَّا اللَّهُ أَعْلَى مِنْ كُلِّ شَيْءٍ.

لَا إِلَهَ إِلَّا اللَّهُ أَطْيَبُ مِنْ كُلِّ شَيْءٍ.

لَا إِلَهَ إِلَّا اللَّهُ أَقْرَبُ مِنْ كُلِّ شَيْءٍ.

لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ.

لَا إِلَهَ إِلَّا اللَّهُ أَظْهَرُ مِنْ كُلِّ شَيْءٍ.

لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ.

لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ قَبْلَهُ شَيْءٌ.

لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ بَعْدَهُ شَيْءٌ.

لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ فَوْقَهُ شَيْءٌ.

لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ تَحْتَهُ شَيْءٌ.

لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ مَعَهُ شَيْءٌ.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ



To Him belong the Kingdom and the Praise,
and He has power over everything.

None is Powerful but Allah.

None wills but Allah.

None is Hearing but Allah.

None is Seeing but Allah.

None is Knowing but Allah.

None is Merciful but Allah.

None is Reckoner but Allah.

None is Watchful but Allah.

There is no Inward but Allah.

There is no Outward but Allah.

There is no Being but Allah.

There is no Existent but Allah.

There is no god but Allah:

in earth and in heavens.

There is no god but Allah:

in sleep and in wakefulness.

There is no god but Allah:

in life and in death.

There is no god but Allah:

in the states of sobriety and of intoxication.

There is no god but Allah:

in the states of lapses—

the deliberate and the inadvertent.

There is no god but Allah:

at all times and all moments.

لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

لَا قَدِيرَ إِلَّا اللَّهُ. لَا مُرِيدَ إِلَّا اللَّهُ.

لَا سَمِيعَ إِلَّا اللَّهُ. لَا بَصِيرَ إِلَّا اللَّهُ.

لَا عَلِيمَ إِلَّا اللَّهُ. لَا رَحِيمَ إِلَّا اللَّهُ.

لَا حَسِيبَ إِلَّا اللَّهُ. لَا رَقِيبَ إِلَّا اللَّهُ.

لَا بَاطِنَ إِلَّا اللَّهُ. لَا ظَاهِرَ إِلَّا اللَّهُ.

لَا كَائِنَ إِلَّا اللَّهُ. لَا مَوْجُودَ إِلَّا اللَّهُ.

لَا إِلَهَ إِلَّا اللَّهُ فِي الْأَرْضِ وَالسَّمَوَاتِ.

لَا إِلَهَ إِلَّا اللَّهُ فِي النَّوْمِ وَالْيَقَظَاتِ.

لَا إِلَهَ إِلَّا اللَّهُ فِي الْمَحْيَا وَالْمَمَاتِ.

لَا إِلَهَ إِلَّا اللَّهُ فِي الصَّحْوِ وَالسَّكْرَاتِ.

لَا إِلَهَ إِلَّا اللَّهُ فِي الْعَمَدِ وَالْهَقَوَاتِ.

لَا إِلَهَ إِلَّا اللَّهُ فِي جَمِيعِ اللَّحَظَاتِ.



There is no god but Allah:
in all conditions.

O Allah,
just as You have inspired us to utter *La ilaaha il Allah*,
so now accept our faith in *La ilaaha il Allah*.

O Allah,
just as You have safeguarded our lives and belongings through
La ilaaha il Allah,
so safeguard our faith and certainty in
La ilaaha il Allah.

O Allah,
just as You have exposed us to the abundant grace of
La ilaaha il Allah,
so now set us up as the dwellers of
La ilaaha il Allah.

You have said:

*And then there was Yunus:
when he went away in wrath,
he thought that We had no power over him.
But then he called out among afflictions,
“There is no god but You, glory be to You;
surely I am from the transgressors.”
So We answered him and rescued him from the affliction:
and thus do We rescue the believers. [21:87-88]*

I too call out to You,
from within the dark recesses of my ego
and through the awareness granted by You:

لَا إِلَهَ إِلَّا اللَّهُ عَلَى سَائِرِ الْحَالَاتِ.

اللَّهُمَّ يَا مَنْ أَلْهَمْتَنَا النُّطْقَ بِلَا إِلَهَ إِلَّا اللَّهُ

تَقَبَّلْ مِنَّا الْإِيْمَانَ بِلَا إِلَهَ إِلَّا اللَّهُ.

اللَّهُمَّ يَا مَنْ عَصَمْتَ دِمَاءَنَا وَ أَمْوَالَنَا بِلَا إِلَهَ إِلَّا اللَّهُ.

إِعْصَمْ مِنَّا الْإِيْمَانَ بِلَا إِلَهَ إِلَّا اللَّهُ.

اللَّهُمَّ يَا مَنْ عَرَفْتَنَا بِفَضْلِ لَا إِلَهَ إِلَّا اللَّهُ

اجْعَلْنَا مِنْ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ.

قُلْتُ:

﴿ وَذَالْتُونَ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلْمِ

أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ قَا إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿١٠٦﴾

فَاسْتَجَبْنَا لَهُ لَا وَبَجَيْنُهُ مِنَ الغَمِّ ط وَكَذَلِكَ نُتَجَّى الْمُؤْمِنِينَ ﴿١٠٧﴾

فَهَا أَنَا نَادَيْتُكَ مِنْ ظُلْمَاتِ النَّفْسِ

وَمَا اسْتَوَى عَلَيَّ مِنَ الْحِسِّ



There is no god but You, glory be to You,
while I am from the transgressors.

There is no god but You, glory be to You,
while I am from the ignorant.

There is no god but You, glory be to You,
while I am from the wayward.

There is no god but You, glory be to You,
while I am from the ruined.

May You grant my prayer
just as You granted the prayer of Yunus:
O You, Who when He desires a thing,
all that He has to say is "Be", and it becomes.

Did Yunus need Your Mercy more than we do?

No! By Lord, no!

The tribulations of us, the sinners,
are far more severe than his.

Our sins graver,
have made us needier and poorer.
And have You not so promised:

Charities are only for the needy and the poor. [9:60]

O Allah,
if Your Forgiveness is for sinners,
then who deserves it better than we do?
And if it is for the virtuous,
then who needs it lesser than they do?

أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الْجَاهِلِينَ.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الْخَاطِئِينَ.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الْهَالِكِينَ.

فَاسْتَجِبْ لِي كَمَا اسْتَجَبْتَ لِذِي النُّونِ

يَا مَنْ أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ.

وَهَلْ تَرَى أَنْ يُؤْنَسَ أَحْوَجُ إِلَى الرَّحْمَةِ مِنْ غَيْرِهِ؟

لَا وَاللَّهِ فَمُصِيبَةُ الْمَذْنِبِينَ أَشَدُّ مِنْ مُصِيبَتِهِ.

فَصِرْنَا بِهَذَا أَفْقَرُ الْوَرَى وَ قَدْ قُلْتُ:

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ ... ﴾

إِلَهِي إِنْ كَانَ الْعَفْوُ مِنْكَ وَقَفًّا عَلَى الْمُسِيئِينَ فَقَدْ اسْتَوْجَبْتَنَاهُ.

وَإِنْ كَانَ لِلْمُحْسِنِينَ فَلَمْ يَظْهَرْ مَعْنَاهُ.



O Allah,
You are the One Who forgives:
but forgiveness does not take place
unless a wrongdoing has first occurred.
And You are the Merciful:
but mercy cannot be shown
unless a lapse has already occurred.
Lo! We have already wronged and lapsed,
as is our wont.
Now You must forgive and show mercy,
As is Your wont.

*So by the Lord of the heavens and the earth,
this is the plain Truth, as self-evident as the fact that you can
speak. [51:23]*

O Allah,
if a portion of Your boundless Mercy
has been set apart for the sinners,
then, knowing that a portion
so held in trust by You is never lost,
we have already earned it by our sins.

O Allah,
You know that I love repentance
and those who repent,
for I know that You too love those who repent,
and those who cleanse themselves.
But I fear
that I may break the vows of repentance,
as is my nature and my wont.

اللَّهُمَّ إِنَّكَ أَنْتَ الْعَفْوُ وَالْعَفْوُ لَا يَظْهَرُ إِلَّا مَعَ الْجَرَاءَةِ.

وَأَنْتَ الْمُحْسِنُ وَالْإِحْسَانُ لَا يَظْهَرُ إِلَّا مَعَ الْإِسَاءَةِ.

وَهَا نَحْنُ قَدْ ظَهَرَ مِنَّا مَا نَحْنُ أَهْلُهُ

فَلَمْ يَبْقَ إِلَّا أَنْ يَظْهَرَ مِنْكَ مَا أَنْتَ أَهْلُهُ.

﴿ فَوَرَبُّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنْكُمْ تُنطِقُونَ ﴾

اللَّهُمَّ إِنْ كَانَ فِي رَحْمَتِكَ مَا هُوَ ذُخْرٌ لِلْمُذْنِبِينَ

فَأِنَّا اسْتَوْدَعْنَاكَ ذَخِيرَتَنَا يَا مَنْ لَا تَضِيعُ عِنْدَهُ الْوَدَائِعُ.

إِلَهِي إِنَّكَ تَعْلَمُ أَنِّي أَحِبُّ التَّوْبَةَ وَالتَّوَّابِينَ

لِمَا عَلِمْتُ أَنَّكَ تُحِبُّ التَّوَّابِينَ

وَتُحِبُّ الْمُنْتَظِرِينَ

وَلَكِنْ خَشِيتُ

إِنْ قُلْتُ تَبْتُ إِلَيْكَ فَتَضَّتْ تَوْبَتِي

كَمَا هُوَ مِنْ طَبْعِي وَعَادَتِي.



O Allah, if this fear prevents me
from coming to the door of Your Mercy,
and from trusting Your Munificence and Generosity,
then O my Lord! grant me the strength
to turn to You in repentance,
till You are pleased with me mercifully.
And why would You not accept my repentance,
when You, the True One, have yourself said:

*Repentance with Allah is only for those
who err in ignorance,
then turn in repentance to Allah soon,
so they are the ones to whom Allah turns mercifully... [4:17]*

O Allah,
make me of such people,
for I too repent my sins sincerely.
Verily I will perish into nothingness,
unless You favor me with Your Forgiveness.

O my Allah,
have You not,
in the Book given to the noblest of them all,
so said:

*Say to those who scoff,
"If you desist, that which is past shall be forgiven you..." [8:38]*

You were pleased with them
just because they uttered *Kalima*.
You being so Kind,
our deliverance is immensely assured:

فَإِنْ كَانَ ذَلِكَ لَا يَمْنَعُنِي الْوُقُوفُ عِنْدَ بَابِكَ

وَالْاعْتِمَادَ عَلَى جُودِكَ وَكَرَمِكَ

فَهَا أَنَا تُبْتُ إِلَيْكَ إِنْ وَفَّقْتَنِي

وَ رُجَعْتُ إِلَيْكَ إِنْ رَضَيْتَنِي

وَ كَيْفَ لَا تَقْبَلَنِي

وَ قَدْ قُلْتَ وَ أَنْتَ أَصْدَقُ الْقَائِلِينَ:

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ط ... ﴾

فَجَعَلْنَا اللَّهُمَّ مِنْ أَفْرَادِهِمْ فَقَدْ صَحَّ اعْتِرَافُنَا إِلَيْكَ بِالْعِصْيَانِ

فَلَمْ يَبْقَ إِلَّا الْإِمْتِنَانُ مِنْكَ بِالْغُفْرَانِ.

إِلَهِي أَوْ لَيْسَ قَدْ أَنْزَلْتَ فِي كِتَابِكَ عَلَيَّ مَنْ قَدْ حَازَ الشَّرْفَ:

﴿ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَتَّبِعُوا يُعْفَرْ لَهُمْ مَا قَدْ سَلَفَ ع ... ﴾

فَرَضَيْتَ عَنْهُمْ بِمَجْرَدِ النُّطْقِ بِكَلِمَةِ الْإِخْلَاصِ

فَإِنْ كَانَ هَذَا نَعْتُكَ فَقَدْ تَحَقَّقَ الْخَلَاصُ



for we not only sincerely believe in the *Kalima*,
but this *Kalima* we have repeatedly uttered.

Verily it is the nature of *Kalima*
that it severs polytheism at its very roots.

We have disobeyed You,
but never denied You!

We have opposed Your commands,
but never challenged these!

Our Lord,
we believe in what You have revealed
and we follow the messenger;
so count us among those who bore witness. [3:53]

Our Lord,
whomsoever You make enter the fire,
him You have indeed brought to disgrace,
and there shall be no saviors for the unjust.

Our Lord, indeed we have heard a crier invite to the faith—
'Believe in your Lord'—and we did believe.

Our Lord, forgive us our sins,
efface our evil deeds,
and make us die with the righteous. [3:192-193]

O my Allah,
You have commanded us to ask,
and obligated Yourself to grant.
As per Your command we ask,
as per Your promise You must now grant.
Have You not so promised in the Qur'an:

لَا نُنَا أَمَنَّا بِهَا إِيمَانًا

وَكَّرَرْنَاهَا مِرَارًا

وَهِيَ عَلَى مَا هِيَ عَلَيْهِ قَاطِعَةٌ لِلشَّرِكِ مِنْ أَصْلِهِ وَ إِنَّا

وَ إِن عَصَيْنَاكَ فَمَا كَفَرْنَاكَ

وَ إِن خَالَفْنَاكَ فَمَا جَحَدْنَاكَ.

﴿ رَبَّنَا أَمَّا بِمَا أَنْزَلْتَ وَ اتَّبَعْنَا الرَّسُولَ فَاكْتَبْنَا مَعَ الشَّهِيدِينَ ﴿١٠٠﴾ ﴾

﴿ رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ ﴾

فَقَدْ أَحْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٠١﴾

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ

رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَ كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٠٢﴾

إِلَهِي إِنَّكَ أَمَرْتَنَا بِالسُّؤَالِ وَ تَكَلَّمْتَ لَنَا بِالتَّوَالِ

فَهَا نَحْنُ سَأَلْنَاكَ كَمَا أَمَرْتَنَا فَاسْتَجِبْ لَنَا كَمَا وَعَدْتَنَا

أَوَلَيْسَ قَدْ قُلْتَ فِي مُحْكَمِ الْقُرْآنِ:



I hearken to the prayer of the supplicant when one calls on Me.

[2:186]

O my Allah!
Were You to grant the prayers
of the obedient alone!
What door would we sinners knock?

Who responds to the distressed soul when it calls out to Him?

[27:62]

Their pleas rejected by the Infinitely Generous,
the servants would grind under their sins grievous.
Totally lost and doomed they would be,
but for Your reassurance bounteous:

Despair not of Allah's Mercy. [12:87]

O Allah,
my sins have turned me speechless,
forgetfulness has plunged me into pits—
dark and fathomless.

*"If You do not forgive me and have mercy on me, I would be
amongst the losers." [11:47]*

Lord, I am aware that
my sins have left me unworthy for Your Presence;
my lapses, transgressions, and disregard of Your rights,
have left me utterly destitute.

﴿ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ... ﴾

إِلَهِي فَإِنْ كَانَتْ إِجَابَتُكَ لِلْمُطِيعِينَ

فَمَنْ ذَا الَّذِي يُجِيبُ الْمُسِيئِينَ؟

﴿ أَمَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ ... ﴾

إِذَا لَمْ يُجِبِ الْكَرِيمُ عَبْدَهُ فَيَا شَقَاوَةَ الْمُذْنِبِينَ

فَقَدْ ضَاعَ حُظُّهُمْ مِنْ اللَّهِ لَوْ لَا أَنْ قُلْتَ:

﴿ وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ ... ﴾

إِلَهِي فَقَدْ أَحْرَسْتَ الْمَعَاصِيَ لِسَانِي

وَ أَظْلَمْتَ الْغَفْلَاتُ جَنَانِي.

﴿ وَلَا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَسِرِينَ ﴾

وَ إِنِّي عَلَى عِلْمٍ مِنْ أَنَّ الذُّنُوبَ لَمْ تُبْقِ لِي جَاهًا عِنْدَكَ

وَ لَا يَدًا مَعَكَ لِمَا فَرَطْتُ فِي جَنَبِكَ

وَ ضَيَّعْتُ مِنْ حَقِّكَ



Wretched me! Oft I repent,
and then I recant!
Many a vice I stay away from,
yet end up falling prey to them all.
How so very Forgiving and Relenting You are,
and how so very insolent I am!
Lo my Allah!
I seek forgiveness for all my sins
of past and present,
and turn to You,
leaning on Your promise:

Nor is Allah going to chastise them while yet they ask for forgiveness. [8:33]

O my Allah,
I seek Your Forgiveness
for my insolence and my sinfulness,
and I turn to You and repent
for all my deeds sinful
and the acts woeful.

"If You wished, You could have already destroyed them (the errants); and me as well." [7:155]

How very Glorified You are
in Your loving Kindness!
And how very insolent I am,
in my defying ungratefulness!
Acting towards me out of Your Pleasure goodly,
You overlook my misdeeds, woeful and lowly.

فَكَمٍ مِنْ تَوْبَةٍ عَقَدْتَهَا ثُمَّ نَقَصْتَهَا

وَكَمٍ مِنْ مَعْصِيَةٍ تَجَنَّبْتَهَا ثُمَّ اقْتَرَفْتَهَا

فَكَانَ عَفْوُكَ عَلَيَّ بِقَدْرِ جِرَائِي عَلَيْكَ.

وَهَا أَنَا أَسْتَغْفِرُكَ

مِمَّا كَانَ مِنَ الذُّنُوبِ وَ مَا يَكُونُ اعْتِمَادًا عَلَيَّ قَوْلِكَ:

﴿ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴾

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ

مِنْ كُلِّ مُخَالَفَةٍ وَمَعْصِيَةٍ وَ اتَّبَرْتُكَ

مِنْ سَائِرِ أَعْمَالِي وَ أَعْمَالِ الْأَشْقِيَاءِ.

﴿ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَآيٍ ... ﴾

فِيَا سُبْحَانَكَ مَا الطَّفَكَ بِي وَ مَا أَقَلَّ حَيَاتِي مِنْكَ

وَلَكِنْ فَعَلْتَ مَعِيَ كَمَا تَرْضَاهُ

هُوَ الَّذِي صَيَّرَ فِعْلِي مَعَكَ كَمَا تَرَاهُ.



But lo and behold,
I persist in these unabashedly!
Your Generosity Boundless
has made me habitual transgressor, shameless.
I err and You honor;
I confront You, but You give me respite;
and despite this all,
You never fail to grant whenever I ask!
Your relenting Benevolence
has verily made me forgetful
of Your severe Vengeance.
My Allah,
apprehend me not for this forgetfulness,
nor plunge me into adversity hapless.

Our Lord!

Please do not take us to task if we forget or err.

*And please our Lord, do not place on us a burden
like that You put on those who lived before us.*

*And please our Lord,
do not impose on us what we cannot bear.*

And pardon us.

And forgive us.

And bestow Your Mercy on us.

*You are our Protector;
so help us against people oblivious of Truth. [2:286]*

فَجُودُكَ الْعَزِيزِ هُوَ الَّذِي. عَوَّدَنِي التَّقْصِيرَ.

فَكَمْ عَصَيْتُكَ فَأَكْرَمْتَنِي.

وَكَمْ بَارَزْتُكَ فَأَمَهَلْتَنِي

وَمَعَ هَذَا كَلَّمَا سَأَلْتُكَ أَعْطَيْتَنِي.

فَجُودُكَ الْمَدِيدُ

هُوَ الَّذِي أَنَسَانِي بِطَشِكَ الشَّدِيدِ.

إِلَهِي لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا.

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ

وَاعْفُ عَنَّا وَرَحْمَةً وَأَغْفِرْ لَنَا رِقَّةً وَأَرْحَمْنَا رِقَّةً

أَنْتَ مَوْلَانَا

﴿ فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾



Our Lord!

*Do not let our hearts deviate after You have guided us.
And grant us mercy from Yourself;
for You are the most Generous. [3:8]*

My Allah,
You granted us faith, a precious gift,
even before we asked for it.
What an honor, what a favor!
And the generous never take back
that which they once gift!
And once adorned with generosity,
You, my Lord, can never be without it!

My Allah,
You are the Witness:
of my faith and my conviction,
of my submission and its spiritual excellence,
of that which is in my heart,
and also of that which is on my tongue.

*Our Lord,
complete our illumination for us, and forgive us;
for You have power over all things. [66:8]*

My Allah,
who in the worlds vast and wide
needs Your Mercy more than I do?
By the Truth of Your Essence,
and by the Light of Your Countenance too,
I am as much needy of You
as independent You are of me!

﴿ رَبَّنَا لَا تُغِخْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا ﴾

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿١٠١﴾

اللَّهُمَّ إِنَّكَ أَعْطَيْتَنَا الْإِيمَانَ قَبْلَ السُّؤَالِ

وَ هُوَ أَعَزُّ شَيْءٍ تَكْرَّمْتَ عَلَيْنَا بِهِ

وَالكَرِيمُ لَا يَرْجِعُ فِي هَبْتِهِ

وَالْمَوْصُوفُ لَا يَتَخَلَّفُ عَنْ وَصْفِهِ.

اللَّهُمَّ أَنْتَ الشَّاهِدُ عَلَى دِينِي وَإِيمَانِي

وَ أَنْتَ الشَّاهِدُ عَلَى إِسْلَامِي وَ إِحْسَانِي

وَ أَنْتَ الشَّاهِدُ عَلَى قَلْبِي وَ لِسَانِي.

﴿ رَبَّنَا أَنْتَ لَنَا نُورٌ وَاعْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٢﴾ ﴾

إِلَهِي فَهَلْ فِي الْعَالَمِينَ مَنْ هُوَ أَحْوَجُ لِلرَّحْمَةِ مِنِّي

فَوَحِّقْ ذَاتِكَ وَ نُورَ وَجْهِكَ

إِنَّ افْتِقَارِي إِلَيْكَ بِقَدْرِ غِنَاكَ عَنِّي



I ask for Your Mercy Immense,
which You are obliged to dispense:

He has ordained mercy for Himself. [6:12]

If Your Mercy is for the sinners,
then, having sinned,
this Mercy we have already earned.
And if it is for the virtuous alone,
then we would be doomed,
but for our best hopes in You.

And whoever trusts in Allah, Allah suffices for him. [65:3]

So let the believers trust in Allah. [3:160]

My Allah,
I considered my sins great,
till I compared these with Your Mercy Infinite.
And then I beheld,
that by Your Mercy Your Wrath is far outweighed.
My Allah,
if You wished to keep me away
from the door of Your Mercy,
why would You inform me of Your Munificence
through this sublimely Generous assurance:

فَإِنِّي مُسْتَوْجِبُ الرَّحْمَةِ مِنْكَ بِالْقَرَضِ.

﴿ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ ... ﴾

فَإِنْ كَانَتْ رَحْمَتُكَ لِلْمُسِيئِينَ فَقَدْ اسْتَوْجَبْنَا بِإِسَاءَتِنَا

وَإِنْ كَانَتْ لِلْمُحْسِنِينَ فَقَدْ فَاتَتْنَا بِشَقَاوَتِنَا

وَلَوْ لَا أَنْ بَقِيَ رَجَاؤُنَا

فِيكَ وَحُسْنُ التَّوَكُّلِ عَلَيْكَ.

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ... ﴾

﴿ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴾

إِلَهِي إِنِّي اسْتَعْظَمْتُ ذَنْبِي قَبْلَ أَنْ أَقْرِنَهُ بِعَفْوِكَ

وَلَمَّا انْتَبَهْتُ وَجَدْتُ الرَّحْمَةَ مِنْكَ سَابِقَةً لِغَضَبِكَ.

إِلَهِي لَوْ أَرَدْتَ أَنْ تُوحِشَنِي مِنْ مَقَامِكَ لَمَا أَطْلَعْتَنِي عَلَى كَرَمِكَ

وَإِذَا كَرَّمَكَ أَعْظَمُ مِنْ قَوْلِكَ فِي بَعْضِ كَلَامِكَ:



*I am most displeased with the one who sins
and then holds that sin greater than my Mercy and Forgiveness.
(Hadith Qudsi)*

Thus I came to know how improper it is
that a believer consider great,
that which is of no import,
in view of Your Supreme Generosity and Benevolence.
I am afraid of Your wrath,
yet I entreat You,
otherwise how dare a sinner
even as much as lift his head before You!

How dare I sin,
in Your all-encompassing Omnipresence?
How dare I challenge You,
when all comforts of my life I owe to Your Munificence?

How dare I ask You favors,
forgetting my opposition to You, and my insolence?

How very strange for a fleeing slave,
to ask his master the way to deliverance?

And most ironic is that a sinner
asks for strength from his Lord,
so that he can persist in disobedience!

The truth is:
that we are insolent and shameless
but not because we dare deem You powerless,
but because Your Benevolence Boundless
has made us forget Your retribution Relentless!

مَا غَضِبْتُ عَلَى أَحَدٍ كَفَضِي عَلَى مِنْ أَذْنَبَ ذَنْبًا فَاسْتَعْظَمَهُ فِي جَانِبِ

كَرَمِي.

فَعَلِمْتُ أَنَّهُ لَا يَبْغِي لِلْمُؤْمِنِ أَنْ يَسْتَعْظِمَ شَيْئًا

هُوَ مُحْتَقَرٌ لَدَيْكَ بِالنَّظَرِ لِكِرْمِكَ وَجُودِكَ

وَهَذَا مَعَ الْخَشْيَةِ مِنْكَ وَالْإِنَابَةِ إِلَيْكَ

وَإِلَّا لَمَا اسْتَطَاعَ الْمُذْنِبُ الْوُقُوفَ بَيْنَ يَدَيْكَ.

فِيَا لِلْعَجَبِ كَيْفَ يَنْسَى لِي أَنْ أَعْصِيكَ وَ أَنَا فِي حَضْرَتِكَ؟

أَمْ كَيْفَ أُبَارِزُكَ بِمَا أَفْضَتْهُ عَلَيَّ مِنْ آيَاتِكَ؟

أَمْ كَيْفَ أَسْأَلُكَ مِنَ النِّعَمِ مَا رَبَّمَا أَصْرَفَ جُلَّهُ فِي مُخَالَفَتِكَ؟

فَهَلْ يَحْسُنُ مِنَ الْعَبْدِ الْأَبْقَى أَنْ يَسْأَلَ مِنْ مَوْلَاهُ الْإِعَانَةَ عَلَى الطَّرِيقِ؟

أَمْ يَصِحُّ مِنَ الْعَاصِي أَنْ يَسْأَلَ مِنْ مَوْلَاهُ مَا يَتَّقَوِي بِهِ عَلَى الْمَعَاصِي؟

فَوَحَقُّكَ مَا تَجَرَّأْنَا عَلَى عَصِيَانِكَ ظَنًّا مِنَّا بِعَجْزِكَ

وَلَكِنْ جُودُكَ الْمَدِيدُ

هُوَ الَّذِي أَنْسَانَا بِطَشِكَ الشَّدِيدِ



It is like an ungrateful slave becoming insolent,
just because master is exceedingly benevolent.

My Allah,
Forbearance being Your attribute
since pre-eternity and through times endless,
how can there be any decrease in It
on the day of Recompense?

My Allah,
when You informed us
that all rests on Your Will and Decree,
You also made it known
that to You alone
must we direct all our complaints and pleas;
and that in You alone,
is the Refuge for us the sinners.
So O You, who are the best of witnesses,
be Witness to that which is in my heart:
that my best hopes lie in You,
that Sufficient for me are You,
and the best Caretaker of my affairs too;
even though my vices abound,
as do my failings in my obligations towards You.

My Allah,
but for my lapses,
Your Compassion could not be displayed;
but for my sins,
Your Forgiveness could not be manifested.

فَجُودُ السَّيِّدِ هُوَ الَّذِي يَقْضِي بِإِسَاءَةِ الْعَبِيدِ.

إِلَهِي فَإِنْ كَانَ الْحِلْمُ مِنْ أَحْصَ أَوْ صَافِكَ أَزَلًا وَ فِي الْآبَادِ

فَهَلْ يَصِحُّ تَخَلُّفُهُ مِنْكَ فِي الْمَعَادِ؟

إِلَهِي لَمَّا أَطْلَعْتَنِي عَلَى أَنَّ الْكُلَّ بِقَضَائِكَ وَ قَدْرِكَ

عَلَّمْتَنِي أَنَّ أَشْتَكِي مِنْكَ إِلَيْكَ

إِذْ لَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ،

وَ إِنِّي أُشْهِدُكَ عَلَى مَا فِي قَلْبِي وَ أَنْتَ خَيْرُ الشَّاهِدِينَ.

إِنَّ الظَّنَّ فِيكَ جَمِيلٌ

وَ أَنْتَ حَسْبُنَا وَ نِعْمَ الْوَكِيلُ

وَ إِنْ مَعَ تَفْرِيطِي فِي جَنْبِكَ

وَ تَقْصِيرِي فِي حَقِّكَ.

إِلَهِي لَوْ لَا إِسَاءَتِي لَمْ يَظْهَرْ مِنْكَ الْإِحْسَانُ

وَلَوْ لَا مَعْصِيَتِي لَمْ يَظْهَرْ مِنْكَ الْغُفْرَانُ.



My acts of disobedience thus brought to light,
that which the obedience of others
had kept out of sight.

My Allah,
You command me to reform my heart
and gather it unto You.
But how can You ask me to reform that
which is in Your Hand?
By Your Truth I swear,
were I to become master of my heart
for a single moment,
I would hand it over to You.
And were You to give me control over it
for a single moment,
I would gather it unto none but You.
True that I have erred,
but if You so wish,
You can any time gather my heart unto Yourself—
for verily You have all the Power.

My Allah,
I know that I have been insolent towards You,
and that I have failed in my obligations too.
But You know that despite my insolence,
never did I cross the limit
and associate false gods with You!
Nor did I attribute falsities to You!

فَالْمُخَالَفَةُ مِنِّي هِيَ الَّتِي أَظْهَرْتُ مَا أَبْطَنَتْهُ الْمُوَافَقَةُ مِنْ غَيْرِي.

إِلَهِي إِنَّكَ كَلَّفْتَنِي إِصْلَاحَ قَلْبٍ مِنِّي

وَ أَنْ أَجْمَعَهُ عَلَيْكَ

وَ كَيْفَ تُكَلِّفُنِي إِصْلَاحَ شَيْءٍ هُوَ بِيَدِكَ؟

فَوَحِّقْ لَوْ مَلَكَتُهُ سَاعَةً لَرَدَدْتُهُ إِلَيْكَ

وَلَوْ صَرَّفْتَنِي فِيهِ لِحِظَةٍ لَجَمَعْتُهُ عَلَيْكَ

فَهَا هُوَ تَحَقُّقٌ مِنِّي التَّقْصِيرِ

وَ أَنْتَ عَلَيَّ جَمَعِهِ إِذَا تَشَاءُ قَدِيرٌ.

إِلَهِي إِنِّي عَلَى عِلْمٍ مِنْ جَرَاءَتِي عَلَيْكَ

وَ تَقْصِيرِي فِي حَقِّكَ

كَمَا أَنَّكَ عَلَيَّ عِلْمٍ مِنْ أَنَّ الْجَرَاءَةَ مِنِّي

لَمْ تَبْلُغْ إِلَيَّ حُدَّ الْإِشْرَاقِ بِكَ

وَ لَا إِلَى الْإِفْتِرَاءِ عَلَيْكَ



I may have faltered in obedience,
but never have I
faltered in my faith in You;
or forgotten my utter dependence on You.

My Lord, I am in need of anything good You send me. [28:24]

And You are the One who grants supplications,
verily You have the absolute power over all creation.

My Allah,
if I fear You, that is how it should be
for You are the Powerful Tremendous;
and if I hopefully turn towards You,
I am justified in that too,
for You are the Forbearing, the Generous.

My Allah,
what good would I miss if I only knew You;
and what blessing would I lack if I only feared You?
How very amazing that I disobey You despite my fear,
and You forgive me despite my disobedience!
How very Limitless Your Bounty,
How very Sublime Your Graciousness!

My Allah!
I beseech You by Your Honor
to veil my dishonor;
I implore you in the name of Your Knowledge
to overlook my ignorance.
Have You not said this
of those who have knowledge:

وَإِن فَاتَنِّي الطَّاعَةَ لَمْ يَفْتِنِي الْإِيمَانُ بِكَ

وَلَا الْإِفْتِقَارُ إِلَيْكَ.

﴿ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴾

وَ أَنْتَ بِالْإِجَابَةِ جَدِيرٌ

كَمَا أَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

إِلَهِي فَإِنْ خِفْتُكَ فَمِنْ حَقِّي لِأَنَّكَ مُقْتَدِرٌ عَظِيمٌ

وَإِنْ رَجَوْتُكَ فَمِنْ صِدْقِي لِأَنَّكَ حَلِيمٌ كَرِيمٌ.

إِلَهِي فَإِي خَيْرٍ فَاتَنِّي إِنْ كُنْتُ بِكَ عَارِفًا

وَ أَيْ فَضْلٍ أَعُوزُنِي إِنْ صِرْتُ مِنْكَ خَائِفًا.

فِيَا لِلْعَجَبِ أَمَعَ الْخَوْفِ الْعِصْيَانُ وَ مَعَ الْمَعْصِيَةِ الْغُفْرَانُ؟

فَهَذَا هُوَ حَدُّ الْفَضْلِ وَ مُنْتَهَى الْإِمْتِنَانِ.

إِلَهِي فَبِحَقِّ عِزِّكَ إِلَّا مَا تَعَطَّفْتَ عَنْ ذُلِّي

وَ بِحَقِّ عِلْمِكَ إِلَّا مَا صَفَحْتَ عَنْ جَهْلِي

أَوْلَيْسَ ذَكَرْتَ مِنْ نَعْتِ الْعُلَمَاءِ:



And when the ignorant address them, they say, "Peace". [25:63]

And now that You have heard my prayer,
I beg You to favor me with Your answer.

My Allah,
if You judge me by my acts,
You can only denounce me.
But if You consider my attributes,
helpless You will pronounce me.
My acts begin and end in time,
but my attributes remain with me.
Would You judge me by that which is passing,
or by that which is lasting?
Enough of a punishment for a sinner,
would be the disgrace that he has to suffer,
on account of his sins and errors.
O my Lord,
by your Truth and by those whom You honor,
I implore You to forgive my ignorance
and save me from disgrace piled upon disgrace.

I complain of my sorrow and grief to Allah alone. [12:86]

I complain of my infirmity and weakness to none but Allah:

And I leave my concern to Allah, for Allah watches over all His servants. [40:44]

﴿وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

وَ قَدْ سَمِعْتَ مِنِّي الْخِطَابَ

فَأَسْمِعْنِي مِنْكَ الْجَوَابَ.

إِلَهِي إِنْ نَظَرْتَ إِلَى فِعْلِي مَقْتَنِي

وَ إِنْ نَظَرْتَ إِلَى وَصْفِي عَذَّرْتَنِي.

فَالْفِعْلُ عَنِّي مُنْقَطِعٌ وَالْوَصْفُ مِنِّي مُتَّبِعٌ

فَهَلْ تُعَامِلُنِي بِالْعَرَضِ الزَّائِلِ أَمْ بِالْوَصْفِ الْحَاصِلِ؟

فَحَسْبُكَ مِنَ الْعَاصِي مَا يُكَابِدُهُ مِنْ ذُلِّ الْمَعَاصِي.

إِلَهِي عَزَمْتُ عَلَيْكَ بِاعْزِ الْوَسَائِطِ إِلَيْكَ وَ بِحَقِّكَ عَلَيْكَ

إِلَّا مَا صَفَحْتَ عَن جَهْلِي وَلَا تَزِدْنِي ذُلًّا عَلَيَّ ذُلِّي.

﴿أَشْكُوا بَنِي وَحُزْنِي إِلَى اللَّهِ...﴾

أَشْكُو ضَعْفِي وَ غَبْنِي إِلَى اللَّهِ

﴿وَأَفْوُضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾



O my Allah,
would it agree with Your Compassion Infinite
that You defile a face
that has bowed before You in prostration?
Or, torment a body
that has kneeled before You in devotion?
Or, burn a tongue
that has sung Your Name in celebration?
Or, snatch a sight
that has beheld for Your Pleasure alone?
Or, distraught a heart
that has known You and been Your abode?
Or, turn away a servant
who has held You in awe?
If such be the demands of justice,
then Your Benevolence
will counter it and override it readily.
For Your Mercy prevails over Your Wrath,
verily!

My Allah!
How can Your Mercy leave me out,
while it encompasses all things
and all conditions?
Even if it be said that Your Mercy is for the pious,
would there be no portion in it
for the rest of the believers,
of which I too am an ignoble part?

إِلَهِي فَهَلْ يَلِيْقُ بِكَ أَنْ تُقْبِحَ وَجْهًا كَانَ لَكَ سَاجِدًا

أَمْ تُعَذِّبُ بَدَنًا كَانَ لَكَ عَابِدًا

أَمْ تَحْرِقُ لِسَانًا كَانَ لَكَ ذَاكِرًا

أَمْ تَطْمِسُ بَصَرًا كَانَ لَكَ نَاطِرًا

أَمْ تُؤَلِّمُ قَلْبًا كَانَ بِكَ عَارِفًا

أَمْ تَطْرُدُ عَبْدًا كَانَ مِنْكَ خَائِفًا؟

فَإِنْ كَانَ ذَلِكَ مَا يَقْتَضِيهِ الْعَدْلُ

فَقَدْ يُنَازِعُهُ الْفَضْلُ

وَالْوَاقِعُ مِنْكَ وَالْأَنْسَبُ

أَنَّ الرَّحْمَةَ سَابِقَةٌ لِلْغَضَبِ.

إِلَهِي وَهَلْ تِلْكَ الرَّحْمَةُ لَا تَشْمَلُنِي

وَالْحَالَةَ أَنَّهُا وَسِعَتْ كُلَّ شَيْءٍ

وَ حَتَّى لَوْ قُلْنَا أَنَّكَ كَتَبْتَهَا لِلْمُتَّقِينَ

فَهَلْ لَا يَكُونُ مِنْهَا حَظٌّ لِلْمُؤْمِنِينَ

الَّذِينَ أَنَا مِنْ أَفْرَادِهِمْ.



O my Allah!

You granted me faith: a gift priceless.

Then You tested me through my sins of forgetfulness.

Will You deal with me according to

what You gave me as a gift,

or by that through which You put me to test?

Whatever You decide,

it will be perfectly right.

And whatever we receive from You

is not only acceptable,

but enjoyable too—

as long as it does not drive us away from Your door,

or prevent us from addressing You.

My Allah!

You made it incumbent upon us

to respond to the oppressed

when they call out for help.

Lo, we too cry out for Your help

and equally incumbent it is upon You to help,

O You, the Helper Best.

Allah is indeed kind and merciful to humanity. [22:65]

O Lord, come to our aid,

lest sins remove us from the

Door of Your Benevolence,

and deny us the fragrant

Whiff of Your Mercy.

Would that I rather be dead before this,

and be forgotten of the forgotten!

إِلَهِي إِنَّكَ اتَّخَفْتَنِي بِالْإِيمَانِ وَامْتَحَنْتَنِي بِالْعِصْيَانِ.

فَهَلْ تُعَامِلُنِي بِمَا مَنَحْتَنِي أَمْ تُجَازِينِي بِمَا امْتَحَنْتَنِي؟

فَكُلُّ ذَلِكَ سَائِعٌ مَعْقُولٌ وَ مِنْكَ لَذِيذٌ مَقْبُولٌ

إِنْ كَانَ لَا يَطْرُدُنَا مِنْ بَابِكَ

وَلَا يَمْنَعُنَا مِنْ خَطَابِكَ.

إِلَهِي إِنَّكَ أَوْجَبْتَ عَلَيْنَا إِغَاثَةَ الْمَلْهُوفِ

وَ أَنْتَ أَوْلَى بِالْإِغَاثَةِ مِنَّا.

﴿إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ﴾

فَادْرِكْنَا بِنُصْرَتِكَ

فَإِنَّ الذُّنُوبَ كَادَتْ تَقَطُّعُنَا عَنْ بَابِكَ

وَ تَمْنَعُنَا التَّعَرُّضَ لِنَفَحَاتِكَ

فِيَالَيْتَنِي مِتُّ قَبْلَ هَذَا وَ كُنْتُ نَسِيًّا مَنْسِيًّا.



My Allah,
I know that in Your Majestic Court
I have earned no rank and no hope.
Nor have I forwarded any deeds
to earn Your Pleasure indeed—
except for my affirmation of Your Oneness!
Lo, I bear witness to Your Oneness.
So You be Witness: of witnesses all, you are the best.
My Allah, make me die in this life as a believer
and raise me with the righteous in the next.

O my Allah!
How can I seek reward for my testimony of affirmation,
and use it as an intercession,
when it is actually You Who made me testify?
How can I seek proximity to You as a compensation,
for my acts of devotion,
when it is actually You Who made me Your devotee?
How can I seek Union, as a recompense for Remembrance,
when it is actually You,
Who instilled this Remembrance in me?
Sufficient for me is the recompense
that worthy You found me for these acts noble!
Now, whether You accept these acts or not,
either way, I am Your slave ignoble.
Try to fulfill, to the best of my capacity, I will,
the covenants and promises that I made with You.

*And no power have I to either benefit or harm myself,
except what Allah desires. [8:18]*

إِلَهِي إِنِّي عَلَى عِلْمٍ مِنْ أَنْ مَقَامِي لَمْ يَبْلُغْ عِنْدَكَ جَاهًا أَرْتَجِيهِ

وَلَا قَدَّمْتُ مِنْ أَعْمَالِي فِعْلًا أَرْضِيهِ

إِلَّا مُجَرَّدَ التَّوْحِيدِ فَإِنِّي شَاهِدٌ عَلَى وَحْدَانِيَّتِكَ

وَ أَنْتَ خَيْرُ الشَّاهِدِينَ.

إِلَهِي تَوَفَّنِي مُسْلِمًا وَ الْحَقْنِي بِالصَّالِحِينَ.

إِلَهِي كَيْفَ اتَّشَقَّ إِلَيْكَ بِشَهَادَتِي

وَ أَنْتَ الَّذِي اسْتَشْهَدْتَنِي

أَمْ كَيْفَ اتَّقَرَّبُ لَكَ بِعِبَادَتِي

وَ أَنْتَ الَّذِي اسْتَعْبَدْتَنِي؟

أَمْ كَيْفَ اتَّوَسَّلُ إِلَيْكَ بِذِكْرِي وَ أَنْتَ بِهِ ذَكَرْتَنِي؟

كَفَانِي مِنَ الْجَزَاءِ أَنْ صَيَّرْتَنِي لِلْعَمَلِ أَهْلًا

قَبْلَتُهُ مِنِّي أَمْ لَمْ تَقْبَلْ فَإِنَّا عَبْدُكَ عَلَى كُلِّ حَالٍ

وَ أَنَا عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ

﴿ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَ لَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ﴾



O Allah,
You know well
that our hearts are inclined towards You
and in You these find rest.
These may not be fully gathered unto You,
but if You so wish, O Powerful One,
You can gather these unto You!
O You, Who will doubtlessly gather
all creation on the judgment day,
please do gather our hearts unto You!
O Allah, sinning is abominable,
but never have we intended to
alienate ourselves from You through it.
O Allah forgive us our sins, as lapses unintended,
for has not Your Prophet so assured,
that by the underlying intent, will the acts be judged?

My Allah,
You command us to forgive those
who transgress us.
But in our case we are the ones
who have transgressed ourselves.
So there is none but You
who can forgive us this transgression:

*And if You forgive us not,
and have mercy on us not,
we shall certainly be among the losers. [7:23]*

إِلَهِي إِنَّكَ عَلَىٰ عِلْمٍ مِّن مَّيْلٍ قُلُوبِنَا إِلَيْكَ وَحُنُوهَا عَلَيْكَ

وَإِن لَّمْ تَجْتَمِعْ بِكَ فَأَنْتَ عَلَىٰ جَمْعِهَا إِذَا تَشَاءُ قَدِيرٌ.

فاجمعها اللهم عليك

يا جامع الناس ليوم لا ريب فيه.

إِلَهِي وَإِن كَانَتْ الذُّنُوبُ مِنَّا شَدِيدَةً

فإِنَّا مَا نُوِينَا بِهَا الْقَطِيعَةَ فَاجْعَلْهَا مِنَّا

اللَّهُمَّ هَفَوَاتٍ فَقَدْ جَاءَ عَن نَّبِيِّكَ:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ.»

إِلَهِي إِنَّكَ أَمَرْتَنَا بِالْعَفْوِ عَمَّنْ ظَلَمْنَا

وَإِنَّا ظَلَمْنَا أَنْفُسَنَا

وَأَنْتَ أَوْلَىٰ بِالْعَفْوِ مِنَّا.

﴿وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾



O Allah,
if my virtuous acts lack the strength to join me with You,
how can my ugly sins separate me from You?

My Allah,
howsoever ardently may the worshippers worship,
none can worship You as is Your due;
howsoever thoroughly may the gnostics know You,
none can know You as You are;
howsoever vehemently may the affirmers affirm,
none can affirm Your Oneness as is Its due;
howsoever exhaustively may the raconteurs recount,
none can recount Your Praise fully!
How can the creature comprehend Him
to Whom it owes its very creation?
How can the devotee discharge his due,
to the One Who endowed him this very devotion?

Glory be to Him,
Who gave the Hidden command over the Manifest.
In this interplay Divine,
He is the Manifest displaying the Hidden,
and the Hidden veiled by the Manifest.

My Allah,
You command me to affirm Your Oneness
and bear witness to It.
How can he bear witness
who cannot exist alongside Your Oneness?
Or then how can he not,
for it is You alone Who is being witnessed through things all!

إِلَهِي إِنْ كَانَتْ أَعْمَالِي الْحَسَنَاتُ لَا تَأْتِي لَهَا فِي الْإِتِّصَالِ

فَكَيْفَ يَكُونُ مَآسَاءٌ مِنْهَا سَبَبًا فِي الْإِنْفِصَالِ؟

إِلَهِي مَا عَبَدَكَ الْعَابِدُونَ مَهْمَا عَبَدُوا

وَ لَا عَرَفَكَ الْعَارِفُونَ مَهْمَا عَرَفُوا

وَ لَا وَحَدَكَ الْمُوَحِّدُونَ مَهْمَا وَحَدُوا

وَ لَا وَصَفَكَ الْوَاصِفُونَ مَهْمَا وَصَفُوا

وَ كَيْفَ يُدْرِكُ الْمَوْجُودُ كُنْهَهُ مَنْ أَوْجَدَهُ

أَمْ كَيْفَ يُؤَيِّدُ فِي الْعَابِدِ حَقٌّ مَنْ اسْتَعْبَدَهُ؟

فَسُبْحَانَ مَنْ حَكَّمَ الْغَيْبَ عَلَى الشَّهَادَةِ

فَالظَّاهِرُ غَيْبٌ وَالْغَيْبُ شَهَادَةٌ.

إِلَهِي إِنَّكَ أَمَرْتَنِي بِالتَّوْحِيدِ

وَ أَنْ أَكُونَ عَلَى ذَلِكَ شَهِيدًا

وَ كَيْفَ يُوَحِّدُكَ مَنْ لَا وُجُودَ لَهُ مَعَ التَّوْحِيدِ،

أَمْ كَيْفَ لَا يُوَحِّدُكَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ؟



How can I affirm Your Oneness
as It annihilates me to naught?
But then how can I not,
for it is Your Oneness that establishes me
in my form and my thought!

How can we know You
Who is hidden and ever changing too?
Or then how can we not,
for in every thing
does Your Truth shine through!

How can we ever experience You,
as beyond our senses of perception You are?
But then how can we fail to,
when closer than the vein jugular
verily You are!

My Allah!
How can You be Hidden,
and the Manifest too?
How can You be absent from our sight,
and be the Omnipresent too?
How can You be defied,
and be the Omnipotent too?

Glory be to You!
Extol You, as is Your due,
I cannot—this only You Yourself can do!
The only way I can extol
is by being utterly amazed at this all.

إِلَهِي كَيْفَ أَوْحَدُكَ وَالتَّوْحِيدُ هُوَ الَّذِي أَسْقَطَنِي

أَمْ كَيْفَ لَا أَوْحَدُكَ وَالتَّوْحِيدُ هُوَ الَّذِي اثْبَتَنِي؟

أَمْ كَيْفَ نَعْرَفُكَ وَ أَنْتَ الْبَاطِنُ الَّذِي لَا تَتَكَيَّفُ

أَمْ كَيْفَ لَا نَعْرَفُكَ وَ أَنْتَ الظَّاهِرُ فِي كُلِّ شَيْءٍ تَتَعَرَّفُ؟

أَمْ كَيْفَ نَجِدُكَ وَالْوَجْدَانُ مِنْكَ بَعِيدٌ

أَمْ كَيْفَ لَا نَجِدُكَ وَ أَنْتَ أَقْرَبُ إِلَيْنَا مِنْ حَبْلِ الْوَرِيدِ؟

إِلَهِي كَيْفَ تَخْفَى وَ أَنْتَ الظَّاهِرُ؟

أَمْ كَيْفَ تَغِيبُ وَ أَنْتَ الْحَاضِرُ؟

أَمْ كَيْفَ تُعْصَى وَ أَنْتَ الْقَاهِرُ؟

سُبْحَانَكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ

أَنْتَ كَمَا اثْبَتْتَ عَلَيَّ نَفْسِكَ.

وَ مِنْ ثَنَائِي عَلَيْكَ أَنْ حَيْرْتَنِي فِيكَ.



O my Allah!
Enhance our amazement about Yourself.
Granting us generously from Your Bounty Boundless,
enrich us beyond dependence on worlds,
this or that!

My Allah, if amongst Your loved ones,
You have freed some
from asking You,
I do not ask that You likewise
make me independent of You.
Rather I simply ask:
just make me independent of all but You.
My Lord, You know
that I do not like asking from the mortals,
nor do I like those who do.
But the needs and wants have obliged us
to turn to them.
O Allah, You fulfill all our needs
and gather us all unto Your Mercy's fold,
so that depending on You alone,
none but You do we behold.

O my Allah!
I submit to You,
I believe in You,
I turn towards You,
and on You alone do I rely.

اللَّهُمَّ زِدْنِي فِيكَ تَحِيْرًا

وَاجْعَلْ حَظَّنَا مِنْكَ حَظًّا مَوْفُورًا

وَاعْنِنَا بِكَ عَنِ الْعَالَمِيْنَ.

اللَّهُمَّ إِنْ كَانَ فِي أَحْبَابِكَ

مَنْ أَعْنَيْتَهُ عَنِ السُّؤَالِ مِنْكَ

فَإِنِّي لَا أَسْأَلُكَ الْغِنَى بِكَ عَنْكَ

إِنَّمَا أَسْأَلُكَ الْغِنَى بِكَ عَمَّنْ سِوَاكَ.

اللَّهُمَّ إِنَّكَ عَلَى عِلْمٍ

مِنْ أَنِّي لَا أُحِبُّ السُّؤَالَ مِنَ الْخَلْقِ وَلَا أُحِبُّ مَنْ يَسْأَلُهُمْ

وَلَكِنَّ الْحَوَائِجَ رَدَّتْنَا إِلَيْهِمْ فَاجْعَلْ اللَّهُمَّ حَوَائِجَنَا كُلَّهَا إِلَيْكَ

وَاجْمَعْ هَمَّنَا عَلَيْكَ حَتَّى لَا يَكُونَ التَّجَاوُزُ إِلَّا إِلَيْكَ

وَلَا يَقَعُ نَظْرُنَا إِلَّا عَلَيْكَ.

اللَّهُمَّ لَكَ أَسَلَمْتُ وَبِكَ آمَنْتُ

وَإِلَيْكَ أَنْبَتُ وَعَلَيْكَ اعْتَمَدْتُ.



My Allah,
You are my Lord and I am your servant,
in all situations, past and present.
The covenants and promises
that I made with You,
to the best of my capacity,
I try to fulfill.
I seek Your protection all the while,
from evil of my own deeds, wicked and vile.

O Allah,
deal with us in a manner that befits You,
and not in the manner that we deserve.

O Allah,
protect our sight and insight;
cleanse our hearts and our inside.
Save us, from our egos mischievous,
and take us not to task for our sins grievous.

*And if Allah were to take people to task for their iniquity,
not a single creature would be left on earth. [16:61]*

*And indeed your Lord is full of forgiveness
for people for their error. [13:6]*

*Our Lord, we have wronged our own selves,
and if You forgive us not,
and have mercy on us not,
we shall certainly be among the losers. [7:23]*

اللَّهُمَّ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ عَلَى كُلِّ حَالٍ

وَ إِنِّي عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ.

اللَّهُمَّ افْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ

وَ لَا تَفْعَلْ بِنَا مَا نَحْنُ أَهْلُهُ.

اللَّهُمَّ اعْصِمْنَا مِنَ الْبَصَرِ وَالْبَصِيرَةِ

وَ طَهِّرْنَا مِنَ الْفُؤَادِ وَالسَّرِيرَةِ

وَ قِنَا اللَّهُمَّ شَرَّ أَنْفُسِنَا

وَ لَا تُؤَاخِذْنَا بِذُنُوبِنَا.

﴿ وَ لَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ ... ﴾

﴿ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ ... ﴾

﴿ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا ^{سَكَةً} وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ

الْخَسِرِينَ ﴿﴾



O my Allah!

If a trial has been ordained for us,
let it not be in the matters of faith.

If a tribulation has been destined for us,
let not our hearts be the target.

If an ordeal has been predestined,
let it not be an ordeal in the lives next.

And if a disobedience has been preordained,
let that not be our final end.

O my Allah,

I dare not ask that You do away with Your decrees;

I merely seek Your aid in these.

My Allah, this here is my plea:

to the destiny decreed, make us submit gleefully;
and make the destiny agreeable to us mercifully—

so that we neither hurry in seeking that

which You have deferred somehow,

nor desire to postpone that

which You have ordained for now.

Verily Allah does what He wills.

O Allah,

inspire us not with thoughts useless,

nor install on us rulers merciless,

and hand us over not to our egos shameless.

اللَّهُمَّ إِنْ قَدَّرْتَ عَلَيْنَا مِحْنَةً فَلَا تَجْعَلْهَا فِي دِينِنَا
 وَإِنْ قَدَّرْتَ عَلَيْنَا مُصِيبَةً فَلَا تَجْعَلْهَا فِي قُلُوبِنَا
 وَإِنْ قَدَّرْتَ عَلَيْنَا فِتْنَةً فَلَا تَجْعَلْهَا فِي آخِرَتِنَا
 وَإِنْ قَدَّرْتَ عَلَيْنَا مَعْصِيَةً فَلَا تَجْعَلْهَا عَاقِبَةً أَمْرِنَا.

اللَّهُمَّ إِنِّي لَا أَسْأَلُكَ دَفْعَ مَا تُرِيدُ
 وَلَكِنِّي أَسْأَلُكَ التَّائِيدَ فِيمَا تُرِيدُ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُسَلِّمَنَا
 لِلْقَدَرِ وَتُسَلِّمَ الْقَدَرَ إِلَيْنَا
 حَتَّى لَا نَتَّعَجَلَ مَا أَجَلْتَ
 وَلَا نَتَّأَجَلَ مَا عَجَلْتَ
 إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ.

اللَّهُمَّ لَا تُلْهِمْنَا مَا لَا يَنْفَعُنَا
 وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا
 وَلَا تَكِلْنَا إِلَى أَنْفُسِنَا.



*And I do not absolve my ego either,
for the ego compulsively commands to do evil,
unless my Lord has mercy. [12:53]*

O Allah,
You be my Helper and my Advisor,
and make the intellect my counselor, wise.

*So that we may glorify You greatly
and remember You unceasingly:
for You are the One Who watches over us. [20:33-35]*

O my Allah,
my stratagem is failing,
my strength is draining,
and my resolve is weakening.

*My bones have become feeble
and my hair has turned white,
but my Lord,
I have never been disappointed in my prayer to You. [19:4]*

And I seek Your blessing
to attain a certainty unending;
lest in the days of my life remaining,
my faith is weakened by events challenging.

Lord,

*... harm has afflicted me,
and You are the most merciful of the merciful. [21:83]*

﴿ وَمَا أْبْرَأُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي... ﴾

اللَّهُمَّ كُنْ لِي نَاصِرًا وَ مُجِيرًا وَاجْعَلِ الْعَقْلَ مِنِّي وَزِيرًا.

﴿ كَيْ نُسَبِّحَكَ كَثِيرًا ۖ وَنَذْكُرَكَ كَثِيرًا ۖ إِنَّكَ كُنْتَ بِنَا

بَصِيرًا ۖ ﴾

اللَّهُمَّ قَلِّتْ حِيلَتِي

وَ ضَعَفَتْ قُوَّتِي

وَ كَلَّتْ عَزِيمَتِي.

﴿ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ

شَقِيًّا ۖ ﴾

وَمَا أَنَا بِدَاعِيكَ رَبِّ وَاعْتَصِمْتُ بِأَمْرِكَ إِلَّا خَشْيَةَ رَبِّي فِي الْمَوْتِ وَالْحَيَاةِ

فَإِنِّي خَشِيتُ أَنْ يَطَّرِقَهُ مَا يُضَعِفُهُ فِيمَا بَقِيَ مِنَ السِّنِّ رَبِّ

﴿ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ۖ ﴾



O our Lord,
do not test us or try us;
nor throw us at the mercy of people cruel.

O my Allah,
You be the Keeper of my faith and my belief,
and enlist me among the righteous.

*Our Lord,
complete our illumination for us, and forgive us;
for You have power over all things. [66:8]*

*My Lord,
You gave me some authority
and taught me some interpretation of the lore.
Creator of the heavens and the earth,
You are my protector in this world and the hereafter:
let me die in this life as one who surrendered himself to You
and raise me with the righteous in the next. [12:101]*

*Surely my guardian is Allah,
Who revealed the Book,
and He befriends the righteous. [7:196]*

O Allah,
treat our failings
like the failings of those whom You love,
and treat not our good deeds
like the good deeds of those whom You dislike.

رَبَّنَا لَا تَفْتِنَّا

وَلَا تَجْعَلْنَا

فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ

اللَّهُمَّ إِنِّي أَسْتُوْدَعُكَ دِينِي وَ إِيْمَانِي

فَادْخِلْنِي بِهِمَا فِي الصَّالِحِينَ.

﴿ رَبَّنَا أَنْتَ لَنَا نُورٌ نَا وَاعْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٠﴾ ﴾

﴿ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ﴿١٠١﴾ ﴾

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ ﴿١٠٢﴾

تُوفِنِي مُسْلِمًا وَ الْحَقِيْنِي بِالصَّالِحِينَ ﴿١٠٣﴾

﴿ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَلَ الْكِتَابَ ﴿١٠٤﴾ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٠٥﴾ ﴾

اللَّهُمَّ اجْعَلْ سَيِّئَاتِنَا سَيِّئَاتٍ مِنْ أَحَبِّتَ

وَلَا تَجْعَلْ حَسَنَاتِنَا حَسَنَاتٍ مِنْ أَبْغَضْتَ.



O Allah,
honor us, and abase us not;
grant us, and withhold from us not;
favor us with increase
and save us from decrease;
prefer us over others
and prefer others over us not;
make us guided and the guides;
and please us and be pleased with us.

*But Allah's goodly pleasure is the greatest of all—
for this is the ultimate success. [9:72]*

O Allah!
Try us not
in the matters of this world and the next,
nor in our life and in our death;
and hand us over not to people pitiless.

O Allah,
grant us Your Favors blissful,
and spare us Your Wrath vengeful:

*Whoever Allah guides is the guided one,
and whoever Allah leaves astray,
for such you will not find any guiding friend. [18:17]*

اللَّهُمَّ أَكْرِمْنَا وَ لَا تُهِنَّا

وَ أَعْطِنَا وَ لَا تَحْرِمْنَا

وَ زِدْنَا وَ لَا تُنْقِصْنَا

وَ آثِرْنَا وَ لَا تُؤْثِر عَلَيْنَا

وَ اهْدِنَا وَ اهْدِنَا

وَ أَرْضِنَا وَ أَرْض عَنَّا.

﴿ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾

اللَّهُمَّ لَا تَفْتِنَّا فِي دِينِنَا وَ لَا فِي دُنْيَانَا

وَ لَا فِي مَمَاتِنَا وَ لَا فِي مَحْيَانَا

وَ لَا تَجْعَلْنَا فِتْنَةً لِلظَّالِمِينَ.

اللَّهُمَّ مَتَّعْنَا بِنِعْمِكَ

وَ جَبِّنَا مِنْ نِقْمِكَ.

﴿ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴾



O Allah, grant us:
a knowledge that becomes sufficient for us;
a discernment that suffices us;
an intelligence that is sufficient for us;
a patience which can carry us through;
a firm resolve that is sufficient for us;
a protective shield that is sufficient for us;
a fervor that is sufficient for us;
a taste of Your love that is sufficient for us;
and a strength that suffices us.

*And I am given strength by none but Allah,
in Whom I repose my trust, and to Whom I turn. [11:88]*

O Allah,
may You suffice us, and ignore us not
in life and in death.

O Allah,
may You suffice us, and forget us not
in all situations and all matters.

O Allah,
may You suffice us, and neglect us not
against the evil of the created beings:

*Allah will suffice you against them,
for Allah is the All-Hearing, the All-Knowing. [2:137]*

*Allah is the best Protector,
and the most merciful of the merciful ones. [12:64]*

اللَّهُمَّ ارْزُقْنَا

مِنَ الْعِلْمِ مَا فِيهِ كِفَايَةٌ وَمِنَ الْفَهْمِ مَا فِيهِ كِفَايَةٌ

وَمِنَ الْعَقْلِ مَا فِيهِ كِفَايَةٌ وَمِنَ الصَّبْرِ مَا فِيهِ كِفَايَةٌ

وَمِنَ الْحَزْمِ مَا فِيهِ كِفَايَةٌ وَمِنَ الْحِفْظِ مَا فِيهِ كِفَايَةٌ

وَمِنَ الشَّوْقِ مَا فِيهِ كِفَايَةٌ وَمِنَ الذَّوْقِ مَا فِيهِ كِفَايَةٌ

وَمِنَ التَّوْفِيقِ مَا فِيهِ كِفَايَةٌ

﴿ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴾

اللَّهُمَّ اكْفِنَا مَا أَهَمَّنَا فِي الْمَحْيَا وَفِي الْمَمَاتِ.

اللَّهُمَّ اكْفِنَا مَا أَهَمَّنَا فِي جَمِيعِ الْحَالَاتِ.

اللَّهُمَّ اكْفِنَا مَا أَهَمَّنَا مِنْ شَرِّ الْمَخْلُوقَاتِ.

﴿ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

﴿ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴾



O Allah,
keep us alive as long as the life is good for us,
and give us death when that is good for us.
And protect us from the evil of our egos malicious.

*... ego compulsively commands to do evil,
unless my Lord has mercy. [12:53]*

I seek Allah's protection
against cunning of the ego and of Satan.
I seek Allah's protection
against diabolic men and jinn.
I seek refuge in Allah from Allah's Wrath.
I seek refuge in Allah from Allah's displeasure.
I seek refuge in Allah against Allah's stratagems.
My Allah, I seek refuge through Your Forgiveness
against Your Retribution.
I seek refuge in Your Pleased Approval
against Your Displeasure.
I seek refuge in You against Your Anger.

Through Allah's Words Perfect
I seek in Him refuge and rest:
against Allah's fury and anger,
against the mischief of His slaves,
and against evil of whisperings of Satan
and from his presence rotten.

اللَّهُمَّ أَحِينَا مَا كَانَتْ الْحَيَاةُ خَيْرًا لَنَا

وَ أَمِتْنَا مَا كَانَتْ الْمَمَاتُ خَيْرًا لَنَا

وَ جَبَبْنَا شَرَّ أَنْفُسِنَا

﴿ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي... ﴾

أَعْتَصَمْتُ بِاللَّهِ مِنْ مَكَائِدِ النَّفْسِ وَ الشَّيْطَانِ

أَعْتَصَمْتُ بِاللَّهِ مِنْ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ

أَعُوذُ بِاللَّهِ مِنْ عَذَابِ اللَّهِ

أَعُوذُ بِاللَّهِ مِنْ سَخَطِ اللَّهِ

أَعُوذُ بِاللَّهِ مِنْ مَكْرِ اللَّهِ

اللَّهُمَّ إِنِّي أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ

وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِكَ مِنْكَ.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَ عِقَابِهِ وَ شَرِّ عِبَادِهِ

وَ مِنْ شَرِّ هَمْزَاتِ الشَّيَاطِينِ وَ أَنْ يُحْضِرُونِ.



O Allah,

I present myself at Your door for deliverance;
I rely on Your Generosity and Your Benevolence;
and I fortify myself in Your Names Most Beautiful
against all grievance.

I say Allah's name before everything,
I say Allah's name after everything,
I say Allah's name with everything,
I say Allah's name in everything.

I say Allah's name, with Whose Name
nothing in the earth or heavens can do harm,
for He is the All-Hearer, the All-Knower.

O Allah,

I ask You by Your Name Most Supreme—

Bism illaah ir-rahmaan ir-raheem

(By the Name of Allah, the Benevolent, the Merciful)—

O You,

in Whose Majestic Presence

all faces prostrate,

all voices sink,

and all hearts tremble in awe:

may You shower blessings and salutations

on our liege lord Muhammad,

and on his family and his companions;

may You also fulfill all our needs,

relieve our anguish and pain,

اللَّهُمَّ إِنِّي التَّجَّاتُ إِلَى بَابِكَ

وَتَوَكَّلْتُ عَلَى كَرَمِكَ

وَتَحَصَّنْتُ بِأَسْمَائِكَ

بِسْمِ اللَّهِ قَبْلَ كُلِّ شَيْءٍ بِسْمِ اللَّهِ بَعْدَ كُلِّ شَيْءٍ

بِسْمِ اللَّهِ مَعَ كُلِّ شَيْءٍ بِسْمِ اللَّهِ فِي كُلِّ شَيْءٍ

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ

فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ

وَهُوَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِي عَنَتَ لَهُ الْوُجُوهُ

وَخَشَعَتِ إِلَيْهِ الْأَصْوَاتُ

وَوَجَلَتْ مِنْ خَشْيَتِهِ الْقُلُوبُ

أَنْ تُصَلِّيَ وَتُسَلِّمَ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ

وَأَنْ تَقْضِيَ حَاجَاتِنَا وَتَفْرِجَ كُرْبَاتِنَا



forgive us our lapses,
pardon us our slips,
firm us in our resolve,
enlighten us about the matters confusing,
aid our associates,
and get us and them to the blessed abode—
verily You provide the abode, most excellent.

O Allah!

Watch over us with the Eye, Ever Wakeful;
protect us with Your Shield, Impenetrable,
welcome us in Your Fort of Mercy, Invincible,
and make the abode of Peace in Paradise
our final destination, Blissful.

O Allah,

I seek Your Mercy Special,
for the believers in general,
whose wherewithal has shrunk
and in whose faces the doors are being shut.
You are our Goal and to You is our return—
O You, Who relieves sufferings,
O You Who grants success in endeavors.

*Who answers the distressed soul
when it calls out to Him, and relieves its suffering
and makes you the inheritors of the earth?
Can there be god besides Allah?
How very unmindful you are![27:62]*

و تَقِيلَ عَثْرَاتِنَا وَ تَغْفِرَ زَلَاتِنَا
وَ تُثَبِّتَ أَقْدَامَنَا وَ تُبَلِّغَ حُجَّتَنَا
وَ تُؤَيِّدَ اتِّبَاعَنَا وَ تُنَزِّلَنَا
وَ آيَا هُمْ مَنَزِلًا مُبَارَكًا وَ أَنْتَ خَيْرُ الْمُنزِلِينَ.

اللَّهُمَّ احْرُسْنَا بِالْعَيْنِ الَّتِي لَا تَنَامُ
وَ اكْنُفْنَا بِالْكَفِّ الَّتِي لَا يُضَامُ
وَ ادْخُلْنَا فِي الْحِصْنِ الَّتِي لَا يُرَامُ
وَ اجْعَلْ عَاقِبَةَ أَمْرِنَا دَارَ السَّلَامِ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ لِعُمُومِ الْمُؤْمِنِينَ فَقَدْ ضَاقَتْ بِهِمُ الْأَسْبَابُ
وَ سُدَّتْ دُونَهُمُ الْأَبْوَابُ وَ إِلَيْكَ الْمَرْجِعُ وَالْمَأْبُ
يَا مَنْ يُرْتَجَى لِكَشْفِ الْكُرْبَاتِ وَ يَا مَنْ يَقْصَدُ عِنْدَ الْمُهْمَاتِ.

﴿ اَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ط

ءَالِهَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ﴿٥٠﴾



*A messenger has come to you from among yourselves;
it grieves him to see you in distress.
Exceedingly solicitous is he regarding you.
He is compassionate and merciful to the believers.
But if they turn away, then say,
“Allah is sufficient for me, there is no god but He;
in Allah I put my trust, He is the Lord of lofty throne.” [9:128-
129]*

O my Allah!
With all my heart and all my tongue I implore
that You send blessings and salutations galore
on the Prophet of Mercy,
the head of Adnan’s progeny,
our noble lord and master Muhammad,
and on his family and his companions,
by the count of Your Splendors—
every moment, in a unique Splendor do You shine!
Just as Your Splendors are beyond count,
likewise are Your Blessings and Help.

*Say: “Even if the ocean were ink for the words of my Lord,
the ocean would be exhausted sooner
than the words of my Lord would,
even if another like it were added.” [18:109]*

O my Allah,
send blessings on the Prophet
by the count of Your words countless;
and salutations equal to
the instances of Your Mercy boundless!

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ

رَءُوفٌ رَّحِيمٌ ﴿ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ^ط لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿﴾

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ قَلْبٍ وَ لِسَانٍ

أَنْ تُصَلِّيَ وَ تُسَلِّمَ عَلَيَّ رَسُولِ الرَّحْمَةِ سَيِّدِ وَاوَدِ عَدْنَانَ

سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ عَلِيٍّ آلِهِ وَ أَصْحَابِهِ فِي كُلِّ شَأْنٍ

وَ أَنْتَ كُلَّ يَوْمٍ فِي شَأْنٍ

فِي الشُّؤْنِ مِنْكَ لَا تُعَدُّ

وَ الْمَدَدُ مِنْكَ لَا يَنْفَدُ.

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ

رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿﴾

اللَّهُمَّ اجْعَلْ كَلِمَاتِكَ هَاتِهِ لِلصَّلَاةِ عَدَدًا

وَ رَحْمَتِكَ الْوَاسِعَةَ لِلسَّلَامِ مَدَدًا



O Allah,
in sending blessings on the Prophet
I employed all kinds of counts and numbers,
then brought to their aid sacred words of all kind;
but then I was made aware and I realized
that Your words are countless;
and Your aid limitless!

O my Allah,
I beseech that You send blessings on him
by counts countless,
and then multiply these by Your infinite aid, limitless.

O Allah,
send blessings on our lord Muhammad;
grant him the exalted station of honor and of intercession;
elevate his position;
and establish him in the praiseworthy station,
the one which You have promised him—
verily You never go back on Your promise.

O my Allah,
enhance the glory of the Prophet;
make his truth manifest;
make his proof prevail;
make his superiority shine forth;
accept his intercession;
confirm his way;
improve the lot of his people;

اللَّهُمَّ إِنِّي صَلَّيْتُ عَلَى النَّبِيِّ

فَاسْتَعْرَقْتُ أَنْوَاعَ الْعَدَدِ

وَاسْتَوْفَيْتُ أَصْنَافَ الْمَدِّ

فَانْتَبَهْتُ فَوَجَدْتُ عَدَدَكَ لَا يُعَدُّ

وَ مَدَدَكَ لَا يَنْفَدُ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُنْهِىَ الْعَدَدَ

فِي الصَّلَاةِ عَلَيْهِ فِيمَا لَا يُعَدُّ وَ الْمَدَدَ فِيمَا لَا يَنْفَدُ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ اعْطِهِ الْوَسِيلَةَ وَالْفَضِيلَةَ

وَ الدَّرَجَةَ الرَّفِيعَةَ وَ ابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

اللَّهُمَّ عَظِّمْ شَانَ مُحَمَّدٍ

وَ بَيِّنْ بُرْهَانَ مُحَمَّدٍ وَ بَلِّغْ حُجَّةَ مُحَمَّدٍ

وَ وَضِّحْ فَضِيلَةَ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَةَ مُحَمَّدٍ

وَ أَيِّدْ شَرِيعَةَ مُحَمَّدٍ وَ سَدِّدْ أُمَّةَ مُحَمَّدٍ



aid his followers;
make strong those who tread in his footsteps;
and grant us his love.

O Allah, send blessings on our lord Muhammad,
his household, companions and followers,
his spouses, sons-in-law, and progeny,
his loved ones and his people,
till the judgment day;
and also on us too,

O Merciful of the mercifuls and O Lord of the worlds.
Ultimately, all the praises belong to
Allah the Majestic
who is Lord of the worlds.

O my Allah,
You Who made the blessings on the Prophet
a source of nearness to You,
by every blessing sent on him
from pre-eternity till eternity,
draw me near to You.

Holy is your Lord, the Lord of glory great,
who is above all that they allege.
Salutations be on the prophets,
and all the praise belongs to Allah,
the Lord of the worlds.



وَأَنْصُرْ أَتْبَاعَ مُحَمَّدٍ وَ قَوِّ أَشْيَاعَ مُحَمَّدٍ
وَأَرْزُقْنَا مَحَبَّةَ مُحَمَّدٍ وَ صَلِّ اللَّهُمَّ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ
وَ عَلَيَّ آلِهِ وَ أَصْحَابِهِ وَ أَشْيَاعِهِ وَ أَنْصَارِهِ
وَ أَزْوَاجِهِ وَ أَصْهَارِهِ وَ ذُرِّيَّاتِهِ
وَ مُحِبِّيهِ وَ أُمَّتِهِ إِلَى يَوْمِ الدِّينِ وَ عَلَيْنَا مَعَهُمْ أَجْمَعِينَ
يَا أَرْحَمَ الرَّاحِمِينَ يَا رَبَّ الْعَالَمِينَ.
وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.
اللَّهُمَّ يَا مَنْ جَعَلْتَ الصَّلَاةَ عَلَى النَّبِيِّ مِنَ الْقُرْبَاتِ
اتَّقَرَّبُ إِلَيْكَ بِكُلِّ صَلَاةٍ صَلَّيْتُ عَلَيْهِ مِنْ أَوَّلِ النَّشَاةِ
إِلَى مَا لَا نِهَايَةَ لِلْكَمَالَاتِ.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَيَّ الْمُرْسَلِينَ
وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.





By grace of Allah, the “*Munajat Alawiyah*” has been completed—a completion that bears witness to the Divine strength granted to its author. We are positive that whoever recites it in the manner recommended by the blessed author, Allah will grant him special light that will guide him to the straight path.

And this is what the learned author (may Allah be pleased with him) recommends:

“I will be pleased if my disciples recite it in solitude every day with full attentiveness and sincerity and reflect deeply on its meanings. If a one cannot recite it every day, let him recite it once a week and Friday night is superior choice for this. May Allah give us the strength to act by it so that we do not remain deprived of the blessing of this Divine favor.”



قَدْ تَمَّتْ وَالْحَمْدُ لِلَّهِ الْمُنَاجَاةُ الْعُلُوبَةُ الَّتِي تَدُلُّ عَلَى قُوَّةِ صَاحِبِهَا الرَّبَّانِيَّةِ وَ إِنَّا مُتَبَقِّنُونَ
بِأَنَّ كُلَّ مَنْ عَمِلَ بِهَا حَسَبَ مَا أَمَرَ بِهَا صَاحِبُهَا رِضْوَانُ اللَّهِ عَلَيْهِ إِلَّا وَ يَمُدُّهُ اللَّهُ بِنُورٍ
مِنْ عِنْدِهِ وَ يَهْدِيهِ سِوَاءِ السَّبِيلِ.

وَهَاكَ نَصٌّ مَا أَمَرَ بِهِ أَسْتَاذُنَا صَاحِبُ الْمُنَاجَاةِ قَالَ رَضِيَ اللَّهُ عَنْهُ:

يَسْرُنِي أَنْ يَقْرَأَهَا الْمُرِيدُ فِي كُلِّ يَوْمٍ مَرَّةً بِاخْتِلَاءٍ وَ إِحْضَارِ قَلْبٍ وَ صِدْقِ لَهْجَةٍ مَعَ
التَّمَعْنِ فِي مَعَانِيهَا وَ مَنْ لَمْ يَسْتَطِعْ فَمَرَّةً فِي لَأْسَبُوعٍ وَ الْأَفْضَلُ لَيْلَةَ الْجُمُعَةِ، وَ فَقَّنَا اللَّهُ
لِلْعَمَلِ بِهَا حَتَّى لَا يَضِيغَ حَطُّنَا مِمَّا هَدَيْتَهُ لَنَا يَدُ الْعِنَايَةِ.

