



Du‘ā 32:  
For **Confessing Sins** after  
**the Night Prayers** in the  
*Sahīfa* with two translations



Translation by Dr. William C. Chittick	Translation by Ahmad Ali Muhani	Text of the Du'ā in Arabic
<i>His Supplication for himself in Confessing Sins after Finishing the Night Prayer</i>	<i>One of his prayers after completing his nightly vigil for himself and in confession of sins</i>	وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ بَعْدَ الْفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ لِنَفْسِهِ فِي الْإِعْتِرَافِ بِالذَّنْبِ
1. O Allah, O Possessor of kingdom perpetual in everlastingness,	1. O Allah, O Possessor of the eternally lasting kingdom.	1) اللَّهُمَّ يَا ذَا الْمُلْكِ الْمُتَابِدِ بِالْخُلُودِ
2. authority invincible without armies or helpers,	2. Of Authority, predominant without (support of) armies, and (other) assistances;	2) وَالسُّلْطَانِ الْمُتَمَتِّعِ بِغَيْرِ جُنُودٍ وَلَا أَعْوَانٍ
3. Might abiding through aeons past, years gone by, times and days elapsed!	3. Of Majesty, lasting despite the passage of ages, and succession of years and the passing of eras and days.	3) وَالْعِزِّ الْبَاقِي عَلَى مَرِّ الدُّهُورِ وَحَوَالِي الْأَعْوَامِ وَمَوَاضِي الْأَزْمَانِ وَالْأَيَّامِ
4. Your authority is mighty with a might that knows no bound by being first nor utmost end by being last!	4. Your authority prevails with a predominance that has no bound as regards beginning, and no limit with regard to end.	4) عَزَّ سُلْطَانُكَ عِزًّا لَا حَدَّ لَهُ بِأَوَّلِيَّةٍ، وَلَا مُنْتَهَى لَهُ بِآخِرِيَّةٍ
5. Your Kingdom towers high with a towering before which all things fall down without reaching its term;	5. Exalted is Your Kingdom with an elevation so that (all) things fall short of reaching their utmost height and	5) وَاسْتَعْلَى مُلْكُكَ عَلْوًا سَقَطَتْ الْأَشْيَاءُ دُونَ بُلُوغِ أَمْدِهِ
6. The least of it which You have kept to Yourself is not reached by the furthest description of the describers!	6. the least of it wherewith You have distinguished Yourself cannot be reached by the utmost praises of those that praise.	6) وَلَا يَبْلُغُ أَدْنَى مَا اسْتَأْنَزَتْ بِهِ مِنْ ذَلِكَ أَفْصَى نَعْتِ النَّاعِتِينَ
7. Attributes go astray in You, descriptions fall apart below You; The subtlest of imaginations are bewildered by Your magnificence!	7. In You are attributes confounded and descriptions of You brought to nought. With Your Majesty, the powers of the imagination are overwhelmed.	7) ضَلَّتْ فِيكَ الصِّفَاتُ وَتَفَسَّحَتْ دُونَكَ النُّعُوثُ وَحَارَتْ فِي كِبْرِيَاكَ لَطَائِفُ الْأَوْهَامِ
8. So are You: God, the First	8. Such You are O God,	8) كَذَلِكَ أَنْتَ اللَّهُ الْأَوَّلُ فِي

<p>in Your first-ness, and so are You everlastingly. You do not pass away.</p>	<p>pre-eminent in Your pre-eminence and will remain so always without decay.</p>	<p>أَوْلَيْتِكَ، وَعَلَى ذَلِكَ أَنْتَ دَائِمٌ لَا تَزُولُ</p>
<p>9. But I am the slave, feeble in works, immense in hopes. The tying links are outside my hand, except what is tied by Your mercy; the bonds of hopes have been cut away from me, except the pardon to which I hold fast.</p>	<p>9. I am a servant, meagre as regards good deeds and overfull of hopes. From my hands are gone the means of obtaining my desires except what Your Grace has given unto me. For me are cut the cords of hope, save Your Forgiveness on which I rely.</p>	<p>(9) وَأَنَا الْعَبْدُ الضَّعِيفُ عَمَلًا، الْجَسِيمُ أَمَلًا خَرَجْتُ مِنْ يَدِي أَسْبَابُ الْوَصْلَاتِ إِلَّا مَا وَصَلَهُ رَحْمَتِكَ، وَتَقَطَّعَتْ عَنِّي عِصْمُ الْأَمَالِ إِلَّا مَا أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِكَ</p>
<p>10. Little on my part is the obedience toward You upon which I count, and great against me the disobedience toward You to which I have reverted. But pardoning Your slave will not constrain You, even if he be bad, so pardon me!</p>	<p>10. Little do I possess (of) that which I may reckon (to be) of service to You. There is much against me which I admit (is) disobedience to You. Still it is not difficult for You to forgive Your servant, even though wicked. Therefore, forgive me.</p>	<p>(10) قَلَّ عِنْدِي مَا أَعْتَدْتُ بِهِ مِنْ طَاعَتِكَ، وَكَثُرَ عَلَيَّ مَا أَبُوءُ بِهِ مِنْ مَعْصِيَتِكَ وَلَنْ يَضِيقَ عَلَيْكَ عَفْوٌ عَنِ عَبْدِكَ وَإِنْ أَسَاءَ، فَاعْفُ عَنِّي</p>
<p>11. O Allah, Your knowledge watches over hidden works, every covered thing is exposed before Your awareness, the intricacies of things are not concealed from You, and unseen mysteries slip not away from You.</p>	<p>11. O Allah, verily Your Knowledge extends to secret acts. Every hidden thing is revealed to Your insight and the most minute affairs are not lost sight of by You nor do the most hidden secrets remain unknown to You.</p>	<p>(11) اللَّهُمَّ وَقَدْ أَشْرَفَ عَلَى حَقَايَا الْأَعْمَالِ عِلْمُكَ، وَأَنْكَشَفَ كُلُّ مَسْتُورٍ دُونَ حُبْرِكَ، وَلَا تَنْطَوِي عَنكَ دَقَائِقُ الْأُمُورِ، وَلَا تَعُزُّبُ عَنكَ غَيْبَاتُ السَّرَائِرِ</p>
<p>12. But over me Your enemy has gained mastery: He asked a delay from You to lead me astray, and You gave him the delay! He asked a respite from You until the Day of Doom to misguide me, and You gave him respite!</p>	<p>12. Verily I have been overpowered by Your enemy who begged of You leisure to mislead me. You did grant him that, asked of You, time till Doomsday to lead me astray. You gave him time</p>	<p>(12) وَقَدْ اسْتَحْوَذَ عَلَيَّ عَدُوُّكَ الَّذِي اسْتَنْظَرَكَ لِعَوَايَتِي فَأَنْظَرْتَهُ، وَاسْتَمَهَلَكَ إِلَى يَوْمِ الدِّينِ لِإِضْلَالِي فَأَمَهَلْتَهُ</p>

13. So he threw me down, though I had fled to You from small, ruinous sins and great, deadly works, until, when I had yielded to disobeying You and merited Your anger through my bad efforts, he turned the bridle of his treachery away from me, met me with the word of his ingratitude, undertook to be quit of me (See Q 59:16), turned his back to flee from me, threw me to the desert of Your wrath alone, and sent me as an outcast into the courtyard of Your vengeance.

13. So he has involved me (in ruin). Verily I fled unto You from small sins that are pernicious and great ones that are destructive (but in vain). When I transgressed against You and became worthy of Your wrath for my misconduct, he snatched the reins of his deception away from me, faced me with his blasphemy, sought separation from me and turned away his face from me. So he led me alone to the forest of Your Wrath, turned me out rejected (to wander) in the expanse of Your Chastisement,

13 فَأَوْفَعَنِي وَقَدْ هَرَبْتُ إِلَيْكَ  
مِنْ صَعَائِرِ ذُنُوبٍ مُؤَبِّقَةٍ، وَكَبَائِرِ  
أَعْمَالٍ مُرْدِيَةٍ حَتَّى إِذَا قَارَفْتُ  
مَعْصِيَتَكَ، وَاسْتَوْجِبْتُ بِسُوءِ  
سَعْيِي سَخَطَتَكَ، فَتَلَ عَنِّي  
عِدَارَ عَدْرِهِ، وَتَلَقَّانِي بِكَلِمَةٍ  
كُفْرِهِ، وَتَوَلَّى الْبِرَاءَةَ مِنِّي، وَأَذْبَرَ  
مُؤَلِّيًّا عَنِّي، فَأَصْحَرَنِي لِغَضَبِكَ  
فَرِيدًا، وَأَخْرَجَنِي إِلَى فَنَاءِ نَقَمَتِكَ  
طَرِيدًا

14. There is no intercessor to intercede for me with You, no protector to make me feel secure against You, no fortress to veil me from You, no shelter in which to seek asylum apart from You!

14. there being no mediator to intercede for me with You, no protector to shelter me against You, no stronghold to hide me from You and no refuge to which I could retreat from You.

14 لَا شَفِيعَ يَشْفَعُ لِي إِلَيْكَ،  
وَلَا حَفِيزٌ يُؤْمِنُنِي عَلَيْكَ، وَلَا  
حِصْنٌ يَحْجُبُنِي عَنْكَ، وَلَا مَلَاذٌ  
أَجُأُ إِلَيْهِ مِنْكَ

15. This is the station of him who takes refuge with You, the place of the confessor to You: Let not Your bounty be too narrow for me, let not Your pardon fall short of me! Let me not be the most disappointed of Your repentant servants, nor the most despairing of those who come to You with expectations! Forgive me, surely You are the best of the forgivers!

15. Such, therefore, is the position of one who seeks Your shelter and the situation of one who makes confession unto You. Therefore, do not withdraw Your Grace from me. Do not stint Your pardon in my case. Do not let me be the most disappointed of Your repentant servants, nor the most hopeless of those who wait upon You expecting (success). Forgive me, for verily You are the best of those that forgive.

15 فَهَذَا مَقَامُ الْعَائِدِ بِكَ،  
وَمَحَلُّ الْمُعْتَرِفِ لَكَ، فَلَا يَضِيقَنَّ  
عَنِّي فَضْلُكَ، وَلَا يَقْصُرَنَّ دُونِي  
عَفْوُكَ، وَلَا أَكُنْ أَحْيَبَ عِبَادِكَ  
التَّائِبِينَ، وَلَا أَقْطَطَ وُفُودِكَ  
الْأَمِلِينَ، وَاعْفِرْ لِي، إِنَّكَ خَيْرُ  
الْعَافِرِينَ



<p>16. O Allah, You commanded me, and I refrained, You prohibited me, and I committed. Evil thoughts tempted me to offend, and I was negligent.</p>	<p>O Allah, verily You did Command me and I failed (to obey) and did restrict me and I rebelled. Evil thoughts adorned wrong for me so that I welcomed it.</p>	<p>16) اللَّهُمَّ إِنَّكَ أَمَرْتَنِي فَتَرَكْتُ، وَنَهَيْتَنِي فَرَكَبْتُ، وَسَوَّلَ لِي الْخَطَاءَ حَاطِرُ السُّوءِ فَفَرَطْتُ</p>
<p>17. I cannot call upon daytime to witness my fasting, nor can I seek sanctuary in night because of my vigil; no sunna praises me for keeping it alive, only Your obligations, he who neglects which has perished.</p>	<p>17. I called on no day to be witness to my fast, on no night to be neighbour to my vigils, no good practice praises me for having revived it to say nothing of duties enjoined by You, which whosoever neglected was ruined.</p>	<p>17) وَلَا أَسْتَشْهَدُ عَلَى صِيَامِي نَهَارًا، وَلَا أَسْتَجِيرُ بِتَهَجُّدِي لَيْلًا، وَلَا تُنِنِي عَلَيَّ بِأَحْيَائِهَا سُنَّةٌ حَاشَا فُرُوضِكَ الَّتِي مَنْ ضَيَّعَهَا هَلَكَ</p>
<p>18. I cannot seek access to You through the excellence of a supererogatory work, given the many duties of Your obligations of which I have been heedless and the stations of Your bounds which I have transgressed, thereby violating sacred things and committing great sins, though You have given me safety from their disgraces as a covering.</p>	<p>18. I do not seek introduction to You. By the excellence of any voluntary devotion, when I have neglected to perform great numbers of Your fixed and appointed duties and have gone beyond Your defined limits into forbidden things in which I am involved and from the bad reputation of heinous sins which I have committed, there is no screen for me save Your Protection.</p>	<p>18) وَلَسْتُ أَتَوَسَّلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ مَعَ كَثِيرٍ مَا أَعْقَلْتُ مِنْ وُظَائِفِ فُرُوضِكَ، وَتَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُودِكَ إِلَى حُرْمَاتٍ أَنْتَهَكْتُهَا، وَكَبَائِرِ ذُنُوبٍ اجْتَرَحْتُهَا، كَانَتْ عَافِيَتُكَ لِي مِنْ فَضَائِحِهَا سِتْرًا</p>
<p>19. This is the station of him who is ashamed of himself before You, angry with himself, and satisfied with You. He meets You with a humble soul, a neck bent down, a back heavy with offenses, hesitating between longing for You and fear of You.</p>	<p>19. This is the position of one who is ashamed of his soul before You, is angry with it and (he) is satisfied with You. Therefore, he turned to You with a spirit meek, a neck bowed down, and a back overburdened with errors, standing between longing for You and fear of You.</p>	<p>19) وَهَذَا مَقَامٌ مَنِ اسْتَحْيَا لِنَفْسِهِ مِنْكَ، وَسَخِطَ عَلَيْهَا، وَرَضِيَ عَنْكَ، فَتَلَفَّاكَ بِنَفْسٍ خَاشِعَةٍ، وَرَقَبَةٍ خَاضِعَةٍ، وَظَهْرٍ مُثْقَلٍ مِنَ الْخَطَايَا وَأَقْفًا بَيْنَ الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ</p>
<p>20. You are the most worthy</p>	<p>20. You are the most worthy</p>	<p>20) وَأَنْتَ أَوْلَى مَنْ رَجَاهُ،</p>

of those in whom he might hope, the most deserving for him to dread and fear. So give me, my Lord, what I hope for, make me secure against what frightens me, and act kindly toward me with the kindly act of mercy! Surely You are the most generous of those from whom are asked!

21. O Allah, since You have covered me with Your pardon and shielded me with Your bounty in the abode of annihilation and the presence of equals, grant me sanctuary from the disgraces of the Abode of Subsistence at the standing places of the Witnesses (the angels brought nigh, the messengers honoured, the martyrs, the righteous) before the neighbour from whom I have hidden my evil deeds and the womb relative before whom I feel ashamed in my secret thoughts!

22. I trust them not, my Lord, to cover me over, but I trust You, my Lord, to forgive me! You are the most worthy of those in whom confidence is had, the most giving of those who are besought, and the most clement of those from whom mercy is asked. So have mercy upon me!

of those in whom we trust and the most deserving of those feared and dreaded. Therefore, give me, O Lord what I hope for. Protect me from what I fear. Bless me with a gift of Your Mercy. Verily, You are the Most Generous of those that are entreated.

21. O Allah, as You have enveloped me with Your pardon, sheathed me with Your Grace in this abode of mortality, in the presence of (my) equals, deliver me from the ignominies in the abode of permanence, in the presence of Your favourite angels and honourable Prophets, martyrs, the righteous of my neighbours from whom I concealed my evils and of kindred before whom I was ashamed because of my secret acts.

22. I never relied on them, O my Patron, in (throwing) a covering over me and trusted in You, my Lord, to, forgive me. You are the most worthy of those that are relied on, the most Bountiful of those that are prayed to and the most Gracious of those that are entreated for mercy; Therefore, pity me.

وَأَحَقُّ مَنْ حَشِيَهُ وَاتَّقَاهُ،  
فَأَعْطِنِي يَا رَبِّ مَا رَجَوْتُ،  
وَأَمِّي مَا حَذَرْتُ، وَعُدُّ عَلَيَّ  
بِعَائِدَةِ رَحْمَتِكَ، إِنَّكَ أَكْرَمُ  
الْمَسْتُوْلِينَ

21) اللَّهُمَّ وَإِذْ سَتَرْتَنِي بِعَفْوِكَ،  
وَتَعَمَّدْتَنِي بِفَضْلِكَ فِي دَارِ الْفَنَاءِ  
بِحُضْرَةِ الْأَكْفَاءِ، فَأَجْرِنِي مِنْ  
فَضِيحَاتِ دَارِ الْبَقَاءِ عِنْدَ  
مَوَاقِفِ الْأَشْهَادِ مِنَ الْمَلَائِكَةِ  
الْمُقَرَّبِينَ، وَالرُّسُلِ الْمُكْرَمِينَ،  
وَالشُّهَدَاءِ وَالصَّالِحِينَ، مِنْ جَارٍ  
كُنْتُ أَكْتَئِمُّهُ سَيِّئَاتِي، وَمِنْ ذِي  
رَحْمٍ كُنْتُ أَحْتَشِمُ مِنْهُ فِي  
سِرِّيَّاتِي

22) لَمْ أَتَّقِ بِهِمْ رَبِّ فِي السِّتْرِ  
عَلَيَّ، وَوَثِقْتُ بِكَ رَبِّ فِي  
الْمَغْفِرَةِ لِي، وَأَنْتَ أَوْلَى مَنْ وَثِقَ  
بِهِ، وَأَعْطَى مَنْ رُغِبَ إِلَيْهِ  
وَأَزَّافُ مِنَ اسْتُرْحِمَ، فَارْحَمْنِي

23. O Allah, You caused me to descend as mean water from loins of narrow bones and tight passages into a constricted womb which You had covered with veils (See Q 32:7); You turned me about from state to state until You took me to the completion of the form and fixed within me the bodily parts, as You have described in Your Book: a drop, then a clot, then a tissue, then bones, then You garmented the bones with flesh, then You produced me as another creature as You willed (See Q 23:12 – 14)

23. O Allah, You did cause me to flow down as a mean liquid through the spine consisting of narrow vertebrae (having) narrow passages into a narrow womb in which You did wrap me up in covering, evolving me from stage to stage till You brought me to the perfection of form and did develop in me organs as You have described in Your Book, a seed, then a clot (of blood), then a lump of flesh, then (a frame of) bones, then You did clothe the bones with flesh, then You created me a distinct creature, according to Your will.

23) اللَّهُمَّ وَأَنْتَ حَدَرْتَنِي مَاءً مَهِينًا مِنْ صُلْبٍ مُتَضَايِقِ الْعِظَامِ، حَرَجِ الْمَسَالِكِ إِلَى رَحِمِ صَيْقَةٍ سَتَرْتَهَا بِالْحُجُبِ، تُصَرِّفُنِي حَالًا عَنْ حَالٍ حَتَّى أَنْتَهَيْتَ بِي إِلَى تَمَامِ الصُّورَةِ، وَأَثَبْتَ فِيَّ الْجَوَارِحَ كَمَا نَعَتَ فِي كِتَابِكَ نُطْقَةً ثُمَّ عَلَقَةً ثُمَّ مُضَعَّةً ثُمَّ عَظْمًا ثُمَّ كَسَوْتَ الْعِظَامَ لَحْمًا، ثُمَّ أَنْشَأْتَنِي خَلْقًا آخَرَ كَمَا شِئْتَ

24. Then, when I needed Your provision, and could not do without the aid of Your bounty, You appointed for me a nourishment from the bounty of the food and drink which You bestowed upon Your handmaid in whose belly You gave me to rest and in the lodging of whose womb You deposited me.

24. For as long as I felt need of Your Nourishment and could not be independent of craving Your Bounty, You did provide nourishment for me, excelling food and drink, which You did cause to flow from the (breast of) Your handmaid, of whose belly You did make me an inmate, and in the innermost cavity of whose womb You did deposit me.

24) حَتَّى إِذَا احْتَجَجْتُ إِلَى رِزْقِكَ، وَلَمْ أَسْتَغْنِ عَنْ غِيَاثِ فَضْلِكَ، جَعَلْتَ لِي قُوتًا مِنْ فَضْلِ طَعَامٍ وَشَرَابٍ أَجْرِيَّتَهُ لِأَمْتِكَ الَّتِي أَسْكَنْتَنِي جَوْفَهَا، وَأَوْدَعْتَنِي قَرَارَ رَحِمِهَا

25. Had You entrusted me in those states, my Lord to my own force or driven me to have recourse to my own strength, force would have been removed from me and strength taken far away.

25. Had You consigned me, O Patron, in those circumstances to my own strength or compelled me to resort to my own power, verily my strength would have forsaken me and my power would have been far away from me.

25) وَلَوْ تَكَلَّفَنِي يَا رَبِّ فِي تِلْكَ الْحَالَاتِ إِلَى حَوْلِي، أَوْ تَضَطَّرَرْتَنِي إِلَى قُوَّتِي لَكَانَ الْحَوْلُ عَنِّي مُعْتَزِلًا وَلَكَانَتِ الْقُوَّةُ مِنِّي بَعِيدَةً

26. So You haven't fed me through Your bounty with the food of the Good, the Gentle; You have done that for me in graciousness toward me up to this my present point. I do not lack Your goodness, nor does Your benefaction keep me waiting. Yet with all that, my trust has not become firm enough that I might free myself for that which is more favoured by You.

26. Therefore, You fed me from Your Grace with a wholesome, delicate nutriment. This You are doing to me as a matter of kindness to me, to my present moment. Your Kindness does not diminish, nor does Your Benevolence towards me linger: Despite this my confidence does not become confirmed to enable me to disengage myself from seeking that which would be more seemly for me in Your Sight.

26) فَعَدَوْتَنِي بِفَضْلِكَ غِذَاءَ الْبَرِّ  
اللَّطِيفِ، تَفَعَّلَ ذَلِكَ بِي تَطَوُّلاً  
عَلَيَّ إِلَى غَايَتِي هَذِهِ، لَا أَعْدَمُ  
بِرِّكَ، وَلَا يُبْطِئُ بِي حُسْنُ  
صَنِيعِكَ، وَلَا تَتَأَكَّدُ مَعَ ذَلِكَ  
ثِقَتِي فَاتْفَرَّغَ لِمَا هُوَ أَحْظَى لِي  
عِنْدَكَ

27. Satan has taken possession of my reins through my distrust and frail certainty. I complain of his evil neighbourhood with me and my soul's obedience toward him! I ask You to preserve me against his domination, and I plead with You to turn his trickery away from me!

27. Verily, Satan has taken possession of my rein (with) my misgiving and weakness of belief. I complain to You of his evil companionship and of the obedience of my soul to him, crave Your Protection against his domination and

27) قَدْ مَلَكَ الشَّيْطَانُ عِنَابِي  
فِي سُوءِ الظَّنِّ وَضَعْفِ الْبِقِينِ،  
فَأَنَا أَشْكُو سُوءَ مُجَاوَرَتِهِ لِي،  
وَطَاعَةَ نَفْسِي لَهُ، وَأَسْتَعْصِمُكَ  
مِنْ مَلَكَتِهِ، وَأَتَضَرَّعُ إِلَيْكَ فِي  
صَرْفِ كَيْدِهِ عَنِّي

28. I ask You to make the path to my provision easy, since to You belongs praise for Your beginning with immense favours and Your inspiring gratitude for beneficence and bestowing favour! Bless Muhammad and his Household, and make the way to my provision easy for me! [I ask You] to make me content with Your ordainment for me, to make me satisfied with my lot in that which You have apportioned for me and to place what has

28. Humbly entreat You to make it easy for me to obtain a livelihood. And all praise is due to You for Your being the first to confer magnificent Favours, for Your inspiring gratitude (in return) for Beneficence and Bounty: Therefore bless Muhammad and his Āl (family). Facilitate the obtaining of subsistence for me. Let me be contented with Your decree for me. Satisfy me with my share in what You have allotted to me. Let whatever is gone of

28) وَأَسْأَلُكَ فِي أَنْ تُسَهِّلَ إِلَيَّ  
رِزْقِي سَبِيلاً، فَلَكَ الْحَمْدُ عَلَيَّ  
ابْتِدَائِكَ بِالْبِنِّعِ الْجِسَامِ، وَإِلْهَامِكَ  
الشُّكْرَ عَلَى الْإِحْسَانِ وَالْإِنْعَامِ،  
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَسَهِّلْ  
عَلَيَّ رِزْقِي، وَأَنْ تُفَعِّلَ بِي بِتَقْدِيرِكَ  
لِي، وَأَنْ تُرْضِيَنِي بِحِصَّتِي فِيَمَا  
فَسَمْتٌ لِي، وَأَنْ تَجْعَلَ مَا ذَهَبَ  
مِنْ جِسْمِي وَعُمْرِي فِي سَبِيلِ



<p>gone of my body and my life-span into the path of Your obedience! (Q See 25: 68 -70) Surely You are the Best of providers!</p>	<p>my body and age, be in the path of Your service. Verily You are the best Sustainer.</p>	<p>طَاعَتِكَ، إِنَّكَ خَيْرُ الرَّازِقِينَ .</p>
<p>29. O Allah, I seek refuge in You from the fire through which You are harsh toward him who disobeys You and by which You have threatened him who turns away from Your good pleasure; from the fire whose light is darkness, whose ease is pain, and whose far is near; from the fire parts of which devour parts and parts of which leap upon parts;</p>	<p>29. O Allah, I take refuge in You from a fire which You heaped upon me who disobeys You with which You threaten him who strays from obedience to Your Will; from a fire, the light of which is darkness, the mildest of which is agonising and the distance of which is small; from a fire, one part of which consumes some other part of it and some part of which attacks some other portion;</p>	<p>29) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَارٍ تَعَلَّظَتْ بِهَا عَلَى مَنْ عَصَاكَ، وَتَوَعَّدَتْ بِهَا مَنْ صَدَفَ عَنْ رِضَاكَ، وَمِنْ نَارٍ نُورُهَا ظُلْمَةٌ، وَهَيْئُهَا أَلِيمٌ، وَبَعِيدُهَا قَرِيبٌ، وَمِنْ نَارٍ يَأْكُلُ بَعْضُهَا بَعْضًا، وَيَصُولُ بَعْضُهَا عَلَى بَعْضٍ</p>
<p>30. From the Fire which leaves bones decayed and lets its people drink boiling water; from the fire which 'does not spare him who pleads to it,' has no mercy on him who seeks sympathy from it, and has no power to relieve him who humbles himself before it and yields himself to it; it meets its inhabitants with the hottest that it possesses: painful punishment and intense noxiousness.</p>	<p>30. from a fire which reduces the bones to decay and makes its inmates drink hot water; from a fire which gives not quarter to any who supplicate it and does not show mercy to any who pray to it for kindness. It has no power to abate from anyone who humbles himself before it and submits to it. It presents its inmates with the hottest of what it possesses of tormenting punishment and intense misery.</p>	<p>30) وَمِنْ نَارٍ تَذَرُ الْعِظَامَ رَمِيمًا، وَتَسْقِي أَهْلَهَا حَمِيمًا، وَمِنْ نَارٍ لَا تُبْقِي عَلَى مَنْ تَضَرَّعَ إِلَيْهَا، وَلَا تَرْحَمُ مَنْ اسْتَعْطَفَهَا، وَلَا تَقْدِرُ عَلَى التَّخْفِيفِ عَمَّنْ خَشَعَ لَهَا وَاسْتَسَلَّمَ إِلَيْهَا تَلْقَى سُكَّانَهَا بِأَحْرَّ مَا لَدَيْهَا مِنْ أَلِيمِ النَّكَالِ وَشَدِيدِ الْوَابَالِ</p>
<p>31. I seek refuge in You from its gaping-jawed scorpions, its scraping-toothed serpents, and its drinks, which tear apart the intestines and hearts of inhabitants and root out</p>	<p>31. I crave Your protection from its open-mouthed scorpions, its serpents ready to bite with their fangs, its drink which cuts asunder intestines and hearts of those who dwell therein and</p>	<p>31) وَأَعُوذُ بِكَ مِنْ عَقَّارِبِهَا الْفَاعِرَةِ أَفْوَاهُهَا، وَحَيَّاتِهَا الصَّالِقَةِ بِأَنْبِيَاطِهَا، وَشَرَاهِهَا الَّذِي</p>

<p>their marrows. I ask guidance from You to that which will keep far from it and make it retreat!</p>	<p>tears out their hearts. I beg of You direction for what would keep me off from this fire and hold me back from it.</p>	<p>يَقْطَعُ أَمْعَاءَ وَأَفِيدَةَ سُكَّانِهَا، وَيَنْزِعُ قُلُوبَهُمْ، وَأَسْتَهْدِيكَ لِمَا بَاعَدَ مِنْهَا، وَأَخَّرَ عَنْهَا</p>
<p>32. O Allah, bless Muhammad and his Household, grant me sanctuary from it through the bounty of Your mercy, release me from my stumbles through Your good releasing, and abandon me not, O Best of the sanctuary-granters!</p>	<p>32. O Allah, bless Muhammad and his Āl (family). Protect me from it with Your excellent Grace. Overlook my errors with Your gracious Pardon. Do not disgrace me, O Best of Protectors,</p>	<p>(32) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَأَجِرْنِي مِنْهَا بِفَضْلِ رَحْمَتِكَ، وَأَقِلْنِي عَثْرَاتِي بِحُسْنِ إِقَالَتِكَ، وَلَا تُخْذِلْنِي يَا خَيْرَ الْمُجِيرِينَ</p>
<p>33. O God, You protect from the disliked, give the good, do what You wilt, and <i>You are powerful over everything</i> (Q 3:26).</p>	<p>33. For, verily You ward off evil and give good, do what You wills, and You have power over everything.</p>	<p>(33) اللَّهُمَّ إِنَّكَ تَقِي الْكَرِيهَةَ، وَتُعْطِي الْحُسْنَةَ، وَتَفْعَلُ مَا تُرِيدُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ</p>
<p>34. O Allah, bless Muhammad and his Household when the pious are mentioned and bless Muhammad and his Household as long as night and day come and go with a blessing whose replenishment is never cut off and whose number cannot be counted, a blessing that will fill up the air and crowd the earth and the heaven!</p>	<p>34. O Allah, bless Muhammad and his Āl (family), whenever the righteous are mentioned. Bless Muhammad and his Āl (family) as long as the night and day alternate with blessings, the continuance of which may not cease, and the number of which cannot be counted; blessings that will pervade the atmosphere and fill the earth and heaven.</p>	<p>(34) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، إِذَا ذُكِرَ الْأَبْرَارُ، وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، مَا اخْتَلَفَ اللَّيْلُ وَالنَّهَارُ، صَلَاةً لَا يَنْقَطِعُ مَدَدُهَا، وَلَا يُحْصَى عَدَدُهَا، صَلَاةً تَشْحَنُ الْهَوَاءَ، وَتَمَلَأُ الْأَرْضَ وَالسَّمَاءَ</p>
<p>35. Allah bless him until he is well pleased and Allah bless him and his Household after good pleasure with a blessing that has neither bound nor utmost limit! O <i>Most Merciful of the merciful!</i> (Q 7:151; 12:64, 92; 21:83 )</p>	<p>35. May Allah shower grace on him and his Āl (family), till he is satisfied! May Allah, after the satisfaction, bestow on him and his Al (family), a Favour having no bound and no limit, O Most Merciful.</p>	<p>(35) صَلَّى اللَّهُ عَلَيْهِ حَتَّى يَرْضَى، وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْدَ الرِّضَا، صَلَاةً لَا حَدَّ لَهَا وَلَا مُنْتَهَى، يَا أَرْحَمَ الرَّاحِمِينَ .</p>

