



Du‘ā 01  
In Praise of Allah in the  
*Sahīfa* with two  
translations



Translation by Dr. William C. Chittick	Translation by Sayyid Ahmad Muhani	Text of the Du‘ā in Arabic
<i>When he (upon him be peace) began to supplicate, he would begin with praise and laudation of Allah (Mighty and Majestic is He).</i>	<i>A prayer whereby he (the Imam) commences his imploration. He begins by praising and glorifying Allah, the Exalted.</i>	وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا ابْتَدَأَ بِالْدُّعَاءِ بَدَأَ بِالتَّحْمِيدِ لِلَّهِ عَزَّ وَجَلَّ وَالتَّنَاءِ عَلَيْهِ
1. Praise belongs to Allah, the First, without a first before Him, the Last, without a last behind Him.	1. All praise is due to Allah, the First, before Whom there was no ‘first’ and the Last, after Whom there shall be no ‘last’	(1) الْحَمْدُ لِلَّهِ الْاَوَّلِ بِمَا اَوَّلِ كَانَ قَبْلَهُ، وَالْاٰخِرِ بِمَا اٰخِرِ يَكُوْنُ بَعْدَهُ
2. Beholders’ eyes fall short of seeing Him, describers’ imaginations are not able to depict Him.	2. The eyes of those who see fall short of seeing Him; the imagination of those who praise Him fall short of describing Him.	(2) الَّذِي قَصُرَتْ عَنْ رُؤْيِيهِ اَبْصَارُ النَّاظِرِيْنَ، وَعَجَزَتْ عَنْ نَعْتِهِ اَوْهَامُ الْوَاصِفِيْنَ
3. He originated the creatures through His power with an origination, He devised them in accordance with His will with a devising.	3. By His Power He created every creature <i>de novo</i> and He moulded them according to His Will.	(3) ابْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ اِبْتِدَاعًا، وَاخْتَرَعَهُمْ عَلٰى مَشِيئَتِهِ اِخْتِرَاعًا
4. Then He made them walk on the path of His desire, He sent them out on the way of His love. They cannot keep back from that to which He has sent them forward, nor can they go forward to that from which He has kept them back.	4. Then He made them walk along the path of His Intention and caused them to tread the way of His Love. They have no power to delay that towards which He hastens them nor are they able to hasten that which He delays for them.	(4) ثُمَّ سَلَكَ بِهِمْ طَرِيْقَ اِرَادَتِهِ، وَبَعَثَهُمْ فِي سَبِيْلِ مَحَبَّتِهِ، لَّا يَمْلِكُوْنَ تَاْخِيْرًا عَمَّا قَدَّمَهُمْ اِلَيْهِ، وَلَا يَسْتَطِيْعُوْنَ تَقَدُّمًا اِلَى مَا اٰخَرَهُمْ عَنْهُ
5. He assigned from His provision to each of their spirits, a nourishment known and apportioned. No decreaser decreases those whom He increases, no increaser increases those of them whom He decreases.	5. He has ordained for every soul a definite quantity of subsistence, distributed out of the nourishment provided by Him. There can be no decrease of what He has increased and no increase of what He has decreased.	(5) وَجَعَلَ لِكُلِّ رُوْحٍ مِنْهُمْ قُوْتًا مَعْلُوْمًا مَقْسُوْمًا مِنْ رِزْقِهِ، لَّا يَنْقُصُ مَنْ زَادَهُ نَاقِصٌ، وَلَا يَزِيْدُ مَنْ نَقَصَ مِنْهُمْ زَائِدٌ

6. Then for each spirit He strikes a fixed term in life, for each He sets up a determined end; he walks toward it through the days of his span, he overtakes it through the years of his time. Then, when he takes his final step and embraces the reckoning of his span, Allah seizes him to the abundant reward or the feared punishment to which He has called him, *That He may repay those who do evil for what they have done and repay those who do good with goodness,* (Q 53:31)

6. Then He has ordained for each one a definite duration in respect to life and fixed for one a de fined limit towards which one proceeds through the days of one's life and arrives thereat in due course of the years of one's existence. And when one arrives at one's furthest limit, having fulfilled the allotted period of one's life, the Lord takes one away as the object of His Invitation, which is either abundant reward or frightful punishment *that He may, requite the wrongdoers for their actions and reward those who acted righteously with goodness* (Q 53: 31)

(6) ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا مَوْقُوتًا ، وَنَصَبَ لَهُ أَمَدًا مَحْدُودًا ، يَتَخَطَّى إِلَيْهِ بِأَيَّامِ عُمُرِهِ ، وَيَرَهْقُهُ بِأَعْوَامِ دَهْرِهِ ، حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ ، وَاسْتَوْعَبَ حِسَابَ عُمُرِهِ ، قَبَضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ ، أَوْ مَحْدُورِ عِقَابِهِ ، لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

7. As justice from Him (holy are His names, and manifest His boons). *He shall not be questioned as to what He does, but they shall be questioned* (Q 21:23)

7 through His Justice, Holy are His Names and ever-recurrent are His Blessings. *He shall not be questioned concerning what He does but others shall be questioned* (Q 21:23)

(7) عَدْلًا مِنْهُ ، تَقَدَّسَتْ أَسْمَاؤُهُ ، وَتَظَاهَرَتْ آلَاؤُهُ ، لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

8. Praise belongs to Allah, for, had He withheld from His servants the knowledge to praise Him for the uninterrupted kindnesses with which He has tried them (See Q 89:15) and the manifest favours which He has lavished upon them, they would have moved about in His kindnesses without praising Him, and spread themselves out in His provision without thanking Him.

8. All praise is due to Allah, for had He withheld the consciousness of His praiseworthiness from His creatures, they would have (ungratefully) enjoyed His Blessings for all that He has conferred upon them of His recurrent Favours. They would have prospered in His Gifts without ever thanking Him.

(8) وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا أْبْلَاهُمْ مِنْ مَنِّهِ الْمُتَتَابِعَةِ ، وَأَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةِ ، لَتَصَرَّفُوا فِي مَنِّهِ فَلَمْ يَحْمَدُوهُ ، وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ

9. Had such been the case, they would have left the bounds of humanity for that of beastliness and become as He has described in the firm text of His Book: *They are but as the cattle—nay, but they are further astray from the way!* (Q 25:44)

9. And were they to be such, they would certainly have gone beyond the bounds of humanity into the frontiers of beastliness. They would have conformed to the description which He has given in His Unique Book, saying, “*What are they except like brutes or even more aberrant from the Way?*” (Q 25:44)

(9) وَلَوْ كَانُوا كَذَلِكَ  
لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ  
إِلَىٰ حَدِّ الْبَهِيمِيَّةِ فَكَانُوا  
كَمَا وَصَفَ فِي مُحْكَمِ  
كِتَابِهِ ( إِنْ هُمْ إِلَّا كَالْأَنْعَامِ  
بَلْ هُمْ أَضَلُّ سَبِيلًا )

10. Praise belongs to Allah, for the true knowledge of Himself He has given to us, the thanksgiving He has inspired us to offer Him, the doors to knowing His Lordship He has opened for us, the sincerity towards Him in professing His Unity to which He has led us, and the deviation and doubt in His Command from which He has turned us aside;

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

(10) وَالْحَمْدُ لِلَّهِ عَلَىٰ مَا  
عَرَفْنَا مِنْ نَفْسِهِ، وَأَلْهَمَنَا مِنْ  
شُكْرِهِ، وَفَتَحَ لَنَا مِنْ أَبْوَابِ  
الْعِلْمِ بِرُبُوبِيَّتِهِ، وَدَلَّنَا عَلَيْهِ مِنَ  
الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ،  
وَجَنَّبَنَا مِنَ الْإِلْحَادِ وَالشَّكِّ فِي  
أَمْرِهِ

11. A praise through which we may be given long life among those of His creatures who praise Him, and overtake those who have gone ahead toward His good pleasure and pardon;

11. (We offer) a praise whereby we may live among those of His creatures who praise Him; whereby we may surpass those who seek to win His Sanction and Forgiveness;

(11) حَمْدًا نَعْمَرُ بِهِ فَيَمَنُ  
حَمْدَهُ مِنْ خَلْقِهِ، وَنَسْبِقُ بِهِ  
مَنْ سَبَقَ إِلَىٰ رِضَاؤِهِ وَعَفْوِهِ

12. A praise through which He will illuminate for us the shadows of the inter-world (*barzakh*) ease for us the path of the Resurrection, and raise up our stations at the standing places of the Witnesses on the day *when every soul will be repaid for what it has earned - they shall not be wronged;* (Q 45:21) *the day a master shall avail nothing a client, and they shall not be*

12. A praise whereby He may illuminate the darkness of the interval between death and the Day of Judgment for us and make resurrection easy for us; whereby He may exalt our positions at the time of the appearance of witnesses, on the Day where on every soul shall be rewarded according to what it has earned and they shall not be wronged;

(12) حَمْدًا يُضِيءُ لَنَا بِهِ  
ظُلُمَاتِ الْبَرْزَخِ، وَيُسَهِّلُ عَلَيْنَا  
بِهِ سَبِيلَ الْمَبْعَثِ، وَيُشَرِّفُ بِهِ  
مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهَادِ،  
يَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا  
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ، يَوْمَ  
لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا

<i>helped; (Q 44: 41 - 42)</i>	the Day whereon no friend shall be able to ward off anything from his friend, nor shall they be helped;	وَلَا هُمْ يُنصَرُونَ
13. A praise which will rise up from us to the highest of the 'Illiyūn in <i>a book inscribed, witnessed by those brought nigh, (Q 83: 20 – 21)</i>	13. A praise that rises from us towards the Highest of the High Heavens (mentioned) in the Written Book, witnessed by those nigh unto God;	13 حَمْدًا يَرْتَفِعُ مِنَّا إِلَى أَعْلَىٰ عَلِيِّينَ فِي كِتَابٍ مَرْقُومٍ يَشْهَدُهُ الْمُقَرَّبُونَ
14. A praise whereby our eyes may be at rest when sight is dazzled, (Cf. Q75:7) our faces whitened when skins are blackened, (Cf. Q 3:106)	14. A praise whereby our eyes should remain cool when the sight of others is dazzled and whereby our faces should become bright when the countenances of others are darkened;	14 حَمْدًا تَقْرُبُهُ عِيُونُنَا إِذَا بَرَقَتِ الْأَبْصَارُ، وَتَبْيِضُّ بِهِ وُجُوهُنَا إِذَا اسْوَدَّتِ الْأَبْشَارُ
15. A praise through which we may be released from Allah's painful Fire and enter Allah's generous neighbourhood,	15. A praise whereby we may be freed from the painful Fire of Allah (and led) towards His gracious environs;	15 حَمْدًا نَعْتَقُ بِهِ مِنْ أَلِيمِ نَارِ اللَّهِ إِلَىٰ كَرِيمِ جِوَارِ اللَّهِ
16. A praise by which we may jostle the angels brought nigh and join the prophets, the envoys, in a House of Permanence that does not remove, the Place of His Generosity that does not change.	16. A praise, whereby we may move the angels nigh unto Him to pity us and whereby we may be joined with His Apostles in the Abode of Permanence that declines not and in a place of honor with Him, that changes not.	16 حَمْدًا نُزَاحِمُ بِهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ، وَنُضَامُ بِهِ أَنْبِيََاءَهُ الْمُرْسَلِينَ فِي دَارِ الْمُقَامَةِ الَّتِي لَا تَزُولُ، وَمَحَلِّ كَرَامَتِهِ الَّتِي لَا تَحُولُ
17. Praise belongs to Allah, who chose for us the good qualities of creation, granted us the agreeable things of provision,	17. Praise be to Allah who chose the beauties of creation for us, made the pure things of sustenance flow unto us	17 وَالْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ، وَأَجْرَىٰ عَلَيْنَا طَيِّبَاتِ الرِّزْقِ
18. And appointed for us excellence through domination over all creation; every one of His creatures submits to us through His power and comes to obey us through His might (See Q	18. And bestowed the distinction of dominion over all creation upon us so that His creatures are obedient to us because of His Power and pressed into our service because of His Authority.	18 وَجَعَلَ لَنَا الْفَضِيلَةَ بِالْمَلَكََةِ عَلَىٰ جَمِيعِ الْخَلْقِ، فَكُلُّ خَلْقَتِهِ مُنْقَادَةٌ لَنَا بِقُدْرَتِهِ، وَصَائِرَةٌ إِلَىٰ طَاعَتِنَا

14:33, 16:12, etc.)		بِعِزَّتِهِ
19. Praise belongs to Allah, who locked for us the gate of need except toward Him. So how can we praise Him? When can we thank Him? Indeed, when?	19. Praise be to Allah who has closed the doors of want upon us except (wanting) from Him. How, then can one praise Him enough? How can we thank Him sufficiently? We cannot do so.	19) وَالْحَمْدُ لِلَّهِ الَّذِي أَغْلَقَ عَنَّا بَابَ الْحَاجَةِ إِلَّا إِلَيْهِ، فَكَيْفَ نُطِيقُ حَمْدَهُ أَمْ مَتَى نُؤَدِّي شُكْرَهُ لَأَ، مَتَى
20. Praise belongs to Allah, who placed within us the organs of expansion, assigned for us the agents of contraction, gave us to enjoy the spirits of life, fixed within us the limbs of works, nourished us with the agreeable things of provision, freed us from need through His bounty, and gave us possessions through His kindness.	20. Praise be to Allah who arranged organs of expansion within us and provided organs of contraction for us, endowed us with the essences of life, installed limbs of action in us, fed us with wholesome sustenance, made us independent by His Grace and gave us wealth by His Kindness.	20) وَالْحَمْدُ لِلَّهِ الَّذِي رَكَّبَ فِيْنَا آلَاتِ الْبَسْطِ، وَجَعَلَ لَنَا أَدْوَاتِ الْقَبْضِ، وَمَتَّعَنَا بِأَرْوَاحِ الْحَيَاةِ، وَأَثْبَتَ فِيْنَا جَوَارِحِ الْأَعْمَالِ، وَغَدَّأَنَا بِطَيِّبَاتِ الرِّزْقِ، وَأَغْنَانَا بِفَضْلِهِ، وَأَقْتَانَا بِمَنِّهِ
21. Then He commanded us that He might test our obedience and prohibited us that He might try our thanksgiving. So we turned against the path of His commandments and mounted the backs of His warnings. Yet He hurried us not to His punishment, nor hastened us on to His vengeance. No, He went slowly with us through His mercy, in generosity, and awaited our return through His clemency, in mildness.	21. Then He Commanded us to do certain things so that He may thereby test our obedience and forbade us to do certain things so that he may test our gratitude. But we deviated from the path of His Command and committed acts which make Him scold us, but He neither hurried us to punishment, nor hastened us to retribution. Nay, He kindly postponed it for us by His Mercy and He awaits our return to obedience with His gracious Forbearance.	21) ثُمَّ أَمَرْنَا لِيُخْتَبِرَ طَاعَتَنَا، وَنَهَانَا لِيُبْتَلِيَ شُكْرَنَا، فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ، وَرَكِبْنَا مُتُونَ زَجْرِهِ، فَلَمْ يَيْتَدِرْنَا بِعُقُوبَتِهِ، وَلَمْ يُعَاجِلْنَا بِنِقْمَتِهِ، بَلْ تَأَنَّنَا بِرَحْمَتِهِ تَكْرُمًا، وَانْتَظَرَ مُرَاجَعَتَنَا بِرَأْفَتِهِ حِلْمًا.
22. Praise belongs to Allah, who showed us the way to repentance, which we would not have won save through	22. And praise be to Allah Who directed us to repentance, which we could never have obtained but by	22) وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ الَّتِي لَمْ نُفِدْهَا إِلَّا

<p>His bounty. Had we nothing to count as His bounty but this, His trial of us would have been good, His beneficence toward us great, His bounty upon us immense.</p>	<p>His Grace so that if we were not to reckon any of His Favors except this one, verily, His Favors unto us would still have been praiseworthy and His Goodness to us would still have been magnificent,</p>	<p>مِنْ فَضْلِهِ، فَلَوْلَمْ نَعْتَدِ مِنْ فَضْلِهِ إِلَّا بِهَا لَقَدْ حَسُنَ بَلَاؤُهُ عِنْدَنَا، وَجَلَّ إِحْسَانُهُ إِلَيْنَا وَجَسَمَ فَضْلُهُ عَلَيْنَا</p>
<p>23. For such was not His wont in repentance with those who went before us (Cf. Q 2:286). He has lifted up from us <i>what we have not the strength to bear</i>, (Q 2:286) charged us only to our capacity (Cf. Q 2:286), imposed upon us nothing but ease, and left none of us with an argument or excuse.</p>	<p>23. For such was not His practice in regards to repentance with those who were before us. Lo, He has lifted (the burden) from us which we had no power to bear. He has not imposed upon us duties beyond our ability and He has not commanded anything except what is easy. Thus He has not left any one of us with any pretext or excuse for disobedience.</p>	<p>(23) فَمَا هَكَذَا كَأَنْتَ سُنَّتُهُ فِي التَّوْبَةِ لِمَنْ كَانَ قَبْلَنَا، لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَةَ لَنَا بِهِ، وَلَمْ يُكَلِّفْنَا إِلَّا وُسْعًا، وَلَمْ يُجَسِّمْنَا إِلَّا يُسْرًا، وَلَمْ يَدْعُ لِأَحَدٍ مِنَّا حُجَّةً وَلَا عُذْرًا</p>
<p>24. So the perisher among us is he who perishes in spite of Him and the felicitous among us he who beseeches Him.</p>	<p>24. So doomed shall be those of us who will let His Commands expire. Happy shall be those who will aspire towards Him.</p>	<p>(24) فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ، وَالسَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ</p>
<p>25. And praise belongs to Allah with all the praises of His angels closest to Him, His creatures most noble in His eyes, and His praisers most pleasing to Him;</p>	<p>25. Praise be to Allah with all the hymns by which He is praised by the angels who are nearest to Him, by His creatures who are most honorable in His Sight and by those adorers who are best approved by Him,</p>	<p>(25) وَالْحَمْدُ لِلَّهِ بِكُلِّ مَا حَمَدَهُ بِهِ أَدْنَى مَلَائِكَتِهِ إِلَيْهِ وَأَكْرَمُ خَلْقَتِهِ عَلَيْهِ وَأَرْضَى حَامِدِيهِ لَدَيْهِ</p>
<p>26. A praise that may surpass other praises as our Lord surpasses all His creatures.</p>	<p>26. A praise that excels all praise in the same way as the Lord excels all His creatures.</p>	<p>(26) حَمْدًا يَفْضُلُ سَائِرَ الْحَمْدِ كَفَضْلِ رَبِّنَا عَلَى جَمِيعِ خَلْقِهِ</p>
<p>27. Then to Him belongs praise, in place of His every favour upon us and upon all</p>	<p>27. Then praise be to Him for each and every Favor bestowed by Him on us and</p>	<p>(27) ثُمَّ لَهُ الْحَمْدُ مَكَانَ</p>

<p>His servants, past and still remaining, to the number of all things His knowledge encompasses, and in place of each of His favours, their number doubling and redoubling always and forever, to the Day of Resurrection;</p>	<p>on all His servants that have been or are to be; and equal in number to all the things encompassed by His Knowledge. And for every Favor, let the number of praises be enhanced and multiplied many times, perpetually and interminably until the Day of Resurrection</p>	<p>كُلُّ نِعْمَةٍ لَهُ عَلَيْنَا وَعَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَالْبَاقِينَ عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ، وَمَكَانَ كُلِّ وَاحِدَةٍ مِنْهَا عَدْدُهَا أَضْعَافًا مُضَاعَفَةً أَبَدًا سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ</p>
<p>28. A praise whose bound has no utmost end, whose number has no reckoning, whose limit cannot be reached, whose period cannot be cut off;</p>	<p>28. Praise of Him has no limit, no accounting of its numbers, no attaining its extent and no terminating its duration.</p>	<p>28) حَمْدًا لَا مُنْتَهَى لِحَدِّهِ، وَلَا حِسَابَ لِعَدَدِهِ، وَلَا مَبْلَغَ لِغَايَتِهِ، وَلَا انْقِطَاعَ لِأَمَدِهِ</p>
<p>29. A praise which will become a link to His obedience and pardon, a tie to His good pleasure, a means to His forgiveness, a path to His Garden, a protector against His vengeance, a security against His wrath, an aid to obeying Him, a barrier against disobeying Him, a help in fulfilling His right and His duties;</p>	<p>29. (We offer) praise of a kind that constitutes a link between our service to Him and His Forgiveness of us; a cause of His good pleasure; a means towards His Forgiveness; a path to His Paradise; a protection from His Chastisement; a security from His Wrath; an aid in the performance of His service; a restraint from disobedience to Him; and an assistance in the repayment of our dues and obligations unto Him.</p>	<p>29) حَمْدًا يَكُونُ وُصْلَةً إِلَى طَاعَتِهِ وَعَفْوِهِ، وَسَبَبًا إِلَى رِضْوَانِهِ، وَذَرِيْعَةً إِلَى مَغْفِرَتِهِ، وَطَرِيقًا إِلَى جَنَّتِهِ، وَخَفِيرًا مِنْ نَقْمَتِهِ، وَأَمْنًا مِنْ غَضَبِهِ، وَظَهِيرًا عَلَى طَاعَتِهِ، وَحَاجِزًا عَنِ مَعْصِيَتِهِ، وَعَوْنًا عَلَى تَأْدِيَةِ حَقِّهِ وَوِظَائِفِهِ</p>
<p>30. A praise that will make us felicitous among His felicitous friends, and bring us into the ranks of those martyred by the swords of His enemies. He is a Friend, Praiseworthy!</p>	<p>30. Praise of a kind whereby we may be blessed among His blessed lovers and be included in the covenant of His martyrs who have fallen under the swords of His enemies. Lo, verily, He is the Lord, Most Praise worthy.</p>	<p>30) حَمْدًا نَسْعُدُ بِهِ فِي السُّعْدَاءِ مِنْ أَوْلِيَائِهِ، وَنَصِيرُ بِهِ فِي نَظْمِ الشُّهَدَاءِ بِسُيُوفِ أَعْدَائِهِ، إِنَّهُ وَلِيُّ حَمِيدٌ.</p>