



Du‘ā 46

**His Supplication on the
Day of Fast-Breaking and
on Friday in the *Sahīfa* with
two translations**



Du‘ā 46: His Supplication on the Day of Fast-Breaking and on Friday 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 on the Day of Fast-Breaking and on Friday When he finished his prayer, He would stand in place, face the qibla, and say:</i>	<i>A prayer he used to offer standing and facing the Qiblah, on the Day of Idd ul Fitr. After finishing the regular service and on Fridays</i>	وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي يَوْمِ الْفِطْرِ إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ قَامَ قَائِمًا ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ، وَفِي يَوْمِ الْجُمُعَةِ، فَقَالَ :
1. O He who has mercy upon him toward whom the servants show no mercy!	O You who pities him whom the creatures do not pity;	(1) يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحَمُهُ الْعِبَادُ
2. O He who accepts him whom the cities will not accept!	And O You who accepts him whom the cities do not accept;	(2) وَيَا مَنْ يَقْبَلُ مَنْ لَا تَقْبَلُهُ الْبِلَادُ
3. O He who looks not down upon those who have need for him!	And O You who does not scorn those having need towards You;	(3) وَيَا مَنْ لَا يَخْتَقِرُ أَهْلَ الْحَاجَةِ إِلَيْهِ
4. O He who disappoints not those who implore Him!	And O You who does not disappoint those who cry for You and to You;	(4) وَيَا مَنْ لَا يُخَيِّبُ الْمُلِحِّينَ عَلَيْهِ
5. O He who slaps not the brow of the people of boldness toward Him with rejection!	And O You who does not reject those who rely on You;	(5) وَيَا مَنْ لَا يَجِبُّهُ بِالرَّدِّ أَهْلَ الدَّالَةِ عَلَيْهِ
6. O He who collects the little that is given to Him and shows gratitude for the small and rewards with the great!	And O You who accepts even a small offering made to You and rewards even the smallest service that is done for You;	(6) وَيَا مَنْ يَجْتَبِي صَغِيرَ مَا يُتْحَفُ بِهِ، وَيَشْكُرُ يَسِيرَ مَا يُعْمَلُ لَهُ
7. O He who shows gratitude for the small and rewards with the great!	And O You who are grateful even for the least obedience and gives great rewards in return;	(7) وَيَا مَنْ يَشْكُرُ عَلَى الْقَلِيلِ وَيُجَازِي بِالْجَلِيلِ

8. O He who comes close to him who comes close to Him!	And O You who comes towards him who approaches You;	(8) وَيَا مَنْ يَدْتُو إِلَى مَنْ دَنَا مِنْهُ
9. O He who invites to Himself him who return him who turns his back on Him!	And O You who calls back to Himself him, who turns away from You;	(9) وَيَا مَنْ يَدْعُو إِلَى نَفْسِهِ مَنْ أَذْبَرَ عَنْهُ
10. O He who changes not for favour (Cf. Q 8:53) and rushes not to vengeance!	And O You who does not alter Your blessing and does not make haste to punish;	(10) وَيَا مَنْ لَا يُعَيِّرُ النِّعْمَةَ، وَلَا يُبَادِرُ بِالنَّقِمَةِ
11. O He who causes the good deed to bear fruit so that He may make it grow, and overlooks the evil deed so that He may efface it!	And O You who causes virtue to bear fruit so as to make it grow, and overlook vice so as to forgive it:	(11) وَيَا مَنْ يُثْمِرُ الْحَسَنَةَ حَتَّى يُنْمِيَهَا، وَيَتَجَاوَزُ عَنِ السَّيِّئَةِ حَتَّى يُعْفِيَهَا
12. Hopes turn back with needs fulfilled short of the extent of Your generosity the cups of requests fill up with the overflow of Your munificence, and attributes fall apart without reaching Your description. For to You belongs the highest highness above everything high, and the most glorious majesty beyond every majesty!	The hopes return fulfilled from the reservoir of Your generosity, and the vessels of requests get filled up with the profusion of Your liberality, and the attributes fail to express Your praise! Therefore, unto You belongs the most exalted rank, far above every height; and the most majestic glory, far above every glory!	(12) انصرفتِ الأمالِ دُونَ مَدَى كَرَمِكَ بِالْحَاجَاتِ، وَامْتَلَأَتْ بِفَيْضِ جُودِكَ أَوْعِيَةُ الطَّلِبَاتِ، وَتَفَسَّحَتْ دُونَ بُلُوغِ نَعْتِكَ الصِّفَاتِ، فَلَكَ الْعُلُوُّ الْأَعْلَى فَوْقَ كُلِّ عَالٍ، وَالْجَلَالُ الْأَعْجَدُ فَوْقَ كُلِّ جَلَالٍ
13. Everything majestic before You is small, everything eminent beside Your eminence vile! Those who reach other than You are disappointed, those who present themselves to other than You have lost, those who stay with other than You have perished, and those who retreat – except those who retreat to Your bounty- are desolate!	Every great one is small beside You, and every possessor of dignity is insignificant by the side of Your dignity: Disappointed were those that waited upon others than You; and those suffered loss who presented themselves, to anyone save those that presented themselves unto You; and lost were all visitor except Yours; and famine-stricken were the seekers after gain	(13) كُلُّ جَلِيلٍ عِنْدَكَ صَغِيرٌ، وَكُلُّ شَرِيفٍ فِي جَنْبِ شَرَفِكَ حَقِيرٌ، حَابِ الْوَأْفِدُونَ عَلَى غَيْرِكَ، وَحَسِرَ الْمُتَعَرِّضُونَ إِلَّا لَكَ، وَضَاعَ الْمُتْلِمُونَ إِلَّا بِكَ، وَأَجْدَبَ الْمُتَنَجِّعُونَ إِلَّا مِنْ أَنْتَجَعَ فَضْلَكَ

	except those that sought profit from Your bounty.	
14. Your door is open to the beseechers, Your munificence free to the askers, Your help near to the help-seekers!	Your gate is (always) open for the willing, and Your bounty is not withheld from those that beg, and Your compensation is near to those that ask for it:	(14) بَابُكَ مَفْتُوحٌ لِلرَّاعِبِينَ، وَجُودُكَ مُبَاحٌ لِلسَّائِلِينَ، وَإِعَاثَتُكَ قَرِيبَةٌ مِنَ الْمُسْتَعِينِينَ
15. The expectant are not disappointed by You, those who present themselves despair not of Your bestowal, and the forgiveness-seekers become not wretched through Your vengeance!	The hopeful are not disappointed by You, and those who present themselves (unto You) do not despair of Your bounty, and those that beg for pardon are not rendered unlucky by Your vengeance.	(15) لَا يَحْزِبُ مِنْكَ الْأَمِلُونَ، وَلَا يَيْئَسُ مِنْ عَطَايِكَ الْمُتَعَرِّضُونَ، وَلَا يَشْقَى بِنِقْمَتِكَ الْمُسْتَعْفِرُونَ
16. Your provision is spread among those who disobey You, Your clemency presents itself to those hostile toward You, Your habit is beneficence toward the evildoers, and Your wont is to spare the transgressors, so much so that Your lack of haste deludes them from returning, and Your disregard bars them from desisting!	Your gift extends (even) to him who disobeyed You, and Your forbearance is ready for him who was inimical to You. It is Your custom to do good to the wrongdoers, and it is Your practice to tolerate the transgressors; so much so that Your forbearance has lured them away from repentance, and Your toleration has kept them back from abandoning (sin).	(16) رِزْقُكَ مَبْسُوطٌ لِمَنْ عَصَاكَ، وَحِلْمُكَ مُعْتَرِضٌ لِمَنْ نَاوَاكَ، عَادَتُكَ الْإِحْسَانَ إِلَى الْمُسِيئِينَ، وَسُنَّتُكَ الْإِبْقَاءُ عَلَى الْمُعْتَدِينَ حَتَّى لَقَدْ غَرَّتْهُمْ أَنَانَتُكَ عَنِ الرَّجُوعِ، وَصَدَّتْهُمْ إِمْهَالُكَ عَنِ التُّزُوعِ
17. You act without haste toward them so that they will come back to Your command and You disregard them confident in the performance of Your kingdom, so You seal him who is worthy of it with felicity, and You abandon him who is worthy of it so wretchedness!	And, verily, You were patient with them that they may return to Your service, and gave them time (to reform) relying on Your eternal sovereignty. Therefore, those that were worthy of good luck were confirmed in it by You, and those that deserved bad luck were disgraced by You for that reason:	(17) وَإِنَّمَا تَأْتَيْتَ بِهِمْ لِيَفِيئُوا إِلَى أَمْرِكَ، وَأَمَهَلْتَهُمْ ثِقَةً بِدَوَامِ مُلْكِكَ، فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ حَتَمْتَ لَهُ بِهَا، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ حَدَلْتَهُ لَهَا

<p>18. All of them come home to Your decree there affairs revert to Your command; Your authority grows not feeble through their drawn out term, Your proof is not refused by the failure to hurry faster them.</p>	<p>All of them are moving towards Your judgement, and their affairs are bound to return to Your decree: Your authority was not weakened by length of their duration, and Your argument was not mad; ineffectual by delaying their punishment:</p>	<p>18) كُلُّهُمْ صَائِرُونَ، إِلَى حُكْمِكَ، وَأُمُورُهُمْ آتِلَةٌ إِلَى أَمْرِكَ، لَمْ يَهِنْ عَلَى طُولِ مُدَّتِهِمْ سُلْطَانُكَ، وَلَمْ يَدْحَضْ لِتَرْكِ مُعَاجَلَتِهِمْ بُرْهَانُكَ</p>
<p>19. Your argument is established, never refuted, Your authority fixed, never removed. Permanent woe belongs to him who inclines away from You, forsaking disappointment to him who is disappointed by You, and the most wretched wretchedness to him who is deluded about You!</p>	<p>Your argument is too strong to become futile, and Your authority too firm to suffer decay! Therefore, everlasting woe to him who turned away from You, and disgracing failure to him who was refused by You, and worst of luck to him who behaved proudly with You.</p>	<p>19) حُجَّتُكَ قَائِمَةٌ لَا تُدْحَضُ، وَسُلْطَانُكَ ثَابِتٌ لَا يَزُولُ، فَالْوَيْلُ الدَّائِمُ لِمَنْ جَنَحَ عَنْكَ، وَالْحَيْبَةُ الحَاذِلَةُ لِمَنْ حَابَ مِنْكَ، وَالشَّقَاءُ الأَشَقَى لِمَنْ اغْتَرَّ بِكَ</p>
<p>20. How much he will move about in Your chastisement! How long he will frequent Your punishment! How far his utmost end from relief! How he will despair of an easy exit! [All of this] as justice from Your decree (You art not unjust in it!), and equity from Your judgment (You dost not act wrongfully against him!)</p>	<p>How protracted his suffering in Your torment, and how long his continuance, in Your chastisement! And how distant his term (of punishment) from deliverance! and how hopeless he of the facility of escape!— all this being the result of the justness of Your decree wherein You do not oppress, and of the equity of Your sentence wherein You do not tyrannize:</p>	<p>20) مَا أَكْثَرَ تَصَرُّفَهُ فِي عَذَابِكَ، وَمَا أَطْوَلَ تَرَدُّدَهُ فِي عِقَابِكَ، وَمَا أَبْعَدَ غَايَتَهُ مِنْ الْفَرَجِ، وَمَا أَفْنَطَهُ مِنْ سُهُولَةِ الْمَخْرَجِ عَذَابًا مِنْ قَضَائِكَ لَا تَجُورُ فِيهِ، وَإِنْصَافًا مِنْ حُكْمِكَ لَا تَحِيفُ عَلَيْهِ</p>
<p>21. You supported the arguments, tested the excuses, began with threats, showed gentleness with encouragement, struck similitudes, made long the respite, delayed while You are able to hurry, and acted without haste, while You are</p>	<p>For, surely, You have clearly set forth Your arguments, and have rendered excuses unavailable. And, verily, You have given warning before hand, and have been kind in encouraging and have propounded parables and prolonged respite. And You</p>	<p>21) فَقَدْ ظَاهَرْتَ الْحُجَجَ، وَأَبْلَيْتِ الأَعْدَارَ، وَقَدْ تَقَدَّمْتَ بِالْوَعِيدِ، وَتَلَطَّطْتَ فِي التَّرْغِيبِ، وَضَرَبْتَ الأَمْثَالَ، وَأَطَلْتَ الإِمْهَالَ، وَأَخَّرْتَ</p>

<p>able to hurry, and acted without haste, while You are full of quick accomplishment!</p>	<p>delayed (punishment) whilst You had the power to hasten it, and You didn't tarry while You had the power to be quick:</p>	<p>وَأَنْتَ مُسْتَطِيعٌ لِلْمُعَاجَلَةِ، وَتَأْتَيْتَ وَأَنْتَ مَلِيءٌ بِالْمُبَادَرَةِ</p>
<p>22. Not because of incapacity is Your slowness, feebleness Your giving respite, heedlessness Your showing restraint, dissemblance Your waiting! But that Your argument be more conclusive, Your generosity more perfect, Your beneficence more exhaustive, Your favour more complete! All of this has been and always was, is and ever will be.</p>	<p>Your delay was not due to inability nor was Your toleration due to weakness, nor was Your forbearance due to negligence, nor was Your patience due to complaisance. Nay, it was with a view that Your argument may become more conclusive, and Your generosity more perfect, and Your goodness more abundant and Your favour more complete: All this was and it never ceased, and it shall ever continue and shall never cease!</p>	<p>22) لَمْ تَكُنْ أَنْتَ عَجْزًا، وَلَا إِمْهَالًا وَهِنًا، وَلَا إِمْسَاكَ عَفْلَةً، وَلَا انْتِظَارًا مُدَارَاةً، بَلْ لِتَكُونَ حُجَّتُكَ أَبْلَغَ، وَكَرْمُكَ أَكْمَلَ، وَإِحْسَانُكَ أَوْفَى، وِنِعْمَتُكَ أَتَمَّ، كُلُّ ذَلِكَ كَانَ وَمَلَمْ تَزَلْ، وَهُوَكَاءُ إِنَّ وَلَا تَزَالُ</p>
<p>23. Your argument is greater than its totality be described, Your glory more elevated than that it be limited in its core, Your favour more abundant than that its entirety be counted, Your beneficence more abundant than that thanks be given for its least amount!</p>	<p>Your argument is too glorious to be completely described, and Your Majesty too sublime to be intrinsically defined, and Your blessings too many to be exhaustively reckoned, and Your benevolence so abundant that even the least of it cannot be thanked for sufficiently.</p>	<p>23) حُجَّتُكَ أَجْلٌ مِنْ أَنْ تُوصَفَ بِكُلِّهَا، وَجَدُّكَ أَرْفَعُ مِنْ أَنْ يُحَدَّ بِكُنْهِهِ، وَنِعْمَتُكَ أَكْثَرُ مِنْ أَنْ تُحْصَى بِأَسْرَهَا، وَإِحْسَانُكَ أَكْثَرُ مِنْ أَنْ تُشْكَرَ عَلَى أَقْلِهِ</p>
<p>24. Speechlessness has made me fall short of praising You, restraint has made me powerless to glorify You, and the most I can do is admit to inability, not out of desire, my God, but out of incapacity.</p>	<p>And verily, silence has rendered me unable to praise You, and lack of effort has made me unfit to glorify You. The utmost I can do is to acknowledge my helplessness and my humility not willingly, O Lord, but owing to inability :</p>	<p>24) وَقَدْ قَصَّرَ بِي السُّكُوتُ عَنْ تَحْمِيدِكَ، وَفَهَّيَ الْإِمْسَاكَ عَنْ تَمْجِيدِكَ، وَقُصَارَايَ الْإِفْرَارُ بِالْحُسُورِ، لَا رَغْبَةً يَا إِلَهِي بَلْ عَجْزًا</p>

<p>25. So here I am: I repair to You by coming forward, and I ask from You good support so bless Muhammad and his Household, hear my whispered words, grant my supplication, seal not my day with disappointment, slap not my brow by rejecting my request, and make noble my coming from You and my going back to You! Surely You art not constrained by what You desire, not incapable of what You art asked! <i>You art powerful over everything</i> (Q 3:26), and ‘There is no force and no strength save in God, the All-high, the All-mighty!’</p>	<p>Therefore, behold me now I resolve to approach You, and beg of You handsome assistance! Therefore, bless Mohammad and his Al (family) and listen to my secret (request; and do not let my day end in my disappointment, and do not smite me on the brow by rejecting my petition, and let my return from You and my coming back to You be honourable-: Verily You do not stint that which You resolve, nor are You powerless to grant what is begged of You, and You have power over all things : And there is no power and no strength except from God, the High, the Great!</p>	<p>25) فَهَآ أَنَا ذَا أُوْمُكَ بِالْوَفَادَةِ، وَأَسْأَلُكَ حُسْنَ الرِّفَادَةِ، فَصَلِّ عَلَي مُحَمَّدٍ وَآلِهِ، وَاسْتَجِبْ دُعَائِي، وَلَا تَحْتِمْ يَوْمِي بِحَيْبَتِي، وَلَا تَجْبَهْنِي بِالرَّدِّ فِي مَسْأَلَتِي، وَأَكْرِمْ مِنْ عِنْدِكَ مُنْصَرِفِي، وَأَلِيكَ مُنْقَلَبِي، إِنَّكَ غَيْرُ ضَائِقٍ بِمَا تُرِيدُ، وَلَا عَاجِزٍ عَمَّا تُسْأَلُ، وَأَنْتَ عَلَي كُلِّ شَيْءٍ قَدِيرٌ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ</p>