



Du‘ā 47

**His Supplication on the
Day of ‘Arafa in the *Sahīfa*
with two translations**



Du‘ā 47: His Supplication on the Day of ‘Arafa in the *Sahifa* with two translations

| Translation by Dr. William C. Chittick | Translation by Ahmad Ali Muhani | Text of the Du‘ā in Arabic |
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| <i>His Supplication on the Day of ‘Arafa</i> | <i>One of his prayers on the day of ‘Arafa</i> | <i>وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي يَوْمِ عَرَفَةَ</i> |
| 1. Praise belongs to God, Lord of the worlds! (Q 1:2) | 1. Praise be to God, the Lord of the worlds! | (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ |
| 2. O God, to You belongs praise! Originator of the heavens and the earth! Possessor of majesty and munificence! Lord of the lords! Inheritor of all things! (Cf. Q 15: 21 -23). <i>There is nothing like him</i> (Q 42:11), knowledge of nothing escapes Him (See Q 10:61), He <i>encompasses everything</i> (Q 41:54), and He is <i>watchful over everything</i> (Q 33:52) | 2. Praise be to You O Creator of the heavens and the earth, Possessor of Glory and Honour, Lord of Lords, and God of everything that is worshipped and the Creator of every creature and Heir to everything There is nothing like Him, and the knowledge of nothing is hidden from Him, and He surrounds everything, and keeps watch over all things. | (2) اللَّهُمَّ لَكَ الْحَمْدُ بَدِيعِ السَّمَاوَاتِ وَالْأَرْضِ، ذَا الْجَلَالِ وَالْإِكْرَامِ، رَبِّ الْأَرْبَابِ، وَإِلَهَ كُلِّ مَأْلُوهٍ، وَخَالِقِ كُلِّ مَخْلُوقٍ، وَوَارِثِ كُلِّ شَيْءٍ، لَيْسَ كَمِثْلِهِ شَيْءٌ، وَلَا يَعْزُبُ عَنْهُ عِلْمُ شَيْءٍ، وَهُوَ بِكُلِّ شَيْءٍ مُحِيطٌ، وَهُوَ عَلَى كُلِّ شَيْءٍ رَقِيبٌ |
| 3. You are God, there is no god but You, the Unique, the Alone, the Single, the Isolated. | 3. You are God, there is no God but You, the One, the Lone the Single, the Unique! | (3) أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الْأَحَدُ الْمُتَوَحِّدُ الْفَرْدُ الْمُتَمَرِّدُ |
| 4. You are God, there is no god but You, the Generous, the Generously Bestowing, the All mighty, the Mightily Exalted, the Magnificent, the Magnificently Magnified. | 4. And You are God, there is no God except You, the Gracious, the Bountiful, the Glorious, (the Honourable the Great, the Exalted! | (4) وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الْكَرِيمُ الْمُتَكَرِّمُ، الْعَظِيمُ الْمُتَعَزِّمُ، الْكَبِيرُ الْمُتَكَبِّرُ |
| 5. You are God, there is no god but You, the All-high, the Sublimely High, the Strong in prowess. | 5. And You are God, there is no God but You, the High, the Exalted, the Master of mighty torment! | (5) وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الْعَلِيُّ الْمُتَعَالِ، الشَّدِيدُ الْمِحَالِ |
| 6. You are God, there is no god but You, the All-merciful, the All- | 6. And You are God, there is no God but You, the Compassionate, the | (6) وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الرَّحْمَنُ الرَّحِيمُ، |

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| compassionate, the All-knowing, the All-wise. | Merciful, the Knowing, the Wise! | الْعَلِيمُ الْحَكِيمُ |
| 7. You are God, there is no god but You, the All-hearing, the All-seeing, the Eternal, the All-aware. | 7. And You are God, there is no God but You, the Hearing, the Seeing, the Eternal, the Well-Aware. | (7) وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، السَّمِيعُ الْبَصِيرُ، الْقَدِيمُ الْحَبِيرُ |
| 8. You are God, there is no god but You, the Generous, the Most generous, the Everlasting, the Most Everlasting. | 8. And You are God, there is no God but You, the Respected, the most Honorable, the Everlasting, the most Eternal! | (8) وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الْكَرِيمُ الْأَكْرَمُ، الدَّائِمُ الْأَدْوَمُ، |
| 9. You are God, there is no god but You, the First before everyone, the Last after everyone. | 9. And You are God, there is no God but You, the First before every unit and the Last after every number! | (9) وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ، وَالْآخِرُ بَعْدَ كُلِّ عَدَدٍ |
| 10. You are God, there is no god but You, the Close in His highness, the High in His closeness. | 10. And You are God, there is no God but You, the near in Your sublimity, and sublime in Your nearness! | (10) وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الدَّانِي فِي عُلُوِّهِ، وَالْعَالِي فِي دُنُوِّهِ |
| 11. You are God, there is no god but You, Possessor of radiance and glory, magnificence and praise. | 11. And You are God, there is no God but You, the possessor of all goodness, glory, and majesty, and worthy of all praise ' | (11) وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، دُو الْبَهَاءِ وَالْمَجْدِ، وَالْكَبْرِيَاءِ وَالْحَمْدِ |
| 12. You are God, there is no god but You, and You have brought forth the things without root, formed what You have formed without exemplar, and originated the originated things without imitation. | 12. And You are God, there is no God but You who creates things without suggestion, and shapes without model and invents the things without following any example. | (12) وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الَّذِي أَنْشَأْتَ الْأَشْيَاءَ مِنْ غَيْرِ سِنَخٍ، وَصَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ، وَابْتَدَعْتَ الْمُبْتَدَعَاتِ بِلَا احْتِنَاءٍ |
| 13. It is You, who have ordained each thing with an ordination (See Q 25:2), eased each thing with an easing (Cf. Q 80:20), and governed everything below Yourself with a governing (See Q 32:5) | 13. It is You who measures everything by proper measure, and makes everything easy as it deserved; and manages everything, as it required to be managed. | (13) أَنْتَ الَّذِي قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا، وَيَسَّرْتَ كُلَّ شَيْءٍ تَيْسِيرًا، وَدَبَّرْتَ مَا دُونَكَ تَدْبِيرًا |

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| <p>14. It is You, whom no associate helps with Your creation and no vizier aids in Your command. You have no witness and no equal.</p> | <p>14. It is You whom no joint-worker helped in creating, nor did any vazir to assist You in Your affair, nor was there any eye-witness with You, nor peer.</p> | <p>14) أَنْتَ الَّذِي لَمْ يُعِينِكَ عَلَى خَلْقِكَ شَرِيكٌ، وَلَمْ يُوَازِرَكَ فِي أَمْرِكَ وَزِيرٌ، وَلَمْ يَكُنْ لَكَ مُشَاهِدٌ وَلَا نَظِيرٌ</p> |
| <p>15. It is You, who willed, and what You willed was unfulfilling, who decreed and what You decreed was just, who decided, and what You decided was fair.</p> | <p>15. It is You who resolves, and whatever You resolve was firm; and decreed, and whatever You didn't decree was just; and didn't command, and whatever You didn't command was equitable!</p> | <p>15) أَنْتَ الَّذِي أَرَدْتَ فَكَانَ حَتْمًا مَا أَرَدْتَ، وَقَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ، وَحَكَمْتَ فَكَانَ نِصْفًا مَا حَكَمْتَ</p> |
| <p>16. It is You, whom place does not contain, before whose authority no authority stands up, and whom no proof or explication can thwart.</p> | <p>16. It is You whom space does not contain, and no sovereign ever rose to dispute Your sovereignty; neither did any argument or explanation ever defeat You.</p> | <p>16) أَنْتَ الَّذِي لَا يَحْوِيكَ مَكَانٌ، وَلَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ، وَلَمْ يُعْيِكَ بُرْهَانٌ وَلَا بَيِّنٌ</p> |
| <p>17. It is You, who have counted everything in numbers (See Q 72:28), appointed for everything a term, and ordained everything with an ordination.</p> | <p>17. It is You who has exhaustively counted all things, and has fixed a duration for everything, and has measured everything, by proper measure.</p> | <p>17) أَنْتَ الَّذِي أَحْصَيْتَ كُلَّ شَيْءٍ عَدَدًا، وَجَعَلْتَ لِكُلِّ شَيْءٍ أَمَدًا، وَقَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا</p> |
| <p>18. It is You, before whose selfness imaginations fall short, before whose howness understandings have no incapacity, and the place of who's where ness eyes perceive not.</p> | <p>18. It is You whose personality imagination failed to reach, and reason failed to judge Your quality, and eyes never perceived Your whereabouts!</p> | <p>18) أَنْتَ الَّذِي فَصَّرْتَ الْأَوْهَامَ عَنِ ذَاتِيَّتِكَ، وَعَجَزْتَ الْأَفْهَامَ عَنِ كَيْفِيَّتِكَ، وَلَمْ تُدْرِكِ الْأَبْصَارُ مَوْضِعَ أَيْبَتِكَ</p> |
| <p>19. It is You, who have no bounds, lest You be bounded, who are not exemplified, lest You be found, who do not beget,</p> | <p>19. It is You who cannot be defined, for then You wouldn't have been finite; and You were never compared, for then You wouldn't have been</p> | <p>19) أَنْتَ الَّذِي لَا تُحَدُّ فَتَكُونُ مَحْدُودًا، وَلَمْ تُمَثَّلْ فَتَكُونِ مَوْجُودًا، وَلَمْ تَلِدْ فَتَكُونِ مَوْوُودًا</p> |

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| lest You be begotten (See Q sūra 112). | perceptible; and You will never beget, for then You wouldn't have been (a thing) begotten! | |
| 20. It is You, with whom there is no opposite, lest it contend with You, who has no equal, lest it vie with You, who have no rival, lest it resist You. | 20. It is You who has no opposite that may contend with You; and You have no equal that may prevail over You, and no peer that may vie with You. | 20) أَنْتَ الَّذِي لَا ضِدَّ مَعَكَ فِيَعَانِدُكَ، وَلَا عِدْلَ لَكَ فِيُكَاتِرُكَ، وَلَا نِدًّا لَكَ فَيُعَارِضُكَ |
| 21. It is You, who are He who began, devised, brought forth, originated, and made well all that He made. | 21. It is You, who didn't originate, invent, create and bring into being and didn't make handsomely whatever You didn't make. | 21) أَنْتَ الَّذِي ابْتَدَأَ، وَاخْتَرَعَ، وَاسْتَحَدَثَ، وَابْتَدَعَ، وَأَحْسَنَ صَنَعَ مَا صَنَعَ |
| 22. Glory be to You! How majestic is Your station! How high Your place among the places! How cleanly Your Separator cleaves with the truth! | 22. Holiness to You! How sublime is Your dignity, and how high among places is Your place, and what a manifestation of truth is Your Furqan. | 22) سُبْحَانَكَ مَا أَجَلَّ شَأْنُكَ، وَأَسْنَى فِي الْأَمَاكِينِ مَكَانُكَ، وَأَصْدَعَ بِالْحَقِّ فُرْقَانَكَ |
| 23. Glory be to You! The Gentle – how gentle You are! The Clement – how clement You are! The Wise – how knowing You are! | 23. Holiness to You O Gracious, how gracious You are and O Kind, how kind You are, and O Wise, how knowing You are! | 23) سُبْحَانَكَ مِنْ لَطِيفٍ مَا الْطَّفَكَ، وَرَعُوفٍ مَا أَرْأَفَكَ، وَحَكِيمٍ مَا أَعْرَفَكَ |
| 24. Glory be to You! The King – how invincible You are! The Munificent – how full of plenty You are! The Elevated – how elevated You are! Possessor of radiance and glory, magnificence and praise! | 24. Holiness to You O Monarch, how powerful You are; and O Bountiful, how liberal You are; and O Glorious how exalted You are—the possessor of all beauty, and greatness, and majesty and praise! | 24) سُبْحَانَكَ مِنْ مَلِيكِ مَا أَمْنَعَكَ، وَجَوَادٍ مَا أَوْسَعَكَ، وَرَفِيعٍ مَا أَرْفَعَكَ ذُو الْبَهَاءِ وَالْمَجْدِ وَالْكَبْرِيَاءِ وَالْحَمْدِ |
| 25. Glory be to You! You has stretched forth Your hand with good things, and from You guidance has come to be known, so he begs from You religion or this world will find You. | 25. Holiness to You! You have stretched forth Your hand to do benevolence, and guidance is obtained from You. Therefore whosoever besought You for any matter sacred or | 25) سُبْحَانَكَ بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ، وَعُرِفَتِ الْهُدَايَةُ مِنْ عِنْدِكَ، فَمَنْ التَّمَسَكَ لِدِينٍ أَوْ دُنْيَا وَجَدَكَ |

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| | secular obtained Your hearing. | |
| 26. Glory be to You! Whatever passes in Your knowledge is subjected to You, all below Your Throne are humbled before Your mightiness, and every one of Your creatures follows You in submission. | 26. Holiness to You! Whoever existed in Your knowledge, bowed himself to You; and whatever was beneath Your throne, humbled itself before Your Glory; and all Your creatures surrendered themselves to Your obedience | (26) سُبْحَانَكَ خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ، وَخَشَعَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ، وَأَنْقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ |
| 27. Glory be to You! You are not sensed, nor touched, nor felt, nor beguiled, nor held back, nor challenged, nor kept up with, nor resisted, nor deceived, nor circumvented. | 27. Holiness to You! You are not perceived, nor searched for nor touched, nor brought near, nor removed to a distance, nor disputed with, nor oppressed, nor fought with, nor imposed upon, nor deceived! | (27) سُبْحَانَكَ لَا تُحَسُّ وَلَا يُحَسُّ وَلَا تُنَازَعُ وَلَا تُنَازَعُ وَلَا تُجَارَى وَلَا تُجَارَى وَلَا تُنَادَعُ وَلَا تُنَادَعُ |
| 28. Glory be to You! Your path is smooth ground, Your command right guidance, and You are living eternal refuge. | 28. Holiness to You! Your path is straight, and Your command righteous; and You are Living and Wantless! | (28) سُبْحَانَكَ سَبِيلُكَ جَدُّ وَأَمْرُكَ رَشْدٌ، وَأَنْتَ حَيٌّ صَمَدٌ |
| 29. Glory be to You! Your word is decisive, Your decree unfailing, Your will resolute. | 29. Holiness to You! Your speech is firm, and Your decree inevitable, and Your resolution decisive! | (29) سُبْحَانَكَ قَوْلُكَ حُكْمٌ، وَقَضَاؤُكَ حَتْمٌ، وَإِرَادَتُكَ عَزْمٌ |
| 30. Glory be to You! None can reject Your wish, none can change Your words. (See Q 6:115) | 30. Holiness to You! There is none to reject Your will, and none to alter Your words! | (30) سُبْحَانَكَ لَا رَادَّ لِمَشِيئَتِكَ، وَلَا مُبَدِّلَ لِكَلِمَاتِكَ |
| 31. Glory be to You! Out dazzling in signs, Creator of the heavens, Author of the spirits! | 31. Holiness to You O possessor of manifest signs, Creator of the heavens and of life! | (31) سُبْحَانَكَ بَاهِرَ الْآيَاتِ، فَاطِرَ السَّمَاوَاتِ بَارِيَّ النَّسَمَاتِ |
| 32. To You belongs praise, a praise that will be permanent with Your permanence! | 32. Praise be to You, a praise as lasting as Your existence; | (32) لَكَ الْحَمْدُ حَمْدًا يَدْوُمُ بِدَوَامِكَ |

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| 33. To You belongs praise, a praise everlasting through Your favour! | 33. And praise be to You, a praise as enduring as Your blessings; | (33) وَلَكَ الْحَمْدُ حَمْدًا خَالِدًا بِنِعْمَتِكَ |
| 34. To You belongs praise, a praise that will parallel Your benefaction! | 34. And praise be to You, a praise to match Your workmanship; | (34) وَلَكَ الْحَمْدُ حَمْدًا يُوَازِي صُنْعَكَ |
| 35. To You belongs praise, a praise that will increase Your good pleasure! | 35. And praise be to You; a praise that would increase Your satisfaction | (35) وَلَكَ الْحَمْدُ حَمْدًا يَزِيدُ عَلَى رِضَاكَ |
| 36. To You belongs praise, a praise along with the praise of every praiser and a thanksgiving before which falls short the thanksgiving of every thanks giver | 36. And praise be to You a praise that would compete with the praise of every praiser, and a gratitude that would surpass the gratitude' of every thanksgiver: | (36) وَلَكَ الْحَمْدُ حَمْدًا مَعَ حَمْدِ كُلِّ حَامِدٍ، وَشُكْرًا يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ |
| 37. a praise which is suitable for none but You and through which nearness is sought to none but You; | 37. A praise that would become none but You, and wherewith none is approached except You: | (37) حَمْدًا لَا يَنْبَغِي إِلَّا لَكَ، وَلَا يُتَقَرَّبُ بِهِ إِلَّا إِلَيْكَ |
| 38. a praise which will make permanent the first [bounty] and call forth the permanence of the last; | 38. A praise which may secure the continuance of former (blessings), and whereby permanence of the future (rewards) may be requested: | (38) حَمْدًا يُسْتَدَامُ بِهِ الْأَوَّلُ، وَيُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ |
| 39. a praise which will multiply through recurrence of times and increase through successive doublings; | 39. A praise that would go on multiplying with revolutions of the limes, and would go on increasing by successive additions: | (39) حَمْدًا يَتَضَاعَفُ عَلَى كُرُورِ الْأَزْمَنِ، وَيَتَزَايِدُ أَضْعَافًا مُتْرَادِفَةً |
| 40. a praise which the guardians will not be able to number and which exceeds what the writers number in the Book; (See Q 18:49) | 40. A praise which the keepers of accounts would fail to count, and which would exceed the record kept by the writers in Your book: | (40) حَمْدًا يَعْجِزُ عَنْ إِحْصَائِهِ الْحَفِظَةُ، وَيَزِيدُ عَلَى مَا أَحْصَتْهُ فِي كِتَابِكَ الْكُتُبَةُ |
| 41. a praise which will counterbalance Your glorious Throne and equal Your elevated Footstool; | 41. A praise that would suit Your Supreme <i>Arsh</i> (Throne), and would become Your exalted <i>Kursi</i> (Footstool): | (41) حَمْدًا يُوَازِنُ عَرْشَكَ الْمَجِيدَ وَيُعَادِلُ كُرْسِيِّكَ الرَّفِيعَ |

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| 42. a praise whose reward with You will complete and whose recompense will compromise every recompense; | 42. A praise whose recompense from You would be perfect, and whose reward would submerge every other reward: | 42) حَمْدًا يَكْمُلُ لَدَيْكَ ثَوَابُهُ، وَيَسْتَعْرِقُ كُلَّ جَزَاءٍ جَزَاؤُهُ |
| 43. a praise whose outward conforms to its inward, and whose inward conforms to correct intention; | 43. A praise whose outward form would accord with its inward spirit, and whose inward substance would harmonise with sincerity of the motive underlying it : | 43) حَمْدًا ظَاهِرُهُ وَفَقُّ لِبَاطِنِهِ، وَبَاطِنُهُ وَفَقُّ لِصِدْقِ النِّيَّةِ |
| 44. a praise with whose like no creature has praised You and whose excellence none knows but You; | 44. A praise with the like of which no creature ever praised You, and whose excellence is known to none other besides You: | 44) حَمْدًا لَمْ يَحْمَدَكَ خَلْقٌ مِثْلَهُ، وَلَا يَعْرِفُ أَحَدٌ سِوَاكَ فَضْلَهُ |
| 45. a praise in which he who strives to multiply Your praise will be helped and he who draws the bow to the utmost in fulfilling it will be confirmed; | 45. Such a praise that he who endeavours to count it would be helped, and he who tries his best to reckon it exhaustively would be assisted: | 45) حَمْدًا يُعَانُ مَنْ اجْتَهَدَ فِي تَعْدِيدِهِ، وَيُؤَيِّدُ مَنْ أَعْرَقَ نَزْعًا فِي تَوْفِيئِهِ |
| 46. a praise which will gather all the praise which You have created and tie together all which You wilt afterwards create; | 46. A praise that would comprise whatever You have created of the praise, and would string together what You will create afterwards: | 46) حَمْدًا يَجْمَعُ مَا خَلَقْتَ مِنْ الْحَمْدِ، وَيَنْتَظِمُ مَا أَنْتَ خَالِقُهُ مِنْ بَعْدُ |
| 47. a praise than which no praise is nearer to Your word and than which none is greater from any who praise You; | 47. A praise than which no praise would be nearer to Your word, and no praiser greater than him who praises You with it: | 47) حَمْدًا لَا حَمْدَ أَقْرَبُ إِلَى قَوْلِكَ مِنْهُ، وَلَا أَحْمَدَ مِمَّنْ يَحْمَدُكَ بِهِ |
| 48. a praise whose fullness will obligate increase through Your generosity and to which You will join increase after increase as graciousness from You; | 48. A praise the abundance of which would entitle the praiser to further reward from Your bounty, and to which You would add increment from Your liberality: | 48) حَمْدًا يُوجِبُ بِكَرَمِكَ الْمَزِيدَ بِوَفُورِهِ، وَتَصِلُهُ بِمَزِيدٍ بَعْدَ مَزِيدٍ طَوَّلًا مِنْكَ |

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| 49. A praise that will befit the generosity of Your face and meet the might of Your majesty! | 49. A praise that would become the Honour of Your countenance, and suit the Glory of Your Majesty! | (49) حَمْدًا يَجِبُ لِكَرَمِ وَجْهِكَ، وَيُقَابِلُ عِزَّ جَلَالِكَ |
| 50. My Lord, bless Muhammad and the Household of Muhammad, the distinguished, the chosen, the honoured, the brought nigh, with the most excellent of Your blessings, benedict him with the most complete of Your benedictions, and have mercy upon him with the most enjoyable of Your mercies! | 50. O Lord bless Mohammad and the Al (family) of Mohammad, the elect, the chosen, the honoured who enjoy Your nearness, with the most excellent of Your blessings; and confer on him the most perfect of Your favours; and favour him with the most auspicious of Your mercies. | (50) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، الْمُنْتَجَبِ الْمُصْطَفَى الْمُكْرَمِ الْمُقَرَّبِ، أَفْضَلِ صَلَوَاتِكَ، وَبَارِكْ عَلَيْهِ أُمَّمَ بَرَكَاتِكَ، وَتَرَحَّمْ عَلَيْهِ أَمْتَعِ رَحْمَاتِكَ |
| 51. My Lord bless Muhammad and his Household with a fruitful blessing, more fruitful than which there is no blessing! Bless him with a growing blessing, more growing than which there is no blessing! And bless him with a pleasing blessing, beyond which there is no blessing! | 51. O Lord bless Mohammad and his Āl (family) with a holy blessing, than which no blessing would be more holy; and confer on him and his Āl (family) a growing favour than which no favour would be more prolific; and bestow on him and his Āl (family) an agreeable blessing to which no other blessing would be superior. | (51) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، صَلَاةً زَاكِيَّةً لَا تَكُونُ صَلَاةً أَزْكَى مِنْهَا، وَصَلِّ عَلَيْهِ صَلَاةً نَامِيَّةً لَا تَكُونُ صَلَاةً أَمَى مِنْهَا، وَصَلِّ عَلَيْهِ صَلَاةً رَاضِيَّةً لَا تَكُونُ صَلَاةً فَوْقَهَا |
| 52. My Lord bless Muhammad and his Household with a blessing which will please him and increase his good pleasure! Bless him with a blessing which will please You and increase Your good pleasure towards him! And bless him with a blessing through other than which You will not be pleased for him, and for which You see no one else worthy! | 52. O Lord bless Mohammad and his Āl (family) with a favour that would please him and add to his satisfaction; and confer on him a favour that would please You and increase Your approbation of him; and bestow on him a favour except which You would approve none other for him, and of which no other than him would be worthy in Your sight. | (52) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، صَلَاةً تُرْضِيهِ وَتَزِيدُ عَلَى رِضَاهُ، وَصَلِّ عَلَيْهِ صَلَاةً تُرْضِيكَ وَتَزِيدُ عَلَى رِضَاكَ لَهُ وَصَلِّ عَلَيْهِ صَلَاةً لَا تُرْضِي لَهُ إِلَّا بِهَا، وَلَا تَرَى غَيْرَهُ لَهَا أَهْلًا |

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| <p>53. My Lord bless Muhammad and his Household with a blessing which will pass beyond Your good pleasure, be continuous in its continuity through Your subsistence, and never be spent, just as Your words will never be spent!</p> | <p>53. O Lord confer on Mohammad and his Āl (family) a blessing that would surpass Your approbation, and the continuance of which would depend on Your infinite existence, and which would never die just as Your words shall never die.</p> | <p>(53) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً تُجَاوِزُ رِضْوَانَكَ، وَيَتَّصِلُ اتِّصَالَهَا بِبِقَائِكَ، وَلَا يَنْفَدُ كَمَا لَا تَنْفَدُ كَلِمَاتُكَ</p> |
| <p>54. My Lord bless Muhammad and his Household with a blessing which will tie together the blessings of Your angels, Your prophets, Your messengers and those who obey You, comprise the blessings if Your servants, jinn or mankind and those worthy of Your response, and bring together the blessings of every one of the kinds of Your creatures which You have sown and authored!</p> | <p>54. O Lord confer on Mohammad and his Āl (family) a blessing that would include the blessings of Your angels and Your prophets and Your apostles and of those that obey You; and would comprise the blessings of Your servants belonging to the order of genii and men and those worth of Your answer; and would comprehend the blessings of all the species of Your creatures whom You have created and brought into being,</p> | <p>(54) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، صَلَاةً تَنْتَظِمُ صَلَوَاتِ مَلَائِكَتِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ وَأَهْلِ طَاعَتِكَ، وَتَشْتَمِلُ عَلَى صَلَوَاتِ عِبَادِكَ مِنْ جِنَّكَ وَإِنْسِكَ وَأَهْلِ إِجَابَتِكَ، وَتَجْتَمِعُ عَلَى صَلَاةٍ كُلِّ مَنْ ذَرَاتٍ وَبَرَاتٍ مِنْ أَصْنَافِ خَلْقِكَ</p> |
| <p>55. My Lord bless Muhammad and his Household with a blessing which will encompass every blessing bygone and new! Bless him and his Household with a blessing which is pleasing to You and everyone below You and will bring forth with all that blessing with which You wilt multiply those blessings and increase them through the recurrence of days with an increasing in multiples which none can count but You!</p> | <p>55. O Lord bless him and his Āl (family) with a blessing that would compass every blessing past and future; and confer on him and his Āl (family) a blessing agreeable to You and others besides You: and, moreover, create favours with which to double these blessings, at the same time; and with the passage of days increase them by growing increments which no one would be able to count except You.</p> | <p>(55) رَبِّ صَلِّ عَلَيْهِ وَآلِهِ، صَلَاةً تُحِيطُ بِكُلِّ صَلَاةٍ سَالِفَةٍ وَمُسْتَأْنَفَةٍ، وَصَلِّ عَلَيْهِ وَعَلَى آلِهِ، صَلَاةً مَرْضِيَّةً لَكَ وَلِمَنْ دُونِكَ، وَتُنْشِئُ مَعَ ذَلِكَ صَلَوَاتٍ تُضَاعِفُ مَعَهَا تِلْكَ الصَّلَوَاتِ عِنْدَهَا، وَتَزِيدُهَا عَلَى كُرُورِ الْأَيَّامِ زِيَادَةً فِي تَضَاعِيفِ لَا يَعُدُّهَا غَيْرُكَ</p> |

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| <p>56. My Lord bless the best of his Household, those whom You have chosen for Your command, appointed the treasurers of Your knowledge, the guardians of Your religion, Your vicegerents in Your earth,</p> <p>And Your arguments against Your servants, purified from uncleanness and defilement through a purification by Your desire (Cf. Q 33:33), and made the mediation to You and the road to Your Garden.</p> | <p>56. O Lord confer favour on the holy members of his house, whom You have chosen for Your mission, and whom You have made treasures of Your knowledge and guardians of Your religion and Your vicegerents in Your earth, and Your arguments to Your creatures; and whom You have of Your will, cleansed of impurity and pollution, with a thorough purification; and whom You have made to be the medium of approaching You and the guides to Your paradise.</p> | <p>56) رَبِّ صَلِّ عَلَى أَطْيَبِ أَهْلِ بَيْتِهِ الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِكَ، وَجَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ، وَحَفَظَةَ دِينِكَ، وَخُلَفَاءَكَ فِي أَرْضِكَ، وَحُجَجَكَ عَلَى عِبَادِكَ، وَطَهَّرْتَهُمْ مِنَ الرَّجْسِ وَالذَّنَسِ تَطْهِيراً بِإِرَادَتِكَ، وَجَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ، وَالْمَسْلَكَ إِلَى جَنَّتِكَ</p> |
| <p>57. My Lord bless Muhammad and his Household with a blessing which makes plentiful Your gifts and generosity, perfects for them Your bestowals and awards, and fill out their share of Your kindly acts and benefits.</p> | <p>57. O Lord bless Mohammad and his Āl (family) with a blessing whereby You magnify for them Your bounty and Your grace: and accomplish for them all things out of Your gifts and additional favours, and increase for them the share of Your reward and benefits.</p> | <p>57) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، صَلَاةً تُجْزِلُ لَهُمْ بِهَا مِنْ نِحْلِكَ وَكَرَامَتِكَ، وَتُكْمِلُ لَهُمُ الْأَشْيَاءَ مِنْ عَطَايَاكَ وَنَوَافِلِكَ، وَتُوَفِّرُ عَلَيْهِمُ الْحِطَّ مِنْ عَوَائِدِكَ وَفَوَائِدِكَ</p> |
| <p>58. My Lord bless him and his Household with a blessing whose first has no term, whose term has no limit and whose last has no utmost end!</p> | <p>58. O Lord confer on him and them a favour having no limit to its beginning, and no bound to its duration and no termination to its continuance.</p> | <p>58) رَبِّ صَلِّ عَلَيْهِ وَعَلَيْهِمْ صَلَاةً لَا أَمَدَ فِي أَوَّلِهَا، وَلَا غَايَةَ لِأَمَدِهَا، وَلَا نَهَايَةَ لِآخِرِهَا</p> |
| <p>59. My Lord bless them to the weight of Your Throne and all below it, the amount that fills the heavens and all above them, the number of Your earths and all below and between them, a blessing that will bring them</p> | <p>59. O Lord confer on them a blessing equal to the worth of Your throne and whatever is under it and equal to the fullness of Your heavens and whatever is above them,—a blessing that would bring them</p> | <p>59) رَبِّ صَلِّ عَلَيْهِمْ زِنَةَ عَرْشِكَ وَمَا دُونَهُ، وَمِلْءَ سَمَاوَاتِكَ وَمَا فَوْقَهُنَّ، وَعَدَدَ أَرْضِيكَ وَمَا تَحْتَهُنَّ وَمَا بَيْنَهُنَّ،</p> |

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| <p>near to You in proximity, please You and them, and be joined to its likes forever!</p> | <p>closer to You (as regards position) and would be to You and them a satisfaction and would always be linked to similar blessings.</p> | <p>صَلَاةٌ تُقَرِّبُهُمْ مِنْكَ زُلْفَى، وَتَكُونُ لَكَ وَهُمْ رِضَى، وَتُتَّصِلُهُ بِنِظَائِرِهِنَّ أَبَدًا .</p> |
| <p>60. O God surely You have confirmed Your religion in all times with an Imam whom You have set up as a guidepost to Your servants and a light house in Your lands, after his cord has been joined to Your cord! You have appointed him the means to Your good pleasure, made obeying him obligatory, cautioned against disobeying him, and commanded following his commands, abandoning his prohibitions, and that no forward goer go ahead of him or back keeper keep back from him! So he is the preservation of the shelter seekers, the cave of the faithful, the handhold of the adherents and the radiance of the worlds!</p> | <p>60. O Lord, verily You did, in every age, support Your religion with an Imam, whom You established as a sign for Your servants, and a pillar of light in Your cities, after having joined his string to Yours; and You made him to be the means to Your approbation, and enjoined obedience to him, and You dissuaded men by threat from disobeying him; and didn't command to obey his order and to refrain at his prohibition; and that no competitor should take precedence over him, and no pursuer should lag behind him: Therefore, he is the asylum of those who seek shelter; and the defender of the true believers, and support to the adherents, and light to the inhabitants of the universe.</p> | <p>(60) اللَّهُمَّ إِنَّكَ أَيَّدْتَ دِينَكَ فِي كُلِّ أَوَانٍ بِإِمَامٍ أَقَمْتَهُ عِلْمًا لِعِبَادِكَ، وَمَنَارًا فِي بِلَادِكَ بَعْدَ أَنْ وَصَلْتَ حَبْلَهُ بِحَبْلِكَ، وَجَعَلْتَهُ الدَّرَبَةَ إِلَى رِضْوَانِكَ، وَافْتَرَضْتَ طَاعَتَهُ، وَحَدَّرْتَ مَعْصِيَتَهُ، وَأَمَرْتَ بِامْتِنَالِ أَوَامِرِهِ، وَالْإِنْتِهَاءِ عِنْدَ نَهْيِهِ، وَأَلَّا يَتَقَدَّمَ مُتَقَدِّمًا، وَلَا يَتَأَخَّرَ عَنْهُ مُتَأَخِّرٌ فَهُوَ عِصْمَةُ اللَّائِيذِينَ، وَكَهْفُ الْمُؤْمِنِينَ وَعُرْوَةُ الْمُتَمَسِّكِينَ، وَبَهَاءُ الْعَالَمِينَ</p> |
| <p>61. O God, so inspire Your guardian to give thanks for that in which You have favoured him, inspire us with the like concerning him, grant him an authority from You to help him (Cf. Q 17:80), open for him an easy opening (Cf. Q 48:1), aid him with Your mightiest pillar, brace up his back (Cf. Q 20:31), strengthen his arm</p> | <p>61. O Lord, therefore, inspire Your vicegerent with gratitude for the favours You have conferred on us through him; and inspire us with similar gratitude for (having) him (for our guide); and give him from near Your well supported authority, and let him have an easy victory, and assist him with Your most</p> | <p>(61) اللَّهُمَّ فَأَوْزِعْ لَوْلِيكَ شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيْنَا، وَأَوْزِعْنَا مِثْلَهُ فِيهِ، وَآتِهِ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا، وَافْتَحْ لَهُ فَتْحًا يَسِيرًا، وَأَعِنَهُ بِرُكْنِكَ الْأَعَزِّ، وَاشْدُدْ أَرْزُهُ، وَقَوِّ عِضْدَهُ، وَرَاعِهِ بِعَيْنِكَ،</p> |

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| <p>(Cf. 28:35), guard him with Your eye, defend him with Your safeguarding, help him with Your angels, and assist him with Your most victorious troops! (Cf. Q 37:173)</p> | <p>honourable support, and strengthen his back, and add power to his arm, and watch him with Your eye, and guard him with Your protection, and aid him with Your angels, and succor him with Your most victorious host;</p> | <p>وَإِخْمِهِ بِحِفْظِكَ وَأَنْصُرُهُ بِمَلَائِكَتِكَ، وَأَمْدُدْهُ بِجُنْدِكَ الْأَعْلَبِ</p> |
| <p>62. Through him establish Your Book, Your bounds, Your laws and the norms of Your messenger's <i>Sunnah</i> (Your blessings, O God be upon him and his household) bring to life the guideposts of Your religion, deadened by the wrongdoers, burnish the rust of injustice from Your way, sift the adversity from Your road, eliminate those who deviate from Your path, and erase those who seek crookedness in the straightness!</p> | <p>62. And establish, through him Your Book, Your bounds, Your laws, and the practices of Your Prophet—Your favours on him and his Āl (family): And revive, by means of him, the signs of Your religion which the tyrants have annulled; and scour off through him the rust of tyranny from Your path; and remove by him the hardship from Your way, and banish those who go astray from Your path; and destroy through him those who wrongfully rebel against You straight way;</p> | <p>(62) وَأَقِمَّ بِهِ كِتَابَكَ وَخُدُودَكَ وَشَرَائِعَكَ وَسُنَنَ رَسُولِكَ، صَلِّوَاتِكَ اللَّهُمَّ عَلَيْهِ وَآلِهِ، وَأَخِي بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِمِ دِينِكَ، وَاجْلُ بِهِ صَدَاءَ الْجُورِ عَنْ طَرِيقَتِكَ، وَأَبِنْ بِهِ الضَّرَاءَ مِنْ سَبِيلِكَ، وَأَزِلْ بِهِ التَّاكِبِينَ عَنْ صِرَاطِكَ، وَامْحَقْ بِهِ بُعَاةَ قَسْدِكَ عَوَجًا</p> |
| <p>63. Make his side mild toward Your friends, stretch forth his hand over Your enemies, give us his clemency, his mercy, his tenderness, his sympathy and make us his hearers, his obeyers, strivers toward his good pleasure, assistants in helping him and defending him, and brought near through that to You and Your Messenger (Your blessings, O God be upon him and his household)</p> | <p>63. And soften his heart for Your friends, and cause his hand to stretch forth against Your enemies; and grant us his kindness, his leniency his tenderness and his compassion: And make us listen to and obey him, and endeavour to win his approbation, and be ready to assist and defend him, and thereby approach You and Your Prophet—may Your blessings descend on him and his Āl (family)</p> | <p>(63) وَاللِّنْ جَانِبَهُ لِأَوْلِيَائِكَ، وَابْسُطْ يَدَهُ عَلَى أَعْدَائِكَ، وَهَبْ لَنَا رَأْفَتَهُ، وَرَحْمَتَهُ وَتَعَطُّفَهُ وَتَحَنُّنَهُ، وَاجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ، وَفِي رِضَاهُ سَاعِينَ، وَإِلَى نُصْرَتِهِ وَالْمُدَافَعَةِ عَنْهُ مُكْنِفِينَ، وَإِلَيْكَ وَإِلَى رَسُولِكَ صَلِّوَاتِكَ اللَّهُمَّ عَلَيْهِ وَآلِهِ بِذَلِكَ مُتَقَرِّبِينَ</p> |

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| <p>64. O God, and bless the friend (of the Imams), the confessors of their station, the keepers to their course, the pursuers to their tracks, the clingers to their handhold, the adherents to their guardianship, the followers of their imamate, the submitters to their command, the strivers to obey them, the awaiters of their days, the directors of their eyes towards them, with blessings blessed, pure, growing, fresh and fragrant!</p> | <p>64. O Lord bless their friends who acknowledge their rank, follow their path, pursue their track, depend entirely on them, are firmly attached to their friendship, follow their leadership, are resigned to their will, endeavour to serve them expect their days, and strain their eyes towards them, with blessings auspicious, pure, growing, following one another morning and evening:</p> | <p>64) اللَّهُمَّ وَصَلِّ عَلَى أَوْلِيَائِهِمُ الْمُعْتَرِفِينَ بِمَقَامِهِمْ، الْمُتَّبِعِينَ مَنْهَجَهُمْ، الْمُقْتَفِينَ آثَارَهُمْ، الْمُسْتَمْسِكِينَ بِعُرْوَتِهِمْ، الْمُتَمَسِّكِينَ بِوَلَايَتِهِمْ، الْمُؤْتَمِّينَ بِإِمَامَتِهِمْ، الْمُسَلِّمِينَ لِأَمْرِهِمْ، الْمُجْتَهِدِينَ فِي طَاعَتِهِمْ، الْمُنْتَظِرِينَ أَيَّامَهُمْ، الْمَادِّينَ إِلَيْهِمْ أَعْيُنَهُمْ، الصَّلَوَاتِ الْمُبَارَكَاتِ الرَّائِحَاتِ الْعَادِيَاتِ الرَّائِحَاتِ</p> |
| <p>65. Give them and their spirits peace, bring together their affair in reverential fear, set right their situations, turn toward them, <i>surely You are ever living, all compassionate</i> (Q 2: 128) and the Best forgivers, and place us with them in the Abode of Peace (Cf. Q 10:25), through Your mercy, O Most Merciful of the merciful!</p> | <p>65. And confer peace on them and their souls, and let their aims be unanimous in virtue, and reform their conditions for their benefit, and accept their repentance; verily You are the greatest acceptor of repentance, Merciful, and the best of forgivers: And, with Your grace, let us be with them in the abode of peace, O most merciful!</p> | <p>65) وَسَلِّمْ عَلَيْهِمْ وَعَلَى أَرْوَاحِهِمْ، وَاجْمَعْ عَلَى التَّقْوَى أَمْرَهُمْ، وَأَصْلِحْ لَهُمْ شُؤْنَهُمْ، وَتُبَّ عَلَيْهِمْ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، وَخَيْرُ الْغَافِرِينَ، وَاجْعَلْنَا مَعَهُمْ فِي دَارِ السَّلَامِ بِرَحْمَتِكَ، يَا أَرْحَمَ الرَّاحِمِينَ</p> |
| <p>66. O God, this is the Day of 'Arafa, a day which You have made noble, given honour and magnified, within it You have spread mercy, showed kindness through Your pardon, and made plentiful Your giving, and by it You have been</p> | <p>66. O Lord, this is the day of Arafah, a day which You have ennobled, and honoured and exalted, and where in You have spread Your mercy, and wherein You have favoured with Your pardon, and wherein You make magnificent gifts</p> | <p>66) اللَّهُمَّ هَذَا يَوْمٌ عَرَفَةٌ يَوْمٌ شَرَّفْتَهُ وَكَرَّمْتَهُ وَعَظَّمْتَهُ، نَشَرْتَ فِيهِ رَحْمَتَكَ، وَمَنَّتَ فِيهِ بِعَفْوِكَ، وَأَجَزَلْتَ فِيهِ عَطِيَّتَكَ، وَتَفَضَّلْتَ بِهِ عَلَى عِبَادِكَ</p> |

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| bounteous toward Your servants. | and thereby show kindness to Your servants; | |
| 67. O God, I am Your servant whom You favoured before creating him and after creating him. You made him one of those whom You guided to Your religion, gave success in fulfilling Your right, preserved through Your cord, included within Your party, and directed to befriend Your friends and show enmity to Your enemies. | 67. And O Lord I am Your servant whom You favoured before You created him and after You brought him into being - Thus You made him one of those whom You guided to Your religion; and gave him grace to discharge Your due, and guarded him with Your protection and admitted him into Your host and guided him to love Your friends and hate Your enemies. | <p>(67) اللَّهُمَّ وَأَنَا عَبْدُكَ الَّذِي أَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ وَبَعْدَ خَلْقِكَ إِيَّاهُ، فَجَعَلْتَهُ مِمَّنْ هَدَيْتَهُ لِدِينِكَ، وَوَقَّفْتَهُ لِحَقِّكَ، وَعَصَمْتَهُ بِحَبْلِكَ، وَأَدْخَلْتَهُ فِي حِزْبِكَ، وَأَرْشَدْتَهُ لِمُوَالَاةِ أَوْلِيَائِكَ، وَمُعَادَاةِ أَعْدَائِكَ</p> |
| 68. Then You commanded him but he did not follow Your commands, You restricted Him, but he did not heed Your restrictions, You prohibited him from disobedience toward You, but he broke Your command by doing what You had prohibited, not in contention with You, nor to display pride toward You; on the contrary, his caprice called him to that which You had set apart and cautioned against, and he was helped in that by Your enemy and his enemy. So he went ahead with it knowing Your threat, hoping for Your pardon, and relying upon Your forbearance, though he was the most obligated of Your servants – given Your kindness toward him – not to do so. | 68. Then You commanded him and he failed to obey, and You checked him and he did not refrain; and you forbade him from disobeying You, and he disobeyed Your command and did what was forbidden by You—not by way of enmity to You, nor contumacy against You, but (because) his desire invited him to that from which You dissuaded, and towards that with which You threatened! And (Satan) Your enemy and his enemy had helped him in it, so he attempted to do it, although he knew Your threat, and hoped for Your forgiveness and relied on Your pardon! And considered the blessings You had conferred on him, he was the fittest of Your servants not to have done it! | <p>(68) ثُمَّ أَمَرْتَهُ فَلَمْ يَأْتِمِرْ، وَرَجَرْتَهُ فَلَمْ يَنْزَجِرْ، وَنَهَيْتَهُ عَنِ مَعْصِيَتِكَ، فَخَالَفَ أَمْرَكَ إِلَى نَهْيِكَ، لَا مُعَانَدَةً لَكَ، وَلَا اسْتِكْبَاراً عَلَيْكَ، بَلْ دَعَاهُ هَوَاهُ إِلَى مَا زَيَّلْتَهُ وَإِلَى مَا حَذَرْتَهُ، وَأَعَانَهُ عَلَى ذَلِكَ عَدُوُّكَ وَعَدُوُّهُ، فَأَقْدَمَ عَلَيْهِ عَارِفاً بِوَعِيدِكَ، رَاجِياً لِعَفْوِكَ، وَاتِّقاً بِتَجَاوُزِكَ، وَكَانَ أَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ أَلَّا يَفْعَلَ</p> |

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| <p>69. Here I am before You; despised, lowly, humble, abject, fearful, confessing the dreadful sins with which I am burdened and the great offense that I have committed seeking sanctuary in Your forgiveness, asking shelter in Your mercy, and certain that no sanctuary giver will give me sanctuary from You and no withholder will hold me back from You.</p> | <p>69. And behold here I am, in Your presence humbled, disgraced, beseeching, crying, afraid, confessing the heinous sins with which I have burdened myself, and the great errors I have committed! Seeking shelter in Your forgiveness, betaking me for refuge to Your mercy; believing that no protector would protect me from You and no defender would defend me from You!</p> | <p>(69) وَهَذَا أَنَا ذَا بَيْنَ يَدَيْكَ صَاغِرًا ذَلِيلًا خَاضِعًا خَاشِعًا خَائِفًا، مُعْتَرِفًا بِعَظِيمٍ مِنَ الدُّنُوبِ تَحَمَّلْتُهُ، وَجَلِيلٍ مِنَ الْخَطَايَا اجْتَرَمْتُهُ، مُسْتَجِيرًا بِصَفْحِكَ، لَا مِدَادًا بِرَحْمَتِكَ، مُوقِنًا أَنَّهُ لَا يُجِيرُنِي مِنْكَ مُجِيرٌ، وَلَا يَمْنَعُنِي مِنْكَ مَانِعٌ</p> |
| <p>70. So act kindly toward me, just as You act kindly by Your shielding him who commits sins, be munificent by pardoning him who throws himself before You, and show kindness to me, just as it is nothing great for You to show kindness by forgiving him who expectantly hopes in You!</p> | <p>70. Therefore, confer on me that protection which You confer on him who erred; and favour me with that pardon with which You favour him who stretched forth his hand towards You; and bestow on me that forgiveness which You wouldn't deem too much to bestow on him who had hope from You!</p> | <p>(70) فَعُدُّ عَلَيَّ بِمَا تَعُوذُ بِهِ عَلَيَّ مَنْ اقْتَرَفَ مِنْ تَعْمُدِكَ، وَجُدْ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَيَّ مِنَ الْقَى بِيَدِهِ إِلَيْكَ مِنْ عَفْوِكَ، وَامُنْ عَلَيَّ بِمَا لَا يَتَعَاطَمُكَ أَنْ تَمُنَّ بِهِ عَلَيَّ مِنْ أَمَلِكَ مِنْ عَفْرَانِكَ،</p> |
| <p>71. Appoint for me in this day an allotment through which I may attain a share of Your good pleasure, and send me not back destitute of that with which Your worshippers return from among Your servants!</p> | <p>71. And in this day. allot me a portion whereby I may achieve a share of Your approbation; do not turn me away without that with which such of Your servants as worship You return (laden).</p> | <p>(71) وَاجْعَلْ لِي فِي هَذَا الْيَوْمِ نَصِيبًا أَنَالُ بِهِ حَظًّا مِنْ رِضْوَانِكَ، وَلَا تَرُدَّنِي صِفْرًا مِمَّا يَنْقَلِبُ بِهِ الْمُتَعَبِّدُونَ لَكَ مِنْ عِبَادِكَ</p> |
| <p>72. Though I have not forwarded the righteous deeds which they have forwarded, I have forwarded the profession of Your unity and the negation from You of opposites, rivals and</p> | <p>72. And verily, though I have not sent before-hand the good deeds sent in advance by them, nevertheless, I have advanced Your Unity and denial of opponents, equals</p> | <p>(72) وَإِنِّي وَإِنْ لَمْ أَقْدِمْ مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ فَقَدْ قَدَّمْتُ تَوْحِيدَكَ وَنَفْيَ الْأَضْدَادِ وَالْأَنْدَادِ وَالْأَشْبَاهِ عَنْكَ، وَأَتَيْتُكَ مِنْ</p> |

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| <p>likenesses, I have come to You by the gateways by which You have commanded that people come, and I have sought nearness to You through that without seeking nearness through which none gains nearness to You.</p> | <p>and similars to You: and have come to You through the gates through which You commanded to come; and have approached You with that, without which none can approach You:</p> | <p>الْأَبْوَابِ الَّتِي أَمَرْتَ أَنْ تُؤْتَى مِنْهَا، وَتَقَرَّبْتُ إِلَيْكَ بِمَا لَا يَقْرُبُ أَحَدٌ مِنْكَ إِلَّا بِالتَّقَرُّبِ بِهِ</p> |
| <p>73. Then I followed all this with repeated turning towards You, opinion of You and trust in what is with You; and to that I coupled hope in You, since the one who hopes in You is seldom disappointed!</p> | <p>73. And, moreover, I have reinforced this with repentance unto You, and abasement and humility in Your presence, and with good opinion of You and reliance on what is near You! And I have coupled this with hope from You, which whosoever entertained was hardly ever disappointed:</p> | <p>73) ثُمَّ اتَّبَعْتُ ذَلِكَ بِالْإِنَابَةِ إِلَيْكَ، وَالتَّذَلُّلِ وَالِاسْتِكَانَةِ لَكَ، وَحُسْنِ الظَّنِّ بِكَ، وَالتَّيَقُّنِ بِمَا عِنْدَكَ، وَشَفَعْتُهُ بِرَجَائِكَ الَّذِي قَلَّ مَا يَحْيِبُ عَلَيْهِ رَاجِيكَ</p> |
| <p>74. I ask You with the asking of one vile, lowly, pitiful, poor, fearful, seeking sanctuary; all that in fear and pleading seeking refuge and asking shelter, not presumptuous through the pride of the proud, nor exalting myself with the boldness of the obedient, nor presumptuous of the intercession of the interceders.</p> | <p>74. And I pray unto You like one contemptible, disgraceful, poor, needy, timid and seeking refuge; And, moreover, (I pray) fearfully, humbly, craving protection and imploring shelter; neither inflated with the pride of the haughty, nor elated with the conceit of the obedient, nor arrogant on account of the mediation of intercessors:</p> | <p>74) وَسَأَلْتُكَ مَسْأَلَةَ الْحَقِيرِ الدَّلِيلِ الْبَائِسِ الْفَقِيرِ الْحَائِفِ الْمُسْتَجِيرِ، وَمَعَ ذَلِكَ خِيفَةً وَتَضَرُّعًا وَتَعَوُّذًا وَتَلَوُّذًا، لَا مُسْتَطِيلًا بِتَكَبُّرِ الْمُتَكَبِّرِينَ، وَلَا مُتَعَالِيًا بِدَالَّةِ الْمُطِيعِينَ، وَلَا مُسْتَطِيلًا بِشَفَاعَةِ الشَّافِعِينَ</p> |
| <p>75. For I am still the least of the least and the lowliest of the lowly, like a dust mote or less! O He who does not hurry the evildoers nor restrain those living in ease! (See Q 17:16) O He who shows kindness through releasing the stumblers and</p> | <p>75. And after all, I am the smallest of the small, and the most insignificant of the despicable, and like an atom or even inferior to it: Therefore, O You who does not hasten to punishment the workers of evil, nor withhold Your blessings from those brought up in</p> | <p>75) وَأَنَا بَعْدُ أَقَلُّ الْأَقْلِينَ، وَأَذَلُّ الْأَذَلِّينَ، وَمِثْلُ الذَّرَّةِ أَوْ دُونِهَا، فَيَا مَنْ لَمْ يُعَاجِلِ الْمُسِيئِينَ، وَلَا يَنْدَهُ الْمُتْرَفِينَ، وَيَا مَنْ يَمُنُّ بِإِقَالَةِ</p> |

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| gratuitous bounty through respiting the offenders! | comfort; and O You who favours the erring with pardon, and indulges the guilty by allowing them time (to mend), | الْعَاثِرِينَ، وَيَتَفَضَّلُ بِإِنظَارِ الْحَاطِئِينَ |
| 76. I am the evildoer, the confessor, the offender, the stumbler! | 76. I have worked evil, I admit; I have committed guilt, I have erred; | (76) أَنَا الْمُسِيءُ الْمُعْتَرِفُ الْحَاطِئُ الْعَاثِرُ . |
| 77. I am he who was audacious toward You as one insolent! | 77. I am he who tried to go against You presumptuously; | (77) أَنَا الَّذِي أَقْدَمَ عَلَيْكَ مُجْتَرِئًا |
| 78. I am he who disobeyed You with forethought! | 78. I am he who disobeyed You deliberately; | (78) أَنَا الَّذِي عَصَاكَ مُتَعَمِّدًا |
| 79. I am he who hid myself from Your servants and blatantly showed myself to You! | 79. I am the man who concealed (my faults) from Your creatures and committed them in Your sight; | (79) أَنَا الَّذِي اسْتَحْفَى مِنْ عِبَادِكَ وَبَارَزَكَ |
| 80. I am he who was awed by Your servants and felt secure from You! | 80. I am he who feared Your creatures and felt secure from You; | (80) أَنَا الَّذِي هَابَ عِبَادَكَ وَأَمْنَكَ |
| 81. I am he who dreaded not Your penalty and feared not Your severity! | 81. I am he who did not fear Your power and did not dread Your wrath; | (81) أَنَا الَّذِي لَمْ يَرْهَبْ سَطْوَتَكَ، وَلَمْ يَخَفْ بِأَسَاكَ |
| 82. I am the offender against himself! | 82. I am the transgressor against my own soul; | (82) أَنَا الْجَانِي عَلَى نَفْسِهِ أَنَا الْمُرْتَهِنُ بِبِلَّتِيهِ |
| 83. I am the hostage to his own affliction! | 83. I am the one pledged to my penalties; | (83) أَنَا الْقَلِيلُ الْحَيَاءِ . أَنَا الطَّوِيلُ الْعَنَاءِ |
| 84. I am short in shame! | 84. I am the possessor of little modesty | (84) أَنَا الْقَلِيلُ الْحَيَاءِ |
| 85. I am long in suffering! | 85. And enduring distress! | (85) أَنَا الطَّوِيلُ الْعَنَاءِ |
| 86. By the right of him whom You have distinguished among Your creation and by him whom You have selected from among Your creatures and | 86. And for the sake of him whom You have chosen from Your creation, and for him whom You have elected for Yourself, and for the sake of him whom You has | (86) بِحَقِّ مَنْ أَنْتَجَبْتَ مِنْ خَلْقِكَ، وَبِمَنْ اصْطَفَيْتَهُ لِنَفْسِكَ، بِحَقِّ مَنْ اخْتَرْتَ مِنْ بَرِيئِكَ، |

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| <p>by him whom You have picked for Your task! By the right of him the obeying of whom You have joined to obeying You, and by him the disobeying of whom You have made like disobeying You! And by the right of him whose friendship You have bound to Your friendship and by him whose enmity You have linked to Your enmity! Shield me in this day of mine, by that through which You shield him who prays fervently to You while disavowing and him who seeks refuge in Your forgiveness while repenting!</p> | <p>selected from among Your creatures, and whom You have taken by preference for Your mission: For the sake of him whose obedience You have linked to Your own; and (for the sake of) him, disobedience to whom You count as disobedience to You; and for the sake of him whose love You have placed near to Your own; and him whose enmity You have fastened to Your own, protect me, in this day of my life, as You protect him who cries unto You expressing abhorrence of his sins, and who seeks shelter by asking Your pardon repentantly!</p> | <p>وَمَنْ اجْتَبَيْتَ لِشَأْنِكَ، بِحَقِّ مَنْ وَصَلَّتْ طَاعَتُهُ بِطَاعَتِكَ، وَمَنْ جَعَلْتَ مَعْصِيَتَهُ كَمَعْصِيَتِكَ، بِحَقِّ مَنْ قَرَنْتَ مُوَالَاتَهُ بِمُوَالَاتِكَ، وَمَنْ نُطِئْتَ مُعَادَاتَهُ بِمُعَادَاتِكَ، تَعَمَّدَنِي فِي يَوْمِي هَذَا بِمَا تَتَعَمَّدُ بِهِ مَنْ جَارَ إِلَيْكَ مُتَنَصِّلاً، وَعَادَ بِاسْتِعْفَارِكَ تَائِباً</p> |
| <p>87. Attend to me with that through which You attend to the people of obedience toward You. Proximity to You, and rank with You!</p> | <p>87. And deal with me as You deal with those who obey You, and those near to You, and those of rank in Your sight:</p> | <p>(87) وَتَوَلَّنِي بِمَا تَتَوَلَّى بِهِ أَهْلَ طَاعَتِكَ وَالرُّؤْفَى لَدَيْكَ وَالْمَكَانَةَ مِنْكَ</p> |
| <p>88. Single me out, as You single him out who fulfils they covenant, fatigues himself for Your sake alone, and exerts himself in Your good pleasure!</p> | <p>88. And distinguish me with that by which You distinguish him who performed Your command, and exerted himself for You alone, and endeavoured personally to win Your approbation!</p> | <p>(88) وَتَوَحَّدَنِي بِمَا تَتَوَحَّدُ بِهِ مَنْ وَفَى بِعَهْدِكَ، وَأَتَعَبَ نَفْسَهُ فِي ذَاتِكَ، وَأَجْهَدَهَا فِي مَرْضَاتِكَ</p> |
| <p>89. Take me not to task for my neglect in respect to You, my transgressing the limit in Your bounds, and stepping outside Your ordinances!</p> | <p>89. And do not call me to account for my default in serving You and transgressing Your limits and infringing Your commandment!</p> | <p>(89) وَلَا تُؤَاخِذْنِي بِتَفْرِيطِي فِي جَنْبِكَ، وَتَعَدِّي طُورِي فِي حُدُودِكَ، وَمُجَاوَزَةَ أَحْكَامِكَ</p> |
| <p>90. Draw me not on little by granting me a respite, like the drawing on little by little of him who with holds from</p> | <p>90. And do not gradually seize me by lavishing Your favours on me, like the gradual seizing of him who</p> | <p>(90) وَلَا تَسْتَدْرِجْنِي بِإِمْلَائِكَ لِي اسْتِدْرَاجٍ مِنْ مَنْعَنِي خَيْرٍ مَا</p> |

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| me the good he has by not sharing with You in letting favour down upon me! | denied me the benefit of what he possessed, while he did not join You in causing his blessings to descend on me: | عِنْدَهُ وَلَمْ يَشْرِكْكَ فِي حُلُولِ نِعْمَتِهِ بِي |
| 91. Arouse me from the sleep of the heedless, the slumber of the prodigal, and the dozing of the forsaken! | 91. And rouse me from the sleep of the neglectful, and slumber of the extravagant and drowsiness of those forsaken by You: | 91) وَتَبَهِّئِي مِنْ رَقَدَةِ الْعَافِلِينَ، وَسِنَةِ الْمُسْرِفِينَ، وَنَعْسَةِ الْمَحْذُولِينَ |
| 92. Take my heart to that in which You have employed the devout, enthralled the worshipers, and rescued the remiss! | 92. And guide my heart to that in which You employ those that pray, and by means of which You cause the devout to worship, and whereby You save the lazy (indolent)! | 92) وَخُذْ بِقَلْبِي إِلَى مَا اسْتَعْمَلْتَ بِهِ الْقَائِتِينَ، وَاسْتَعْبَدْتَ بِهِ الْمُتَعَبِّدِينَ، وَاسْتَنْقَذْتَ بِهِ الْمُتَهَاوِنِينَ |
| 93. Give me refuge from that which will keep me far from You, come between me and my share from You! And bar me from that which I strive for in You! | 93. And save me from that which would remove me from You, and intervene between me and my share from You and restrain me from what I desire to obtain from You! | 93) وَأَعِزِّي مِمَّا يُبَاعِدُنِي عَنْكَ، وَيَحُولُ بَيْنِي وَبَيْنَ حَظِّي مِنْكَ، وَيَصُدُّنِي عَمَّا أَحَاوِلُ لَدَيْكَ |
| 94. Make easy for me the road of good deeds toward You, racing to them from where You have commanded, and coveting them as You desire! | 94. And make it easy for me to walk virtuously toward You, and to compete for excellence therein according to Your command, and to persevere therein as desired by You! | 94) وَسَهِّلِي لِي مَسَلِكَ الْحَيْرَاتِ إِلَيْكَ، وَالْمُسَابَقَةَ إِلَيْهَا مِنْ حَيْثُ أَمَرْتِ، وَالْمُشَاحَةَ فِيهَا عَلَى مَا أَرَدْتِ |
| 95. Efface me not along with those whom You effaces for thinking lightly of what You has promised! | 95. And do not destroy me along with those who treated Your threat lightly and whom You resolved to destroy; | 95) وَلَا تَمْحَقْنِي فِيمَنْ تَمْحَقُ مَنْ الْمُسْتَحْقِقِينَ بِمَا أَوْعَدْتِ |
| 96. Destroy me not with those whom You destroy for exposing themselves to Your hate! | 96. And do not ruin me along with those who exposed themselves to Your wrath and whom You decreed to ruin; | 96) وَلَا تُهْلِكْنِي مَعَ مَنْ تُهْلِكُ مِنَ الْمُتَعَرِّضِينَ لِمَقْتِكَ |

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| 97. Annihilate me not among those whom You annihilates for deviating from Your roads! | 97. And do not annihilate me along with those who turned away from Your paths and whom You determined to annihilate! | 97) وَلَا تُتَبِّرْنِي فِيمَنْ تُتَبِّرُ مِنَ الْمُتَحَرِّفِينَ عَنْ سُبُلِكَ |
| 98. Deliver me from the floods of trial, save me from the gullets of affliction, and grant me sanctuary from being seized by respite! | 98. And deliver me from the severities of temptation, and liberate me from the jaws of calamity, and save me from seizure by lavishing favours; | 98) وَخَلِّصْنِي مِنْ هَوَاتِ الْبَلَوَى، وَأَجْرِنِي مِنْ أَخَذِ الْإِمْلَاءِ |
| 99. Come between me and the enemy who misguides me, the caprice which ruins me, and the failing which overcomes me! | 99. And intervene between me and the enemy who would mislead me, and the passion that would ruin me, and the blemish that would overwhelm me! | 99) وَخُلْ بَيْنِي وَبَيْنَ عَدُوِّ يُضِلُّنِي، وَهَوَى يُوبِقُنِي، وَمَنْقَصَةٍ تَرْهَقُنِي |
| 100. Turn not away from me with the turning away in wrath from one with whom You are not pleased! | 100. And do not turn away from me as You would turn away from him with whom You would never be reconciled after Your wrath! | 100) وَلَا تُعْرِضْ عَنِّي إِعْرَاضَ مَنْ لَا تَرْضَى عَنْهُ بَعْدَ غَضَبِكَ |
| 101. Let me not lose heart in expecting from You, lest I be overcome by despair of Your mercy! | 101. And do not let me despair of hope from You, so that the despair of (obtaining) Your mercy may overpower me | 101) وَلَا تُؤْيِسْنِي مِنَ الْأَمَلِ فَيْكَ فَيَغْلِبَ عَلَيَّ الْقُنُوطُ مِنْ رَحْمَتِكَ |
| 102. Grant me not that which I cannot endure, lest You weigh me down with the surplus of Your love which You loudest upon me! | 102. And do not favour me with that which I have no strength to bear; for then I would be crushed by what You would lavish upon me of the excess of Your love! | 102) وَلَا تَمْنَحْنِي بِمَا لَا طَاقَةَ لِي بِهِ فَتَبْهَظَنِي بِمَا تُحَمِّلُنِيهِ مِنْ فَضْلِ مَحَبَّتِكَ . |
| 103. Send me not from Your hand, the sending of him who possesses no good, toward whom You have no need and who turns back [to You]! | 103. And do not let me go from Your hand, like abandoning him in whom there is no good, and whom You do not require, and for whom there is no repentance! | 103) وَلَا تُرْسِلْنِي مِنْ يَدِكَ إِزْسَالَ مَنْ لَا خَيْرَ فِيهِ، وَلَا حَاجَةَ بِكَ إِلَيْهِ، وَلَا إِنَابَةَ لَهُ |
| 104. Cast me not with the casting of him who has fallen from the eye of Your | 104. And do not reject me like rejecting him, who has fallen from Your regard, and | 104) وَلَا تَرْمِ بِي رَمِي مَنْ سَقَطَ مِنْ عَيْنِ رِعَايَتِكَ، وَمَنْ اشْتَمَلَ |

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| <p>regard and been wrapped in degradation from You! Rather take my hand (and save me) from the falling of the stumblers, the disquiet of the deviators, the slip of the deuded and the plight of the perishers!</p> | <p>who has been subjected to disgrace by You!—No, catch hold of me so as to prevent me from falling like those who fell into ruin, and from negligence of those who went astray and from the error of the proud, and the fate of those who perished!</p> | <p>عَلَيْهِ الْحَزِي مِنْ عِنْدِكَ، بَلْ حُذِّ بِيَدِي مِنْ سَقْطَةِ الْمُتَرَدِّينَ، وَوَهْلَةِ الْمُتَعَسِّفِينَ، وَزَلَّةِ الْمَغْرُورِينَ، وَوَرْطَةِ الْهَالِكِينَ</p> |
| <p>105. Release me from that with which You has afflicted the ranks of Your servants and handmaids and make me reach the utmost degrees of him about whom You are concerned, towards whom You show favour and with whom You are pleased, so that You let him live as one praise worthy and take him to You as one felicitous!</p> | <p>105. And give me security from that with which You test Your servants, male and female, of different classes; and cause me to reach the destination of him whom You favoured, and on whom You conferred blessings and whom You approved: so You made him live a praiseworthy life, and caused him to die a lucky death!</p> | <p>105) وَعَافِنِي مِمَّا ابْتَلَيْتَ بِهِ طَبَقَاتِ عِبِيدِكَ وَإِمَائِكَ، وَبَلِّغْنِي مَبَالِغَ مَنْ عُنَيْتَ بِهِ، وَأَنْعَمْتَ عَلَيْهِ، وَرَضَيْتَ عَنْهُ، فَأَعْشَتْهُ حَمِيداً، وَتَوَفَّيْتَهُ سَعِيداً</p> |
| <p>106. Collar me with the collar of abstaining from that which makes good deeds fail and takes away blessings!</p> | <p>106. And put round my neck the collar of abstinence from that which would cause loss of good deeds and would take away blessings!</p> | <p>106) وَطَوَّقْنِي طَوْقَ الْإِقْلَاعِ عَمَّا يُحِبُّطُ الْحَسَنَاتِ، وَيَذْهَبُ بِالْبَرَكَاتِ</p> |
| <p>107. Impart to my heart restraint before ugly works of evil and disgraceful misdeeds!</p> | <p>107. And teach my heart to avoid the evils of wickedness and the ignominies of sin?</p> | <p>107) وَأَشْعِرْ قَلْبِي الْإِزْدِجَارَ عَنْ قَبَائِحِ السَّيِّئَاتِ، وَفَوَاضِحِ الْحَوْبَاتِ</p> |
| <p>108. Divert me not by that which I cannot reach except through You from doing that which alone makes You pleased with me!</p> | <p>108. And do not engage me in that which I cannot achieve, except through You, so as to give me occasion to neglect that except which none other would satisfy You with me!</p> | <p>108) وَلَا تَشْغَلْنِي بِمَا لَا أُدْرِكُهُ إِلَّا بِكَ عَمَّا لَا يُرْضِيكَ عَنِّي غَيْرُهُ</p> |

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| <p>109. Root out from my heart the love of this vile world, which keeps from everything which is with You, bars from seeking the mediation to You, and distracts from striving for nearness to You!</p> | <p>109. And root out from my heart the love of this sordid world, which prevents from (achieving) that which is near You, and keeps away from obtaining the means toward You, and causes (men) to forget to approach You!</p> | <p>(109) وَأَنْزِعْ مِنْ قَلْبِي حُبَّ دُنْيَا دَنِيَّةٍ تَنْهَى عَمَّا عِنْدَكَ، وَتَصُدُّ عَنِ ابْتِعَاءِ الْوَسِيلَةِ إِلَيْكَ، وَتُذْهِلُّ عَنِ التَّقَرُّبِ مِنْكَ</p> |
| <p>110. Embellish for me solitude in prayer whispered to You by night and day!</p> | <p>110. And make it agreeable to me to commune with You in solitude, by night and day;</p> | <p>(110) وَرَيِّنْ لِي التَّفَرُّدَ بِمَنَاجَاتِكَ بِاللَّيْلِ وَالنَّهَارِ</p> |
| <p>111. Give me a preservation which will bring me close to dread You, cut me off from committing things made unlawful by You, and spare me from captivation by dreadful sins!</p> | <p>111. And give me a chastity that would bring me nearer to Your fear, and restrain me from committing things forbidden by You and deliver me from the bondage of the great sins!</p> | <p>(111) وَهَبْ لِي عِصْمَةً تُدْنِي مِنْ خَشْيَتِكَ، وَتَقْطَعُنِي عَنْ رُكُوبِ مَحَارِمِكَ، وَتُفَكِّكُنِي مِنْ أَسْرِ الْعِظَائِمِ</p> |
| <p>112. Give me purification from the defilement of disobedience, take away from me the filth of offenses, dress me in the dress of Your well-being, cloak me in the cloak of Your release, wrap me in Your ample favours and clothe me in Your bounty and Your graciousness!</p> | <p>112. And grant me purity from the taint of disobedience, and remove from me the dirt of errors, and cloth me with the garment of Your protection, and cover me with the mantle of Your pardon and enrobe me with The most perfect of Your favours, and strengthen with Your bounty and goodness, and help me with Your grace and guidance!</p> | <p>(112) وَهَبْ لِي التَّطْهِيرَ مِنْ دَنَسِ الْعِصْيَانِ، وَأَذْهَبْ عَنِّي دَرَنَ الْخَطَايَا، وَسَرِّبْ لِي بِسْرِبَالِ عَافِيَتِكَ، وَرِدِّني رِدَاءَ مُعَافَاةِكَ، وَجَلِّ لِي سَوَابِعَ نِعْمَاتِكَ، وَظَاهِرِ لَدِي فَضْلَكَ وَطَوْلَكَ</p> |
| <p>113. Strengthen me with Your giving success and Your pointing the right way, help me toward righteous intention, pleasing words and approved works and entrust me not to my force and my strength in</p> | <p>113. And help me to form good resolutions, utter agreeable words and do praiseworthy deeds! And, instead of Your power and strength,</p> | <p>(113) وَأَيِّدْ لِي بِتَوْفِيقِكَ وَتَسْدِيدِكَ، وَأَعِنِّي عَلَى صَالِحِ النِّيَّةِ، وَمَرْضِيَّةِ الْقَوْلِ، وَمُسْتَحْسَنِ الْعَمَلِ، وَلَا تَكِلْنِي</p> |

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| place of Your force and Your strength! | do not entrust me to the care of my own power and strength! | إِلَى حَوْلِي وَفُوقِي دُونَ حَوْلِكَ وَفُوقَتِكَ |
| 114. Degrade me not on the day You raise me up to meet You, disgrace me not before Your friends, make me not forget remembering You, take not away from me thanking You, but enjoin it upon me in states of inattention when the ignorant are heedless of Your boons, and inspire me to laud what You have done for me and confess to what You has conferred upon me! | 114. And do not disgrace me at the day You will raise me (from the dead) to meet You, and do not put me to shame before Your friends! And do not let me forget to remember You; and do not divest me of the sense of gratitude due to You; but impose it upon me on occasions of oblivion, when the ignorant are forgetful of Your favours! | 114) وَلَا تُخْزِنِي يَوْمَ تَبْعُنِي لِللِقَائِكَ، وَلَا تَفْضُخْنِي بَيْنَ يَدَيِ أَوْلِيَائِكَ، وَلَا تُنْسِنِي ذِكْرَكَ، وَلَا تُذْهِبْ عَنِّي شُكْرَكَ، بَلْ الرِّمْنِيهِ فِي أَحْوَالِ السَّهْوِ عِنْدَ عَفَلَاتِ الْجَاهِلِينَ لِأَلَايِكَ، وَأَوْزِعْنِي أَنْ أُثْنِيَ بِمَا أَوْلَيْتَنِيهِ، وَأَعْتَرِفَ بِمَا أَسَدَيْتَهُ إِلَيَّ |
| 115. Place my beseeching You above the beseeching of the beseechers and my praise of You above the praise of the praisers! | 115. And inspire me to praise You for what You have conferred on me, and to acknowledge that with which You have blessed me! | 115) وَاجْعَلْ رَغْبَتِي إِلَيْكَ فَوْقَ رَغْبَةِ الرَّاعِبِينَ، وَحَمْدِي إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِينَ |
| 116. Abandon me not with my neediness for You, destroy me not for what I have done for You, and slap not my brow with that with which You slap the brow of those who contend with You, for I am submitted to You. I know that the argument is Your, that You are closest to bounty, most accustomed to beneficence, worthy of reverent fear, and worthy of forgiveness, that You are closer to pardoning than to punishing, and that You are nearer to covering over than to making notorious! | 116. And let my love for You be above the love of all the lovers, and my praise of You above the praise of all those who praise! And do not forsake me when I have need of You, and do ruin me for what I sent toward You! And do not turn me away as You turn away Your enemies; for verily I am obedient to You! I know that the argument is in Your favour, and You are the most worthy to do kindness and repeat Your benevolence, and deserve to be feared, and are worthy to forgive; and that it becomes You more to pardon than to | 116) وَلَا تُخْذِلْنِي عِنْدَ فَاقَتِي إِلَيْكَ، وَلَا تُهْلِكْنِي بِمَا . أَسَدَيْتَهُ إِلَيْكَ، وَلَا تُجَبِّهْنِي بِمَا جَبَّهْتَ بِهِ الْمُعَانِدِينَ لَكَ، فَإِنِّي لَكَ مُسَلِّمٌ، أَعْلَمُ أَنَّ الْحُجَّةَ لَكَ، وَأَنَّكَ أَوْلَى بِالْفَضْلِ، وَأَعُوذُ بِالْإِحْسَانِ، وَأَهْلُ التَّقْوَى، وَأَهْلُ الْمَغْفِرَةِ، وَأَنَّكَ بِأَنْ تَغْفُوَ أَوْلَى مِنْكَ بِأَنْ تُعَاقِبَ، وَأَنَّكَ بِأَنْ تَسْتُرَ أَقْرَبَ مِنْكَ إِلَيَّ أَنْ تَشْهَرَ |

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| | punish; and that You are more likely to screen (a fault) than to publish (it). | |
| 117. Let me live an agreeable life that will tie together what I want and to reach what I love while I not bring what You dislike and not commit what You have prohibited and make me die the death of him whose light runs before him and on his right hand! | 117. Therefore, make me live a pure life that would include in itself what I desire, and would achieve what I love, in such a manner that I may not do what You hate, and may not commit what You have forbidden! And make me die the death of him whose light walks before him and on his right hand: | 117 فَأَحْيِي حَيَاةً طَيِّبَةً تَنْتَظِمُ بِمَا أُرِيدُ، وَتَبْلُغُ مَا أَحَبُّ مِنْ حَيْثُ لَا آتِي مَا تَكْرَهُ، وَلَا أَرْتَكِبُ مَا نَهَيْتَ عَنْهُ، وَأَمْتِنِي مَيِّتَةً مَنْ يَسْعَى نُورُهُ بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ |
| 118. Abase me before Yourself and exalt me before Your creatures, lower me when I am alone with You, and raise me among Your servants, free me from need for him who has no need of me and increase me in neediness and poverty towards You! | 118. And make me humble in Your presence; and cause me to be honoured by Your creatures; and make me lowly when I am with You in solitude, and exalt me among Your servants! And make me independent of him who is independent of me, and let my wants and needs toward You increase, | 118 وَذَلِّلْنِي بَيْنَ يَدَيْكَ، وَأَعِزَّنِي عِنْدَ خَلْقِكَ، وَضَعْنِي إِذَا خَلَوْتُ بِكَ، وَارْفَعْنِي بَيْنَ عِبَادِكَ، وَأَغْنِنِي عَمَّنْ هُوَ غَنِيٌّ عَنِّي، وَزِدْنِي إِلَيْكَ فَاقَةً وَفَقْرًا |
| 119. Give me refuge from gloating of enemies, the arrival of affliction, lowliness and suffering! Shield me in what You see from me the shielding of him who would have power over violence had he no clemency, and would seize for misdeeds had he no lack of haste! | 119. And save me from reproaches of the enemies, and from visitation of calamity and from ignominy and sorrow! And as regards my conduct that has come to Your knowledge, screen me with a curtain with which he would screen who has power to seize, if he had no forbearance; and he who can capture for crime, if he had no patience. | 119 وَأَعِدَّنِي مِنْ سَمَاتَةِ الْأَعْدَاءِ، وَمِنْ حُلُولِ الْبَلَاءِ، وَمِنْ الدُّلِّ وَالْعَنَاءِ، تَعَمَّدْنِي فِيمَا اطَّلَعْتَ عَلَيْهِ مِنِّي بِمَا يَتَعَمَّدُ بِهِ الْقَادِرُ عَلَى الْبَطْشِ لَوْ لَا حِلْمُهُ، وَالْأَخِذُ عَلَى الْجَرِيرَةِ لَوْ لَا أَنَانَتُهُ |
| 120. When You desire for a people a trial or an evil, deliver me from it, for I seek shelter and since You have | 120. And when You resolve to try or afflict any people, then save me from it —I crave Your protection! And | 120 وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً أَوْ سُوءًا فَتَجَنَّبْنِي مِنْهَا لِيُوَادَّ بِكَ، وَإِذْ |

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| <p>not stood me in the station of disgrace in this world of Yours!</p> | <p>since You have not placed me in a disgraceful situation in this world then do not place me in a similar position hereafter.</p> | <p>لَمْ تُقِمْنِي مَقَامَ فَضِيحَةٍ فِي دُنْيَاكَ فَلَا تُقِمْنِي مِثْلَهُ فِي آخِرَتِكَ</p> |
| <p>121. Couple for me the beginnings of kindness with their ends and the ancient of Your benefits with the freshly risen! Prolong not my term with a prolonging through which my heart will harden! Strike me not with a striking that will take away my radiance! Visit me not with a meanness that will diminish my worth or a deficiency that will keep my rank unknown!</p> | <p>121. And double for me Your previous favours with subsequent ones, and Your past blessings with fresh ones! And do not put me to strain with a tension that would harden my heart; and do not afflict me with a calamity that would take away my honour; and do not visit me with a disgrace that would diminish my respect, nor with a blemish whereby my position may be ignored!</p> | <p>(121) وَاشْفَعْ لِي أَوَائِلَ مِثْلِكَ بِأَوَاخِرِهَا، وَقَدِيمَ فَوَائِدِكَ بِحَوَادِثِهَا، وَلَا تَمُدُّ لِي مَدًّا يَفْسُو مَعَهُ قَلْبِي، وَلَا تَفْرَعْنِي قَارِعَةً يَذْهَبُ لَهَا بَهَائِي، وَلَا تَسْمِنِي حَسِيسَةً يَصْعُرُ لَهَا قَدْرِي وَلَا نَقِيسَةً يُجْهَلُ مِنْ أَجْلِهَا مَكَانِي</p> |
| <p>122. Frighten me not with a fright by which I will despair or a terror through which I will dread but make me stand in awe of Your threat, take precaution against Your leaving no excuses and Your warning and tremble at the recitation of Your verses!</p> | <p>122. And do not smite me with a terror whereby I may become hopeless, nor with a fear that may terrify me (to excess). Let my dread consist in Your threat, and my fear in Your having left no excuse and in Your warning, and my awe in reading Your verses!</p> | <p>(122) وَلَا تُرْعِنِي رَوْعَةً أُبْلِسُ بِهَا، وَلَا خِيفَةً أُوجِسُ دُونَهَا، اجْعَلْ هَيْبَتِي فِي وَعِيدِكَ، وَحَذْرِي مِنْ إِعْذَارِكَ وَإِنْذَارِكَ، وَرَهْبَتِي عِنْدَ تِلَاوَةِ آيَاتِكَ</p> |
| <p>123. Fill my night with life by keeping me awake therein for worshipping You, solitude with vigil for You, exclusive devotion to reliance upon You, setting my needs before You, and imploring that You wilt set my neck free from the fire and grant me sanctuary from Your chastisement, within which its inhabitants dwell!</p> | <p>123. And let my night be occupied by my keeping awake therein, to worship You; and my loneliness with offering Tahajjud prayer unto You; and my solitude with peaceful communion with You, and laying my wants before You, and persistently beseeching You to deliver my neck from Your Fire and to protect me from Your torment which the people of hell undergo!</p> | <p>(123) وَاعْمُرْ لَيْلِي بِإِيقَاطِي فِيهِ لِعِبَادَتِكَ، وَتَفَرُّدِي بِالتَّهَجُّدِ لَكَ، وَتَجَرُّدِي بِسُكُونِي إِلَيْكَ، وَإِنْزَالِ حَوَائِجِي بِكَ، وَمُنَازَلَتِي إِيَّاكَ فِي فَكَاكِ رَقَبَتِي مِنْ نَارِكَ، وَإِجَارَتِي مِمَّا فِيهِ أَهْلُهَا مِنْ عَذَابِكَ .</p> |

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| <p>124. Leave me not blindly wandering in my in silence or inattentive in my perplexity for a time, make me not an admonition to him who takes admonishment, a punishment exemplary for him who takes heed, a trial for him who observes, devise not against me along with those against whom You devise, replace me not with another, change not my name, transform not my body, appoint me not a mockery for Your creatures, a laughing stock for Yourself, a follower of anything but Your good pleasure, a menial servant for anything but avenging You!</p> | <p>124. And do not leave me blind in my perverseness nor plunged in oblivion till the time of death! And do not make me an admonition to those who seek admonition, nor an example of punishment to those who take warning, nor a temptation to those who meditate! And do not make me neglectful along with those whom You make neglectful, and do not substitute another in my place, and do not alter my name, and do not change my body! And do not make me a laughing-stock for Your creatures, nor an object of ridicule to You, not a follower of anything save Your will, nor employ me except in wreaking vengeance for You!</p> | <p>(124) وَلَا تَذَرْنِي فِي طُغْيَانِي عَامِهَا، وَلَا فِي عَمْرِي سَاهِيًا حَتَّى حِينٍ، وَلَا تَجْعَلْنِي عِظَةً لِمَنْ اتَّعَظَ، وَلَا نَكَالًا لِمَنْ اِعْتَبَرَ، وَلَا فِتْنَةً لِمَنْ نَظَرَ، وَلَا تَمْكُرْ بِي فِي مَنْ تَمْكُرُ بِهِ، وَلَا تَسْتَبْدِلْ بِي غَيْرِي، وَلَا تُعَيِّرْ لِي اسْمًا، وَلَا تُبَدِّلْ لِي جِسْمًا، وَلَا تَتَّخِذْنِي هُزُوءًا لِحُلُقَيْكَ، وَلَا سُخْرِيًّا لَكَ، وَلَا تَتَّبِعْ إِلَّا لِمَرْضَاتِكَ، وَلَا مُتَمَهِّنًا إِلَّا بِالْإِنْتِقَامِ لَكَ</p> |
| <p>125. Let me find the coolness of Your pardon and the sweetness of Your mercy, Your repose, Your ease and the garden of Your bliss! Let me taste through some of Your boundless plenty the flavour of being free for what brings about proximity with You and to You, and give me a gift from among Your gifts!</p> | <p>125. And make me intuitively feel the coolness of Your pardon, and the sweetness of Your mercy, Your comfort, Your consolation and the garden of Your blessings. And, with Your boundless wealth, let me relish that taste of freedom from care (that I may employ myself) in what You love, and exert myself in that which would bring me closer to You and nearer to You!</p> | <p>(125) وَأَوْجِدْنِي بَرْدَ عَفْوِكَ، وَحَلَاوَةَ رَحْمَتِكَ وَرَوْحِكَ وَرِيحَانِكَ، وَجَنَّةَ نَعِيمِكَ، وَأَذْفِي طَعْمَ الْفَرَاغِ لِمَا تُحِبُّ بِسَعَةِ مِنْ سَعَتِكَ، وَالْإِجْتِهَادِ فِيمَا يُزْلَفُ لَدَيْكَ وَعِنْدَكَ، وَأَتَّخِفْنِي بِتُحْفَةٍ مِنْ تُحَفَاتِكَ</p> |
| <p>126. Make me commerce profitable and my return without loss, fill me with fear for Your station, make</p> | <p>126. And present me with one of Your presents, and let my commerce be profitable, and my return be</p> | <p>(126) وَاجْعَلْ تِجَارَتِي رَاجِحَةً، وَكَرَّتِي غَيْرَ خَاسِرَةٍ، وَأَخْفِنِي</p> |

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| <p>me yearn for the meeting with You, and allow me to repent with an unswerving repentance along with which You let no sins remain small or large and leave no wrongs, open or secret!</p> | <p>without loss! And make me fear Your position, and eager to meet You; and let my repentance be sincere and acceptable, whereby You may leave no sin (unforgiven), neither small nor great; and whereby You may remove every blemish evident or hidden.</p> | <p>مَقَامَكَ، وَشَوْفِي لِقَاءَكَ، وَتُبَّ عَلَيَّ تَوْبَةً نَصُوحًا لَا تُبْقِي مَعَهَا ذُنُوبًا صَغِيرَةً وَلَا كَبِيرَةً، وَلَا تَذَر مَعَهَا عَلَانِيَةً وَلَا سَرِيرَةً .</p> |
| <p>127. Root out rancour toward the faithful from my breast, bend my heart toward the humble, be toward me as You are towards the righteous, adorn me with the adornment of the god-fearing, appoint for me a goodly report among those yet to come and a growing remembrance among the later folk, and take me to the plain of those who came first!</p> | <p>127. And remove from my breast the grudge against true believers. Make my heart tender to the meek, and be to me as You are to the righteous, and adorn me with the ornament of the pious, and ordain for me a truthful tongue among the future generations and a lasting memory among those who are to come.</p> | <p>(127) وَأَنْزِعِ الْغِلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ، وَاغْطِفْ بِقَلْبِي عَلَى الْخَاشِعِينَ، وَكُنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ، وَخَلِّني حَلِيَّةَ الْمُتَّقِينَ، وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْعَابِرِينَ، وَذِكْرًا نَامِيًا فِي الْآخِرِينَ، وَوَافٍ بِي عَرَصَةَ الْأَوَّلِينَ</p> |
| <p>128. Complete the lavishness of Your favour upon me, clothe me in its repeated generousities, fill my hand with Your benefits, drive Your generous gifts to me, make me the neighbor of the best of Your friends in the gardens which You have adorned for Your chosen, and wrap me in Your noble presents in the stations prepared for Your beloveds!</p> | <p>128. And take me to the field of the excellent predecessor and accomplish the perfection of Your blessings on me and let their advantages to me be repeated, and fill both my hands with Your benefits and direct Your magnificent gifts towards me! And make me a neighbour to the most holy of Your friends, in the paradise, which You have adorned for Your chosen ones;</p> | <p>(128) وَتَمِّمْ سُبُوعَ نِعْمَتِكَ، عَلَيَّ، وَظَاهِرَ كَرَامَاتِهَا لَدَيَّ، اِمْلَأْ مِنْ فَوَائِدِكَ يَدَيَّ، وَسُقْ كَرَامٍ مَوَاهِبِكَ إِلَيَّ، وَجَاوِزِ بِي الْأَطْيَبِينَ مِنْ أَوْلِيَائِكَ فِي الْجَنَانِ الَّتِي رَزَيْتَهَا لِأَصْفِيَائِكَ، وَجَلِّني شَرَائِفَ نِحْلِكَ فِي الْمَقَامَاتِ الْمُعَدَّةِ لِأَحِبَّائِكَ</p> |
| <p>129. Appoint for me a resting place with You where I may seek haven in serenity, and resort to which</p> | <p>129. And enrobe me with Your noble gifts, in the abodes provided for Your friends; and let me have near</p> | <p>(129) وَاجْعَلْ لِي عِنْدَكَ مَقِيلًا أَوْيَ إِلَيْهِ مُطْمَئِنًّا، وَمَثَابَةً</p> |

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| <p>I may revert and rest my eyes, weigh not against me my dreadful misdeeds, destroy me not on the day the secrets are tried, eliminate from me every doubt and uncertainty, appoint for me a way in the truth from every mercy, make me plentiful for me the portions of gifts from Your granting of awards and fill out for me the shares of beneficence from Your bestowal of bounty!</p> | <p>You a resting place to which I may retire satisfied, and a place of retirement wherein I may rest and cool my eyes! And do not measure me by my great sins, and do not ruin me on the day when secret acts shall be put to trial, and remove from me every doubt and uncertainty, and ordain for me a path to truth from every direction! And increase for me the shares of gifts, from Your bounty; and enhance for me the portions of goodness, from Your generosity!</p> | <p>أَتَبَوَّؤُهَا، وَأَقْرُّ عَيْنًا، وَلَا تُقَايِسْنِي بِعَظِيمَاتِ الْجَرَائِرِ، وَلَا تُهْلِكْنِي يَوْمَ تُبْلَى السَّرَائِرُ، وَأَزِلْ عَنِّي كُلَّ شَكٍّ وَشُبْهَةٍ، وَاجْعَلْ لِي فِي الْحَقِّ طَرِيقًا مِنْ كُلِّ رَحْمَةٍ، وَأَجْزِلْ لِي قِسَمَ الْمَوَاهِبِ مِنْ نَوَالِكَ، وَوَفِّرْ عَلَيَّ حُظُوظَ الْإِحْسَانِ مِنْ إِفْضَالِكَ</p> |
| <p>130. Make my heart trust in what is with You and my concern free for what is Your, employ me in that in which You employ Your pure friends, drench my heart with Your obedience when intellects are distracted, and combine within me independence, continence, ease, release, health, plenty tranquility and well-being.</p> | <p>130. And let my heart rely on what is near You; and let my mind be free (from care) to do what would please You; and employ me in that in which You employ Your chosen ones, and imbue my heart with obedience to You when the minds are neglectful! And grant me prosperity, and chastity, and comfort, and safety, and health, and opulence and peace and security!</p> | <p>(130) وَاجْعَلْ قَلْبِي وَاثِقًا بِمَا عِنْدَكَ، وَهَمِّي مُسْتَفْرَعًا لِمَا هُوَ لَكَ، وَاسْتَعْمِلْنِي بِمَا تَسْتَعْمِلُ بِهِ خَالِصَتَكَ، وَأَشْرِبْ قَلْبِي عِنْدَ دُهُولِ الْعُقُولِ طَاعَتَكَ، وَاجْمَعْ لِي الْغِنَى وَالْعَفَافَ وَالِدَّعَةَ وَالْمُعَافَاةَ وَالصِّحَّةَ وَالسَّعَةَ وَالطَّمَأْنِينَةَ وَالْعَافِيَةَ</p> |
| <p>131. Make not fail my good deeds through my disobedience that stains them or my private times of worship through the instigation of Your trial! Safeguard my face from asking from anyone in the world</p> | <p>131. And do not annul my good deeds on account of their being vitiated with acts of disobedience to You; and do not spoil my solitudes with the occurrence of corrupt thoughts as a test from You! And preserve my countenance from begging of any one of the people of the world,</p> | <p>(131) وَلَا تُخْبِطْ حَسَنَاتِي بِمَا يَشُوْبُهَا مِنْ مَعْصِيَتِكَ، وَلَا خَلَوَاتِي بِمَا يَعْرِضُ لِي مِنْ نَزَعَاتِ فِتْنَتِكَ، وَصُنْ وَجْهِي عَنِ الطَّلَبِ إِلَى أَحَدٍ مِنَ الْعَالَمِينَ،</p> |

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| <p>And drive me far from begging for that which is with the un godly!</p> | <p>And restrain me from seeking what, the wicked possess!</p> | <p>وَدُّبْنِي عَنِ التِّمَاسِ مَا عِنْدَ الْفَاسِقِينَ</p> |
| <p>132. Make me not an aid to the wrongdoers, nor their hand and helper in erasing Your book! Defend me whence I know not with a defense through which You protect me! Open toward me the gates of Your repentance, Your mercy, Your clemency, and Your boundless provision! Surely I am one of those who beseech You! And complete Your favour toward me! Surely You are the best of those who show favour!</p> | <p>132. And do not let me be a supporter of tyrants, nor their helper and accessory in nullifying Your Book! And compass me, in a manner I may not know, with an enclosure whereby to protect me; and open for me the doors of repentance to You, and of Your mercy, and grace and ample subsistence: verily I am one of those who beg of You! And accomplish for me Your reward, verily, You are the best giver of reward!</p> | <p>(132) وَلَا تَجْعَلْنِي لِلظَّالِمِينَ ظَهِيرًا، وَلَا لَهْمَ عَلَى مَحْوِ كِتَابِكَ يَدًا وَنَصِيرًا، وَحُطِّي مِنْ حَيْثُ لَا أَعْلَمُ حِيَاطَةً تَقِينِي بِهَا، وَافْتَحْ لِي أَبْوَابَ تَوْبَتِكَ وَرَحْمَتِكَ وَرَأْفَتِكَ وَرِزْقِكَ الْوَاسِعِ، إِنِّي إِلَيْكَ مِنَ الرَّاعِبِينَ، وَأَتَمِّمُ لِي إِنْعَامَكَ، إِنَّكَ خَيْرُ الْمُنْعِمِينَ</p> |
| <p>133. Place the rest of my life in the hajj and the 'umrah seeking Your face O Lord of the worlds and may God bless Muhammad and his Household, the good, the pure and peace be upon him and them always and forever!</p> | <p>133. And ordain the rest of my life (to be spent) in making the Hajj and the Umrah (the great pilgrimage and the lesser) to achieve Your approbation, O Lord of the worlds! And may God favour Mohammad and his Āl (family) the pure, the holy; and peace be on him and them for ever and ever!</p> | <p>(133) وَاجْعَلْ بَاقِي عُمْرِي فِي الْحَجِّ وَالْعُمْرَةِ ائْتِغَاءَ وَجْهِكَ، يَا رَبَّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَالسَّلَامُ عَلَيْهِ وَعَلَيْهِمْ أَبَدَ الْأَبْدِينَ</p> |
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