



Du‘ā 56

**Imam’s Supplication and  
Magnification in the *Sahīfa*  
with two Translations**



## Du'ā 56: Imam's Supplication and Magnification in the *Sahifa* with two translations

Translation by Dr. William C. Chittick	Translation by Ahmad Ali Muhani	Text of the Du'ā in Arabic
<i>A Supplication and Magnification by him (upon him be peace)</i>	<i>One of his Prayers for Meditation on Divine Majesty</i>	دُعَاءٌ وَمُحَمَّدٌ لَهُ عَلَيْهِ السَّلَامُ
1. Praise belongs to God, who disclosed Himself to hearts through mightiness, veiled Himself from eyes through might, and exercises power over the things through power!	1. All Praise be to God, who shines upon the hearts in all His Glory, and yet He is invisible to the eyes, because of His Rarity; and He over all things holds sway by His Omnipotence.	(1) الْحَمْدُ لِلَّهِ الَّذِي تَجَلَّى لِلْقُلُوبِ بِالْعِزَّةِ، وَاحْتَجَبَ عَنِ الْأَبْصَارِ بِالْعِزَّةِ، وَافْتَدَرَ عَلَى الْأَشْيَاءِ بِالْقُدْرَةِ.
2. Eyes are not firm enough to see Him and imaginations reach not the core of His mightiness.	2. Therefore no eye is steady enough to see Him, and no imagination can attain to the essence of His Magnitude.	(2) فَلَا الْأَبْصَارُ تَثْبُتُ لِرُؤْيَيْهِ وَلَا الْأَوْهَامُ تَبْلُغُ كُنْهَ عِزَّتِهِ.
3. He displays His overwhelming power in mightiness and magnificence, robes Himself in might, goodness, and majesty, is far removed from imperfection through comeliness and beauty, assumes His glory in pride and splendour, puts on His majesty through glory and boons, and has chosen for Himself light and radiance.	3. He dominates all by His Greatness and Supremacy, and He is robed in preciousness, goodness and Majesty; Sacred is He by virtue of His beauty and grace, and honoured is He by reason of justifiable merit and pride; Hallowed is He for His adorability and bounty; and purified is He by Light and Radiation peculiar to Himself;	(3) تَجَبَّرَ بِالْعِزَّةِ وَالْكَبَرِيَاءِ، وَتَعَطَّفَ بِالْعِزِّ وَالْبِرِّ وَالْجَلَالِ، وَتَقَدَّسَ بِالْحُسْنِ وَالْجَمَالِ، وَتَمَجَّدَ بِالْفَخْرِ وَالْبَهَاءِ، وَتَجَلَّلَ بِالْمَجْدِ وَالْأَلَاءِ، وَاسْتَحْلَصَ بِالنُّورِ وَالضِّيَاءِ.
4. He is a Creator who has no equal, a Unique who has no rival, a One who has no opposite, an Eternal refuge who has no match, a God who has no second, an Initiator who has no partner, a Provider who has no helper.	4. He is The Creator, to whom there is no resemblance; the Unique without compeer; the sole without any opposite; the Eternal Absolute without any equal; the Adored One without a second; the Maker without any partner; and the Sustainer without any helper,	(4) خَالِقٌ لَا نَظِيرَ لَهُ، وَأَحَدٌ لَا نِدَّ لَهُ، وَوَاحِدٌ لَا ضِدَّ لَهُ، وَصَمَدٌ لَا كُفْوَةَ لَهُ، وَإِلَهُ لَا ثَانِي مَعَهُ، وَفَاطِرٌ لَا شَرِيكَ لَهُ، وَرَازِقٌ لَا مُعِينَ لَهُ.

<p>5. He is the First without disappearance, the Everlasting without annihilation, the Standing without difficulty, the Security-giver without end, the Originator without term, the Maker without anything, the Lord without partner, the Initiator without discomfort, the Accomplisher without incapacity.</p>	<p>5. The First without decline; the Perpetual without mortality; the Permanent without troubles; The Giver of Security without termination; the Originator without limit; the fashioner without any collaborator; The Cherisher without partner; the Producer without exertion: the Most Active One without incapacity;</p>	<p>5) وَالْأَوَّلُ بِلا زَوَالٍ، وَالِدَّائِمُ بِلا فَنَاءٍ، وَالْقَائِمُ بِلا عَنَاءٍ، وَالْمُؤَمِّنُ بِلا نَهَايَةٍ وَالْمُبْدِيُّ بِلا أَمَدٍ، وَالصَّانِعُ بِلا أَحَدٍ، وَالرَّبُّ بِلا شَرِيكَ، وَالْفَاعِلُ بِلا كُفْلَةٍ، وَالْفَعَّالُ بِلا عَجْزٍ.</p>
<p>6. He has no bound in space and no limit in time; He ever was, He ever is, He ever will be the same, endlessly. He is God, the Living, the Self-subsistent, the Everlasting, the eternal, the All-powerful, the All-wise.</p>	<p>6. Limitless in space, and Endless in time; Un-decaying, Undecadent and Undeclining; such is He forever; He is the God, the Ever-Living the Self-Subsisting; the Perpetual, the Ancient, the All-powerful, the Wise,</p>	<p>6) لَيْسَ لَهُ حَدٌّ فِي مَكَانٍ، وَلَا غَايَةٌ فِي زَمَانٍ. لَمْ يَزَلْ وَلَا يَزُولُ وَلَنْ يَزَالَ كَذَلِكَ أَبَدًا هُوَ الْإِلَهُ الْحَيُّ الْقَيُّومُ، الدَّائِمُ الْقَدِيمُ الْقَادِرُ الْحَكِيمُ.</p>
<p>7. My God, Your little slave is in Your courtyard, Your beggar is in Your courtyard, Your poor one is in Your courtyard! <i>(This verse should be said three times)</i></p>	<p>7. My God, Your slave is at Your threshold; Your petitioner is at Your threshold; Your beggar is at Your threshold <i>(repeat this 3 times)</i></p>	<p>7) إلهي عبيدك فينأيتك، سائلك فينأيتك، فقيرك فينأيتك (ثلاثاً)</p>
<p>8. My God, before You tremble the pious tremblers, to You devote themselves the lamenters, in fear of You, in hope of You!</p>	<p>8. My God, those who are filled with fear do fear You; and those who are outwitted aspire sincerely to You: with fear of You and hope of forgiveness from You</p>	<p>8) إلهي لك يرهب المترهبون، وإليك أحلص المستهلون، رهبة لك، ورجاء لعفوك.</p>
<p>9. O God of truth, have mercy upon the supplication of those who cry for help! Pardon the sins of the heedless! And increase beneficence toward those</p>	<p>9. O God of Truth, pity the supplication of those that cry unto You; and have mercy on the crimes of the negligent; and enhance Your benefaction to the contrite,</p>	<p>9) يا إله الحق ارحم دعاء المستصرخين، واعف عن جرائم الغافلين، وزد في</p>

who keep turning [to You] on the Day they arrive before You, O Generous God!	on the Day of their arrival in Your presence, O Generous One.	إِحْسَانِ الْمُتَّبِعِينَ يَوْمَ الْوُقُودِ عَلَيْكَ يَا كَرِيمٌ.