

(٤٧) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي يَوْمِ عَرَفَةَ

(١) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(٢) اللَّهُمَّ لَكَ الْحَمْدُ بِدِيَعِ السَّمَاوَاتِ وَالْأَرْضِ ، ذَا الْجَلَالِ وَالْإِكْرَامِ ، رَبِّ الْأَرْبَابِ ، وَإِلَهُ كُلِّ مَأْلُوهٍ ، وَ خَالِقِ كُلِّ مَخْلُوقٍ ، وَ وَارِثِ كُلِّ شَيْءٍ ، (لَيْسَ كَمِثْلِهِ شَيْءٌ) ، وَ لَا يَعْزُبُ عَنْهُ عِلْمُ شَيْءٍ ، وَ هُوَ بِكُلِّ شَيْءٍ مُحِيطٌ ، وَ هُوَ عَلَى كُلِّ شَيْءٍ رَقِيبٌ .

(٣) أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الْأَحَدُ الْمُتَوَحَّدُ الْفَرْدُ الْمُتَفَرِّدُ

(٤) وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الْكَرِيمُ الْمُتَكَرَّمُ ، الْعَظِيمُ الْمُتَعَطَّمُ ، الْكَبِيرُ الْمُتَكَبَّرُ

(٥) وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الْعَلِيُّ الْمُتَعَالِ ، الشَّدِيدُ الْمِحَالِ

(٦) وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الرَّحْمَنُ الرَّحِيمُ ، الْعَلِيمُ الْحَكِيمُ

(٧) وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، السَّمِيعُ الْبَصِيرُ ، الْقَدِيمُ الْخَبِيرُ

(٨) وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الْكَرِيمُ الْأَكْرَمُ ، الدَّائِمُ الْأَدْوَمُ ،

(٩) وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ ، وَ الْآخِرُ بَعْدَ كُلِّ عَدَدٍ

(١٠) وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الدَّانِي فِي عُلُوِّهِ ، وَ الْعَالِي فِي دُنُوِّهِ

(١١) وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، ذُو الْبَهَاءِ وَ الْمَجْدِ ، وَ الْكِبْرِيَاءِ وَ الْحَمْدِ

(١٢) وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الَّذِي أَنْشَأْتَ الْأَشْيَاءَ مِنْ غَيْرِ سِنَخٍ ، وَ صَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ ، وَ ابْتَدَعْتَ الْمُبْتَدَعَاتِ بِلاِ احْتِدَاءٍ .

(١٣) أَنْتَ الَّذِي قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا ، وَ يَسَّرْتَ كُلَّ شَيْءٍ تَيْسِيرًا ، وَ دَبَّرْتَ مَا دُونَكَ تَدْبِيرًا

(١٤) أَنْتَ الَّذِي لَمْ يُعْنِكَ عَلَى خَلْقِكَ شَرِيكٌ ، وَ لَمْ يُوَارِزِكَ فِي أَمْرِكَ وَزِيرٌ ، وَ لَمْ يَكُنْ لَكَ مُشَاهِدٌ وَ لَا نَظِيرٌ .

(١٥) أَنْتَ الَّذِي أَرَدْتَ فَكَانَ حَتْمًا مَا أَرَدْتَ ، وَ قَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ ، وَ حَكَمْتَ فَكَانَ بَصْفًا مَا حَكَمْتَ

(١٦) أَنْتَ الَّذِي لَا يَحْوِيكَ مَكَانٌ ، وَ لَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ ، وَ لَمْ يُعْيِكَ بُرْهَانٌ وَ لَا بَيَانٌ .

(١٧) أَنْتَ الَّذِي أَحْصَيْتَ كُلَّ شَيْءٍ عَدَدًا ، وَ جَعَلْتَ لِكُلِّ شَيْءٍ أَمْدًا ، وَ قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا .

(١٨) أَنْتَ الَّذِي قَصَّرْتَ الْأَوْهَامَ عَن دَاتِيَّتِكَ ، وَ عَجَزْتَ الْأَفْهَامَ عَن كَيْفِيَّتِكَ ، وَ لَمْ تُدْرِكِ الْأَبْصَارُ مَوْضِعَ أُيُنِّيَّتِكَ

(١٩) أَنْتَ الَّذِي لَا تُحَدُّ فَتَكُونُ مَحْدُوداً ، وَ لَمْ تُمَثَّلْ فَتَكُونُ مَوْجُوداً ، وَ لَمْ تَلِدْ فَتَكُونُ مَوْلُوداً .

(٢٠) أَنْتَ الَّذِي لَا ضِدَّ مَعَكَ فَيَعَانِدُكَ ، وَ لَا عَدْلَ لَكَ فَيَكَاثِرُكَ ، وَ لَا نِدَّ لَكَ فَيَعَارِضُكَ .

(٢١) أَنْتَ الَّذِي ابْتَدَأَ ، وَ اخْتَرَعَ ، وَ اسْتَحَدَّثَ ، وَ ابْتَدَعَ ، وَ أَحْسَنَ صُنْعَ مَا صَنَعَ .

(٢٢) سُبْحَانَكَ مَا أَجَلَ شَأْنُكَ ، وَ أَسْنَى فِي الْأَمَاكِنِ مَكَانُكَ ، وَ أَصْدَعَ بِالْحَقِّ فُرْقَانُكَ

(٢٣) سُبْحَانَكَ مِنْ لَطِيفٍ مَا أَلْطَفَكَ ، وَ رُؤُوفٍ مَا أَرَأَفَكَ ، وَ حَكِيمٍ مَا أَعْرَفَكَ

(٢٤) سُبْحَانَكَ مِنْ مَلِيكِ مَا أَمْنَعَكَ ، وَ جَوَادٍ مَا أَوْسَعَكَ ، وَ رَفِيعٍ مَا أَرْفَعَكَ ذُو الْبِهَاءِ وَ الْمَجْدِ وَ الْكِبْرِيَاءِ وَ الْحَمْدِ

(٢٥) سُبْحَانَكَ بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ ، وَ عَرَفْتَ الْهُدَايَةَ مِنْ عِنْدِكَ ، فَمَنْ التَّمَسَكَ لِدِينٍ أَوْ دُنْيَا وَجَدَكَ

(٢٦) سُبْحَانَكَ خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ ، وَ خَشَعَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ ، وَ انْقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ

(٢٧) سُبْحَانَكَ لَا تُحَسُّ وَ لَا تُجَسُّ وَ لَا تُمَسُّ وَ لَا تُكَادُ وَ لَا تُمَاطُ وَ لَا تُتَارَعُ وَ لَا تُتَجَارَى وَ لَا تُتَمَارَى وَ لَا تُخَادَعُ وَ لَا تُتَاكَرُ

(٢٨) سُبْحَانَكَ سَبِيلُكَ جَدُّ . وَ أَمْرُكَ رَشْدٌ ، وَ أَنْتَ حَيٌّ صَمَدٌ .

(٢٩) سُبْحَانَكَ قَوْلُكَ حُكْمٌ ، وَ قَضَاؤُكَ حَنْمٌ ، وَ إِرَادَتُكَ عَزْمٌ .

(٣٠) سُبْحَانَكَ لَا رَادَّ لِمَشِيَّتِكَ ، وَ لَا مُبَدِّلَ لِكَلِمَاتِكَ .

(٣١) سُبْحَانَكَ بَاهِرَ الْآيَاتِ ، فَاطِرَ السَّمَاوَاتِ ، بَارِيَّ النَّسَمَاتِ

(٣٢) لَكَ الْحَمْدُ حَمْدًا يَدُومُ بِدَوَامِكَ

(٣٣) وَ لَكَ الْحَمْدُ حَمْدًا خَالِدًا بِبِنْعَمَتِكَ .

(٣٤) وَ لَكَ الْحَمْدُ حَمْدًا يُوَارِي صُنْعَكَ

(٣٥) وَ لَكَ الْحَمْدُ حَمْدًا يَزِيدُ عَلَى رِضَاكَ .

(٣٦) وَ لَكَ الْحَمْدُ حَمْدًا مَعَ حَمْدِ كُلِّ حَامِدٍ ، وَ شُكْرًا يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ

(٣٧) حَمْدًا لَا يَنْبَغِي إِلَّا لَكَ ، وَ لَا يُتَقَرَّبُ بِهِ إِلَّا إِلَيْكَ

(٣٨) حَمْدًا يُسْتَدَامُ بِهِ الْأَوَّلُ ، وَ يُسْتَدْعَى بِهِ دَوَامَ الْآخِرِ .

(٣٩) حَمْدًا يَتَضَاعَفُ عَلَى كُرُورِ الْأَزْمِنَةِ ، وَ يَنْزَايِدُ أضعافًا مُتَرَادِفَةً .

(٤٠) حَمْدًا يَعْجِزُ عَنِ إِحصَائِهِ الحَفْظَةُ ، وَ يَزِيدُ عَلَى مَا أَحصَنَتْهُ فِي كِتَابِكَ الكُتْبَةُ

(٤١) حَمْدًا يُوازِنُ عَرْشَكَ المَجِيدَ وَ يُعَادِلُ كُرْسِيِّكَ الرَّفِيعَ .

(٤٢) حَمْدًا يَكْمُلُ لَدَيْكَ ثَوَابُهُ ، وَ يَسْتَغْرِقُ كُلَّ جِزَاءٍ جِزَاؤُهُ

(٤٣) حَمْدًا ظَاهِرُهُ وَفَقُّ لِبَاطِنِهِ ، وَ بَاطِنُهُ وَفَقُّ لِصِدْقِ النِّيَّةِ

(٤٤) حَمْدًا لَمْ يَحْمَدَكَ خَلْقٌ مِثْلُهُ ، وَ لَا يَعْرِفُ أَحَدٌ سِوَاكَ فَضْلَهُ

(٤٥) حَمْدًا يُعَانُ مَنْ اجْتَهَدَ فِي تَعْدِيدِهِ ، وَ يُؤَيِّدُ مَنْ أَغْرَقَ نَزْعًا فِي تَوْفِيئِهِ .

(٤٦) حَمْدًا يَجْمَعُ مَا خَلَقْتَ مِنَ الحَمْدِ ، وَ يَنْتَظِمُ مَا أَنْتَ خَالِقُهُ مِنْ بَعْدِ .

(٤٧) حَمْدًا لَا حَمْدَ أَقْرَبُ إِلَى قَوْلِكَ مِنْهُ ، وَ لَا أَحْمَدَ مِمَّنْ يَحْمَدُكَ بِهِ .

(٤٨) حَمْدًا يُوجِبُ بِكَرَمِكَ المَزِيدَ بِوُفُورِهِ ، وَ تَصِلُهُ بِمَزِيدٍ بَعْدَ مَزِيدٍ طَوْلًا مِنْكَ

(٤٩) حَمْدًا يَجِبُ لِكِرَمِ وَجْهِكَ ، وَ يُقَابِلُ عِزَّ جَلَالِكَ .

(٥٠) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ، المُنْتَجَبِ المُصْطَفَى المُكْرَمِ المُقَرَّبِ ، أَفْضَلَ صَلَوَاتِكَ ، وَ بَارِكْ عَلَيْهِ أَنْتُمْ بَرَكَاتِكُمْ ، وَ تَرَحَّمْ عَلَيْهِ أَمْتَعِ رَحْمَاتِكَ .

(٥١) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، صَلَاةً زَاكِيَّةً لَا تُكُونُ صَلَاةً أَرْكَى مِنْهَا ، وَ صَلِّ عَلَيْهِ صَلَاةً نَامِيَّةً لَا تُكُونُ صَلَاةً أَنْمَى مِنْهَا ، وَ صَلِّ عَلَيْهِ صَلَاةً رَاضِيَّةً لَا تُكُونُ صَلَاةً فَوْقَهَا .

(٥٢) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، صَلَاةً تُرْضِيهِ وَ تَزِيدُ عَلَى رِضَاةِ ، وَ صَلِّ عَلَيْهِ صَلَاةً تُرْضِيكَ وَ تَزِيدُ عَلَى رِضَاكَ لَهُ وَ صَلِّ عَلَيْهِ صَلَاةً لَا تُرْضِي لَهُ إِلَّا بِهَا ، وَ لَا تَرَى غَيْرَهُ لَهَا أَهْلًا .

(٥٣) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ صَلَاةً تُجَاوِزُ رِضْوَانَكَ ، وَ يَتَّصِلُ اتِّصَالُهَا بِبِقَائِكَ ، وَ لَا يَنْفَدُ كَمَا لَا تَنْفَدُ كَلِمَاتُكَ .

(٥٤) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ ، صَلَاةً تَنْتَظِمُ صَلَوَاتِ مَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَهْلِ طَاعَتِكَ ، وَ تَشْتَمِلُ عَلَى صَلَوَاتِ عِبَادِكَ مِنْ جَنَّتِكَ وَ إِنْسِكَ وَ أَهْلِ إِجَابَتِكَ ، وَ تَجْتَمِعُ عَلَى صَلَاةٍ كُلِّ مَنْ ذَرَأَتْ وَ بَرَأَتْ مِنْ أَصْنَافِ خَلْقِكَ .

(٥٥) رَبِّ صَلِّ عَلَيْهِ وَ آلِهِ ، صَلَاةً تُحِبِّطُ بِكُلِّ صَلَاةٍ سَالِفَةٍ وَ مُسْتَأْنَفَةٍ ، وَ صَلِّ عَلَيْهِ وَ عَلَى آلِهِ ، صَلَاةً مَرْضِيَّةً لَكَ وَ لِمَنْ دُونِكَ ، وَ نُنْشِئُ مَعَ ذَلِكَ صَلَوَاتٍ تُضَاعِفُ مَعَهَا تِلْكَ الصَّلَوَاتِ عِنْدَهَا ، وَ تَزِيدُهَا عَلَى كُرُورِ الْأَيَّامِ زِيَادَةً فِي تَضَاعِيفِ لَا يَعُدُّهَا غَيْرُكَ .

(٥٦) رَبِّ صَلِّ عَلَى أَطَائِبِ أَهْلِ بَيْتِهِ الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِكَ ، وَ جَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ ، وَ حَفَظْتَ دِينَكَ ، وَ خُلَفَاءَكَ فِي أَرْضِكَ ، وَ حُجَجَكَ عَلَى عِبَادِكَ ، وَ طَهَّرْتَهُمْ مِنَ الرَّجْسِ وَ الدَّنَسِ تَطْهِيراً بِإِرَادَتِكَ ، وَ جَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ ، وَ الْمَسْلَكَ إِلَى جَنَّتِكَ

(٥٧) رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، صَلَاةً تُجْزِلُ لَهُمْ بِهَا مِنْ نِحْلِكَ وَ كَرَامَتِكَ ، وَ تُكْمِلُ لَهُمُ الْأَشْيَاءَ مِنْ عَطَايَاكَ وَ نَوَافِلِكَ ، وَ تُوفِّرُ عَلَيْهِمُ الْحَظَّ مِنْ عَوَائِدِكَ وَ فَوَائِدِكَ

(٥٨) رَبِّ صَلِّ عَلَيْهِ وَ عَلَيْهِمْ صَلَاةً لَا أَمَدَ فِي أَوَّلِهَا ، وَ لَا غَايَةَ لِأَمَدِهَا ، وَ لَا نِهَائَةَ لِآخِرِهَا .
(٥٩) رَبِّ صَلِّ عَلَيْهِمْ زِنَةَ عَرْشِكَ وَ مَا دُونَهُ ، وَ مِلءَ سَمَاوَاتِكَ وَ مَا فَوْقَهُنَّ ، وَ عَدَدَ أَرْضِيكَ وَ مَا تَحْتَهُنَّ وَ مَا بَيْنَهُنَّ ، صَلَاةً تُقَرِّبُهُمْ مِنْكَ زُلْفَى ، وَ تَكُونُ لَكَ وَ لَهُمْ رِضَى ، وَ مُتَّصِلَةً بِنِظَائِرِ هُنَّ أَبَدًا .

(٦٠) اللَّهُمَّ إِنَّكَ أَيْدَتَ دِينَكَ فِي كُلِّ أَوَانٍ بِإِمَامٍ أَقَمْتَهُ عِلْمًا لِعِبَادِكَ ، وَ مَنَارًا فِي بِلَادِكَ بَعْدَ أَنْ وَصَلْتَ حَبْلَهُ بِحَبْلِكَ ، وَ جَعَلْتَهُ الدَّرِيْعَةَ إِلَى رِضْوَانِكَ ، وَ أَفْتَرَضْتَ طَاعَتَهُ ، وَ حَذَرْتَ مَعْصِيَتَهُ ، وَ أَمَرْتَ بِإِمْتِنَالِ أَوَامِرِهِ ، وَ الْإِنْتِهَاءِ عِنْدَ نَهْيِهِ ، وَ الْأَيْتِقَدَمَهُ مُتَقَدِّمًا ، وَ لَا يَتَأَخَّرَ عَنْهُ مُتَأَخَّرٌ فَهُوَ عِصْمَةُ اللَّائِنِينَ ، وَ كَهْفُ الْمُؤْمِنِينَ وَ عُرْوَةُ الْمُتَمَسِّكِينَ ، وَ بَهَاءُ الْعَالَمِينَ .

(٦١) اللَّهُمَّ فَأَوْزِعْ لَوْلِيكَ سُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيْهِ ، وَ أَوْزِعْنَا مِنْهُ فِيهِ ، وَ آتِهِ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ، وَ افْتَحْ لَهُ فَتْحًا يَسِيرًا ، وَ أَعِنِّهِ بِرُكْنِكَ الْأَعَزِّ ، وَ اشْدُدْ أَرْزَهُ ، وَ قَوِّ عَضُدَهُ ، وَ رَاعِهِ بِعَيْنِكَ ، وَ أَحْمِهِ بِحِفْظِكَ وَ انصُرْهُ بِمَلَائِكَتِكَ ، وَ اْمُدِّدْهُ بِجُنْدِكَ الْأَغْلَبِ .

(٦٢) وَ أَقِمْ بِهِ كِتَابَكَ وَ حُدُودَكَ وَ شَرَائِعَكَ وَ سُنَنَ رَسُولِكَ ، صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَ آلِهِ ، وَ أَحْيِ بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِمِ دِينِكَ ، وَ اجْعَلْ بِهِ صِدَاءَ الْجَوْرِ عَنْ طَرِيقِكَ ، وَ أَيْنُ بِهِ الضَّرَاءَ مِنْ سَبِيلِكَ ، وَ أزلْ بِهِ النَّاكِبِينَ عَنْ صِرَاطِكَ ، وَ اْمْحَقْ بِهِ بُغَاةَ قَصْدِكَ عَوْجًا

(٦٣) وَ أَلِنْ جَانِبَهُ لِأَوْلِيَائِكَ ، وَ ابْسُطْ يَدَهُ عَلَى أَعْدَائِكَ ، وَ هَبْ لَنَا رَأْفَتَهُ ، وَ رَحْمَتَهُ وَ تَعَطُّفَهُ وَ تَحَنُّنَهُ ، وَ اجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ ، وَ فِي رِضَاهُ سَاعِينَ ، وَ إِلَى نُصْرَتِهِ وَ الْمُدَافَعَةِ عَنْهُ مُكْنِفِينَ ، وَ إِلَيْكَ وَ إِلَى رَسُولِكَ صَلَوَاتِكَ اللَّهُمَّ عَلَيْهِ وَ آلِهِ بِذَلِكَ مُنْقَرِبِينَ .

(٦٤) اللَّهُمَّ وَ صَلِّ عَلَى أَوْلِيَائِهِمُ الْمُعْتَرِفِينَ بِمَقَامِهِمْ ، الْمُتَّبِعِينَ مَنْهَجَهُمْ ، الْمُقْتَفِينَ آثَارَهُمْ ، الْمُسْتَمْسِكِينَ بِعُرْوَتِهِمْ ، الْمُتَمَسِّكِينَ بِوَلَايَتِهِمْ ، الْمُؤْتَمِّينَ بِإِمَامَتِهِمْ ، الْمُسْلِمِينَ لِأَمْرِهِمْ ، الْمُجْتَهِدِينَ فِي طَاعَتِهِمْ ، الْمُنتَظِرِينَ أَيَّامَهُمْ ، الْمَادِّينَ إِلَيْهِمْ أَعْيُنَهُمْ ، الصَّلَوَاتِ الْمُبَارَكَاتِ الرَّاكَيَاتِ النَّامِيَاتِ الْعَادِيَاتِ الرَّاحَاتِ .

(٦٥) وَ سَلِّمْ عَلَيْهِمْ وَ عَلَىٰ أَرْوَاحِهِمْ ، وَ اجْمَعْ عَلَى النَّقْوَىٰ أَمْرَهُمْ ، وَ أَصْلِحْ لَهُمْ شُؤْنَهُمْ ، وَ ثَبِّ عَلَيْهِمْ ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ، وَ خَيْرُ الْغَافِرِينَ ، وَ اجْعَلْنَا مَعَهُمْ فِي دَارِ السَّلَامِ بِرَحْمَتِكَ ، يَا أَرْحَمَ الرَّاحِمِينَ .

(٦٦) اللَّهُمَّ هَذَا يَوْمٌ عَرَفَهُ يَوْمٌ شَرَفْتَهُ وَ كَرَّمْتَهُ وَ عَظَّمْتَهُ ، نَشَرْتَ فِيهِ رَحْمَتَكَ ، وَ مَنَنْتَ فِيهِ بِعَفْوِكَ ، وَ أَجْرَلْتَ فِيهِ عَطِيَّتَكَ ، وَ تَفَضَّلْتَ بِهِ عَلَىٰ عِبَادِكَ .

(٦٧) اللَّهُمَّ وَ أَنَا عَبْدُكَ الَّذِي أَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ وَ بَعْدَ خَلْقِكَ إِيَّاهُ ، فَجَعَلْتَهُ مِمَّنْ هَدَيْتَهُ لِدِينِكَ ، وَ وَفَّقْتَهُ لِحَقِّكَ ، وَ عَصَمْتَهُ بِحَبْلِكَ ، وَ أَدَخَلْتَهُ فِي حِرْزِكَ ، وَ أَرَشَدْتَهُ لِمُؤَالَاةِ أَوْلِيَائِكَ ، وَ مُعَادَاةِ أَعْدَائِكَ .

(٦٨) ثُمَّ أَمَرْتَهُ فَلَمْ يَأْتِمِرْ ، وَ رَجَرْتَهُ فَلَمْ يَنْزَجِرْ ، وَ نَهَيْتَهُ عَنْ مَعْصِيَتِكَ ، فَخَالَفَ أَمْرَكَ إِلَىٰ نَهْيِكَ ، لَا مُعَانَدَةَ لَكَ ، وَ لَا اسْتِكْبَاراً عَلَيْكَ ، بَلْ دَعَاهُ هَوَاهُ إِلَىٰ مَا زَيَّلْتَهُ وَ إِلَىٰ مَا حَذَرْتَهُ ، وَ أَعَانَهُ عَلَىٰ ذَلِكَ عَدُوُّكَ وَ عَدُوُّهُ ، فَأَقْدَمَ عَلَيْهِ عَارِفاً بِوَعْدِكَ ، رَاجِياً لِعَفْوِكَ ، وَاثِقاً بِتَجَاوُزِكَ ، وَ كَانَ أَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ أَلَّا يَفْعَلَ .

(٦٩) وَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ صَاحِراً ذَلِيلاً خَاضِعاً خَاشِعاً خَائِفاً ، مُعْتَرِفاً بِعَظِيمِ مِنَ الذُّنُوبِ تَحَمُّلْتَهُ ، وَ جَلِيلِ مِنَ الْخَطَايَا اجْتَرَمْتَهُ ، مُسْتَجِيرٌ بِصَفْحِكَ ، لَأَنْدَا بِرَحْمَتِكَ ، مُوقِناً أَنَّهُ لَا يُجِيرُنِي مِنْكَ مُجِيرٌ ، وَ لَا يَمْنَعُنِي مِنْكَ مَانِعٌ .

(٧٠) فَعُدُّ عَلَيَّ بِمَا تَعُوذُ بِهِ عَلَيَّ مِنْ اقْتِرَافِ مَنْ تَعْمُدُكَ ، وَ جُدْ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَيَّ مِنْ أَلْقَىٰ بِيَدِهِ إِلَيْكَ مِنْ عَفْوِكَ ، وَ ائْمُنْ عَلَيَّ بِمَا لَا يَتَعَاطَمُكَ أَنْ تَمُنَّ بِهِ عَلَيَّ مِنْ أَمْلِكَ مِنْ غَفْرَانِكَ ،

(٧١) وَ اجْعَلْ لِي فِي هَذَا الْيَوْمِ نَصِيباً أَنَالُ بِهِ حَظًّا مِنْ رِضْوَانِكَ ، وَ لَا تَرُدَّنِي صِفْراً مِمَّا يَنْقَلِبُ بِهِ الْمُتَعَبِّدُونَ لَكَ مِنْ عِبَادِكَ

(٧٢) وَ إِنِّي وَ إِنْ لَمْ أَقْدَمْ مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ فَقَدْ قَدَّمْتُ تَوْجِيدَكَ وَ نَفْيَ الْأَضْدَادِ وَ الْأَنْدَادِ وَ الْأَشْبَاهِ عَنكَ ، وَ أَتَيْتُكَ مِنَ الْأَبْوَابِ الَّتِي أَمَرْتَ أَنْ تُؤْتَىٰ مِنْهَا ، وَ تَقَرَّبْتُ إِلَيْكَ بِمَا لَا يَقْرُبُ أَحَدٌ مِنْكَ إِلَّا بِالتَّقَرُّبِ بِهِ .

(٧٣) ثُمَّ أَتَيْتُكَ ذَلِكَ بِالْإِنَابَةِ إِلَيْكَ ، وَ التَّدَلُّلِ وَ الْإِسْتِكَانَةِ لَكَ ، وَ حُسْنِ الظَّنِّ بِكَ ، وَ التَّقَةِ بِمَا عِنْدَكَ ، وَ شَفَعْتُهُ بِرَجَائِكَ الَّذِي قَلَّ مَا يَخِيبُ عَلَيْهِ رَاجِيكَ .

(٧٤) وَ سَأَلْتُكَ مَسْأَلَةَ الْحَقِيرِ الذَّلِيلِ الْبَائِسِ الْفَقِيرِ الْخَائِفِ الْمُسْتَجِيرِ ، وَ مَعَ ذَلِكَ خِيفَةً وَ تَضَرُّعاً وَ تَعَوُّداً وَ تَلَوُّداً ، لَا مُسْتَطِيلاً بِتَكْبُرِ الْمُتَكَبِّرِينَ ، وَ لَا مُتَعَالِياً بِدَالَةِ الْمُطِيعِينَ ، وَ لَا مُسْتَطِيلاً بِشَفَاعَةِ الشَّافِعِينَ .

(٧٥) وَ أَنَا بَعْدُ أَقَلُّ الْأَقْلِينَ ، وَ أَذَلُّ الْأَذَلِّينَ ، وَ مِثْلُ الذَّرَّةِ أَوْ دُونِهَا ، فَيَا مَنْ لَمْ يُعَاجِلِ الْمُسِيئِينَ ، وَ لَا يَنْدُهُ الْمُتْرَفِينَ ، وَ يَا مَنْ يَمُنُّ بِإِقَالَةِ الْعَاثِرِينَ ، وَ يَتَفَضَّلُ بِإِنظَارِ الْخَاطِئِينَ .

(٧٦) أَنَا الْمُسِيءُ الْمُعْتَرِفُ الْخَاطِئُ الْعَاثِرُ .

(٧٧) أَنَا الَّذِي أَقْدَمَ عَلَيْكَ مُجْتَرِئاً .

(٧٨) أَنَا الَّذِي عَصَاكَ مُتَعَمِّداً .

(٧٩) أَنَا الَّذِي اسْتَخَفَى مِنْ عِبَادِكَ وَ بَارَزَكَ .

(٨٠) أَنَا الَّذِي هَابَ عِبَادَكَ وَ أَمِنَكَ .

(٨١) أَنَا الَّذِي لَمْ يَرْهَبْ سَطْوَتَكَ ، وَ لَمْ يَخَفْ بِأَسْكَ .

(٨٢) أَنَا الْجَانِي عَلَى نَفْسِهِ

(٨٣) أَنَا الْمُرْتَهَنُ بِبَيْتِهِ .

(٨٤) أَنَا الْقَلِيلُ الْحَيَاءِ .

(٨٥) أَنَا الطَّوِيلُ الْعَنَاءِ .

(٨٦) بِحَقِّ مَنْ انْتَجَبْتَ مِنْ خَلْقِكَ ، وَ بِمَنْ اصْطَفَيْتَهُ لِنَفْسِكَ ، بِحَقِّ مَنْ اخْتَرْتَ مِنْ بَرِيَّتِكَ ، وَ مَنْ اجْتَبَيْتَ لِشَأْنِكَ ، بِحَقِّ مَنْ وَصَلْتَ طَاعَتَهُ بِطَاعَتِكَ ، وَ مَنْ جَعَلْتَ مَعْصِيَتَهُ كَمَعْصِيَتِكَ ، بِحَقِّ مَنْ قَرَنْتَ مُوَالَاتَهُ بِمُوَالَاتِكَ ، وَ مَنْ نُطْتَ مُعَادَاتَهُ بِمُعَادَاتِكَ ، تَعَمَّدَنِي فِي يَوْمِي هَذَا بِمَا تَتَعَمَّدُ بِهِ مَنْ جَارَ إِلَيْكَ مُتَنَصِّلاً ، وَ عَادَ بِاسْتِغْفَارِكَ تَائِباً .

(٨٧) وَ تَوَلَّيْتُ بِمَا تَتَوَلَّى بِهِ أَهْلَ طَاعَتِكَ وَ الزُّلْفَى لَدَيْكَ وَ الْمَكَانَةَ مِنْكَ .

(٨٨) وَ تَوَحَّدَنِي بِمَا تَتَوَحَّدُ بِهِ مَنْ وَفَى بِعَهْدِكَ ، وَ أَنْعَبَ نَفْسَهُ فِي ذَاتِكَ ، وَ أَجْهَدَهَا فِي مَرْضَاتِكَ .

(٨٩) وَ لَا تُؤَاخِذْنِي بِتَفْرِيطِي فِي جَنْبِكَ ، وَ تَعَدِّي طُورِي فِي حُدُودِكَ ، وَ مُجَاوِزَةَ أَحْكَامِكَ .

(٩٠) وَ لَا تَسْتَنْدِرْجَنِي بِإِمْلَانِكَ لِي اسْتِدْرَاجَ مَنْ مَنَعَنِي خَيْرَ مَا عِنْدَهُ وَ لَمْ يَشْرِكْكَ فِي حُلُولِ نِعْمَتِهِ بِي .

(٩١) وَ نَبَّهْنِي مِنْ رَقْدَةِ الْعَافِلِينَ ، وَ سِنَةِ الْمُسْرِفِينَ ، وَ نَعْسَةِ الْمَخْذُولِينَ

(٩٢) وَ خُذْ بِقَلْبِي إِلَى مَا اسْتَنْعَمْتُ بِهِ الْفَاقِنِينَ ، وَ اسْتَعْبَدْتُ بِهِ الْمُتَعَبِّدِينَ ، وَ اسْتَنْقَذْتُ بِهِ الْمُتَهَاوِنِينَ .

(٩٣) وَ أَعِزَّنِي مِمَّا يُبَاعِدُنِي عَنْكَ ، وَ يَحُولُ بَيْنِي وَ بَيْنَ حَظِّي مِنْكَ ، وَ يَصُدُّنِي عَمَّا أَحَاوُلُ لَدَيْكَ

(٩٤) وَ سَهَّلْ لِي مَسَلَكَ الْخَيْرَاتِ إِلَيْكَ ، وَ الْمُسَابَقَةَ إِلَيْهَا مِنْ حَيْثُ أَمَرْتُ ، وَ الْمَشَاحَةَ فِيهَا عَلَى مَا أَرَدْتُ .

(٩٥) وَ لَا تَمَحِّقْنِي فِيمَنْ تَمَحِّقُ مِنَ الْمُسْتَخْفِينَ بِمَا أَوْعَدْتُ

(٩٦) وَ لَا تُهْلِكْنِي مَعَ مَنْ تُهْلِكُ مِنَ الْمُتَعَرِّضِينَ لِمَقْتِكَ

(٩٧) وَ لَا تُثَبِّرْنِي فِيْمَنْ تُثَبِّرُ مِنَ الْمُنْحَرِفِيْنَ عَن سُبُلِكَ

(٩٨) وَ نَجِّنِي مِنْ عَمَرَاتِ الْفِتْنَةِ ، وَ خَلِّصْنِي مِنْ لَهَوَاتِ الْبُلُوْى ، وَ اَجْرِنِي مِنْ اَخْذِ الْاِمْلَاءِ .

(٩٩) وَ حُلِّ بِنِي وَ بِيْنَ عَدُوِّ يُضِلُّنِي ، وَ هَوَىٰ يُؤَيِّفُنِي ، وَ مَنْقَصَةَ تَرْهَقُنِي

(١٠٠) وَ لَا تُعْرِضْ عَنِّي اِعْرَاضَ مَنْ لَا تَرْضَىٰ عَنْهُ بَعْدَ غَضَبِكَ

(١٠١) وَ لَا تُؤَيِّسْنِي مِنَ الْاَمَلِ فِيْكَ فَيَغْلِبَ عَلَيَّ الْقُنُوْطُ مِنْ رَحْمَتِكَ

(١٠٢) وَ لَا تَمْنِحْنِي بِمَا لَا طَاقَةَ لِي بِهِ فَتَبْهَطَنِي مِمَّا تُحْمَلُنِيهِ مِنْ فَضْلِ مَحَبَّتِكَ .

(١٠٣) وَ لَا تُرْسِلْنِي مِنْ يَدِكَ اِرْسَالَ مَنْ لَا خَيْرَ فِيْهِ ، وَ لَا حَاجَةَ بِكَ اِلَيْهِ ، وَ لَا اِنَابَةَ لَهُ

(١٠٤) وَ لَا تَرْمِ بِي رَمِيٍّ مِنْ سَقَطٍ مِنْ عَيْنِ رِعَايَتِكَ ، وَ مَنْ اشْتَمَلَ عَلَيْهِ الْخَزِيُّ مِنْ عِنْدِكَ ، بَلْ خُذْ بِيَدِي مِنْ سَقَطَةِ الْمُتَرَدِّيْنَ ، وَ وَهْلَةِ الْمُتَعَسِّفِيْنَ ، وَ زَلَّةِ الْمُعْرُوْرِيْنَ ، وَ وَرْطَةِ الْهَالِكِيْنَ .

(١٠٥) وَ عَافِنِي مِمَّا اِبْتَلَيْتَ بِهِ طَبَقَاتِ عِبِيدِكَ وَ اِمَانِكَ ، وَ بَلِّغْنِي مَبَالِغَ مَنْ عُنِيَتْ بِهِ ، وَ اَنْعَمْتَ عَلَيْهِ ، وَ رَضِيْتَ عَنْهُ ، فَاعْسَنْتَهُ حَمِيْدًا ، وَ تَوَفَّيْتَهُ سَعِيْدًا

(١٠٦) وَ طَوَّفْنِي طَوْقَ الْاِقْلَاعِ عَمَّا يُحِيْطُ الْحَسَنَاتِ ، وَ يَذْهَبُ بِالْبِرَكَاتِ

(١٠٧) وَ اَشْعِرْ قَلْبِي الْاِرْزِجَارَ عَن قَبَائِحِ السَّيِّئَاتِ ، وَ فَوَاضِحِ الْحَوْبَاتِ .

(١٠٨) وَ لَا تَسْغَلْنِي بِمَا لَا اُدْرِكُهُ اِلَّا بِكَ عَمَّا لَا يُرْضِيْكَ عَنِّي غَيْرُهُ

(١٠٩) وَ اَنْزِعْ مِنْ قَلْبِي حُبَّ دُنْيَا دُنْيَا تَنْهَىٰ عَمَّا عِنْدَكَ ، وَ تُصَدُّ عَنِ اِبْتِغَاءِ الْوَسِيْلَةِ اِلَيْكَ ، وَ تُذْهِلُ عَنِ النَّقْرُبِ مِنْكَ .

(١١٠) وَ زَيِّنْ لِي التَّفَرُّدَ بِمَنَاجَاتِكَ بِاللَّيْلِ وَ النَّهَارِ

(١١١) وَ هَبْ لِي عِصْمَةً تُدْنِيْنِي مِنْ خَشِيَّتِكَ ، وَ تَقْطَعُنِي عَن رُكُوْبِ مَحَارِمِكَ ، وَ تَفُكِّنِي مِنْ اَسْرِ الْعَطَائِمِ .

(١١٢) وَ هَبْ لِي التَّطْهِيرَ مِنْ دَنَسِ الْعِصْيَانِ ، وَ اَذْهَبْ عَنِّي دَرَنَ الْخَطَايَا ، وَ سَرِبْلِي بِسِرْبَالِ عَافِيَّتِكَ ، وَ رَدْنِي رِدَاءَ مَعَافَاتِكَ ، وَ جَلِّئِي سَوَابِعَ نِعْمَانِكَ ، وَ ظَاهِرِ لَدَيَّ فَضْلِكَ وَ طَوْلِكَ

(١١٣) وَ اَيِّدْنِي بِتَوْفِيْقِكَ وَ تَسْدِيْدِكَ ، وَ اَعْنِي عَلَيَّ صَالِحِ النَّيَّةِ ، وَ مَرْضِيَّ الْقَوْلِ ، وَ مُسْتَحْسَنِ الْعَمَلِ ، وَ لَا تَكْلِنِي اِلَىٰ حَوْلِي وَ فَوْتِي دُونَ حَوْلِكَ وَ فَوْتِكَ .

(١١٤) وَ لَا تُخْزِنِي يَوْمَ تَبْعُنِي لِلْفَانِكِ ، وَ لَا تَفْضَحْنِي بَيْنَ أَوْلِيَانِكَ ، وَ لَا تُنْسِنِي ذِكْرَكَ ، وَ لَا تُذْهِبْ عَنِّي شُكْرَكَ ، بَلْ أَلْزِمْنِيهِ فِي أَحْوَالِ السُّهُوِّ عِنْدَ غَفَلَاتِ الْجَاهِلِينَ لِأَلَانِكَ ، وَ أَوْزِعْنِي أَنْ أَتْنِي بِمَا أَوْلَيْتَنِيهِ ، وَ اعْتَرَفْ بِمَا أَسَدَيْتَنِيهِ إِلَيَّ .

(١١٥) وَ اجْعَلْ رَغْبَتِي إِلَيْكَ فَوْقَ رَغْبَةِ الرَّاعِبِينَ ، وَ حَمْدِي إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِينَ

(١١٦) وَ لَا تَحْذُلْنِي عِنْدَ فَاقَتِي إِلَيْكَ ، وَ لَا تُهْلِكْنِي بِمَا أَسَدَيْتَنِي إِلَيْكَ ، وَ لَا تَجْبَهْنِي بِمَا جَبَهْتَ بِهِ الْمُعَانِدِينَ لَكَ ، فَإِنِّي لَكَ مُسَلِّمٌ ، أَعْلَمُ أَنَّ الْحُجَّةَ لَكَ ، وَ أَنَّكَ أَوْلَى بِالْفَضْلِ ، وَ أَعُوذُ بِالْإِحْسَانِ ، وَ أَهْلِ التَّقْوَى ، وَ أَهْلِ الْمَغْفِرَةِ ، وَ أَنَّكَ بَانَ تَعْفُو أَوْلَى مِنْكَ بِأَنْ تُعَاقِبَ ، وَ أَنَّكَ بِأَنْ تَسْتُرَ أَقْرَبُ مِنْكَ إِلَيَّ أَنْ تَشْهَرَ .

(١١٧) فَاحْبِسْنِي حَيَاةً طَيِّبَةً تَنْتَظِمُ بِمَا أُرِيدُ ، وَ تَبْلُغُ مَا أَحِبُّ مِنْ حَيْثُ لَا آتِي مَا تَكْرَهُ ، وَ لَا أُرْتَكِبُ مَا نَهَيْتَ عَنْهُ ، وَ أَمْنَتِي مَيْتَةٌ مَنْ يَسْعَى نُورُهُ بَيْنَ يَدَيْهِ وَ عَنْ يَمِينِهِ .

(١١٨) وَ دَلِّلْنِي بَيْنَ يَدَيْكَ ، وَ اعِزَّنِي عِنْدَ خَلْقِكَ ، وَ ضَعْنِي إِذَا خَلَوْتُ بِكَ ، وَ ارْفَعْنِي بَيْنَ عِبَادِكَ ، وَ اغْنِنِي عَمَّنْ هُوَ غَنِيٌّ عَنِّي ، وَ زِدْنِي إِلَيْكَ فَاقَةً وَ فُقْرًا .

(١١٩) وَ اعِزَّنِي مِنْ شِمَاتَةِ الْأَعْدَاءِ ، وَ مِنْ حُلُولِ الْبَلَاءِ ، وَ مِنَ الذُّلِّ وَ الْعَنَاءِ ، تَعَمَّدْنِي فِيمَا اطَّلَعْتَ عَلَيْهِ مِنِّي بِمَا يَتَّعَمَدُ بِهِ الْقَادِرُ عَلَى الْبَطْشِ لَوْ لَا حِلْمُهُ ، وَ الْأَخِذُ عَلَى الْجَرِيرَةِ لَوْ لَا أَنَانَتُهُ

(١٢٠) وَ إِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً أَوْ سُوءاً فَجَنِّبْنِي مِنْهَا لِيُؤَادَّ بِكَ ، وَ إِذْ لَمْ تُقْمِنِي مَقَامَ فَضِيحَةٍ فِي دُنْيَاكَ فَلَا تُقْمِنِي مِثْلَهُ فِي آخِرَتِكَ

(١٢١) وَ اشْفَعْ لِي أَوَائِلَ مِنْكَ بِأَوَاخِرِهَا ، وَ قَدِيمَ فَوَائِدِكَ بِحَوَادِثِهَا ، وَ لَا تَمُدُّ لِي مَدًّا يَقْسُو مَعَهُ قَلْبِي ، وَ لَا تَقْرَعْ عَنِّي قَارِعَةً يَذْهَبُ لَهَا بِهَائِي ، وَ لَا تَسْمُنِي خَسِيْسَةً يَصْغُرُ لَهَا قَدْرِي وَ لَا نَقِيصَةً يُجْهَلُ مِنْ أَجْلِهَا مَكَانِي .

(١٢٢) وَ لَا تَرْعُنِي رَوْعَةً أُبْلِسُ بِهَا ، وَ لَا خَيْفَةً أَوْجِسُ دُونَهَا ، اجْعَلْ هَيْبَتِي فِي وَعِيدِكَ ، وَ حَذْرِي مِنْ إِعْدَارِكَ وَ إِنْدَارِكَ ، وَ رَهْبَتِي عِنْدَ تِلَاوَةِ آيَاتِكَ .

(١٢٣) وَ اعْمُرْ لِيْلِي بِإِقْطَاعِي فِيهِ لِعِبَادَتِكَ ، وَ تَقَرُّدِي بِاللْتَهْجُدِ لَكَ ، وَ تَجَرُّدِي بِسُكُونِي إِلَيْكَ ، وَ إِنْزَالَ حَوَائِجِي بِكَ ، وَ مُنَازَلَتِي إِيَّاكَ فِي فَكَالِكَ رَقَبَتِي مِنْ نَارِكَ ، وَ إِجَارَتِي مِمَّا فِيهِ أَهْلُهَا مِنْ عَذَابِكَ .

(١٢٤) وَ لَا تَدْرُنِي فِي طُغْيَانِي عَامِهَا ، وَ لَا فِي غَمْرَتِي سَاهِيًا حَتَّى حِينَ ، وَ لَا تَجْعَلْنِي عِظَةً لِمَنْ اتَّعَطَ ، وَ لَا نَكَالًا لِمَنْ اعْتَبَرَ ، وَ لَا فِتْنَةً لِمَنْ نَظَرَ ، وَ لَا تَمْكُرْ بِي فِيمَنْ تَمْكُرُ بِهِ ، وَ لَا تَسْتَبْدِلْ بِي غَيْرِي ، وَ لَا تُغَيِّرْ لِي اسْمًا ، وَ لَا تُبَدِّلْ لِي جِسْمًا ، وَ لَا تُتَخَذْنِي هُزُؤًا لِحَلْفِكَ ، وَ لَا سُخْرِيًا لَكَ ، وَ لَا تَبْعًا إِلَّا لِمَرْضَاتِكَ ، وَ لَا مُمْتَهِنًا إِلَّا بِالِإِنْتِقَامِ لَكَ .

(١٢٥) وَ أَوْجِدْنِي بَرْدَ غَفْوِكَ ، وَ خَلَاوَةَ رَحْمَتِكَ وَ رَوْحَكَ وَ رِيحَانِكَ ، وَ جَنَّةَ نَعِيمِكَ ، وَ أَدْفِنِي طَعْمَ الْفَرَاغِ لِمَا تُحِبُّ بِسَعَةِ مِنْ سَعَتِكَ ، وَ الْإِجْتِهَادِ فِيمَا يُزْلِفُ لَدَيْكَ وَ عِنْدَكَ ، وَ اتَّحِفْنِي بِنُحْفَةٍ مِنْ نُحْفَاتِكَ .

(١٢٦) وَ اجْعَلْ تِجَارَتِي رَابِحَةً ، وَ كَرَّتِي غَيْرَ خَاسِرَةٍ ، وَ أَخْفِنِي مَقَامَكَ ، وَ شَوْقِي لِقَاءَكَ ، وَ ثُبَّ عَلَيَّ ثَوْبَةً نَصُوحًا لَا تُثِقُ مَعَهَا ذُنُوبًا صَغِيرَةً وَ لَا كَبِيرَةً ، وَ لَا تَذُرْ مَعَهَا عَلَانِيَةً وَ لَا سَرِيرَةً .

(١٢٧) وَ أَنْزَعِ الْعِلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ ، وَ اعْطِفْ بِقَلْبِي عَلَى الْخَاشِعِينَ ، وَ كُنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ ، وَ حَلِّئِي حَلِيَّةَ الْمُتَّقِينَ ، وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْغَابِرِينَ ، وَ ذِكْرًا نَامِيًا فِي الْآخِرِينَ ، وَ وَافِ بِي عَرَصَةَ الْأَوْلِيَيْنِ .

(١٢٨) وَ تَمِّمْ سُبُوعَ نِعْمَتِكَ عَلَيَّ ، وَ ظَاهِرَ كَرَامَاتِهَا لَدَيَّ ، اَمْلَأْ مِنْ فَوَائِدِكَ يَدِي ، وَ سُقْ كَرَائِمَ مَوَاهِبِكَ إِلَيَّ ، وَ جَاوِزِ بِي الْأَطْيَبِينَ مِنْ أَوْلِيَانِكَ فِي الْجَنَانِ الَّتِي زَيَّنْتَهَا لِأَصْفِيَانِكَ ، وَ جَلَّلْنِي شَرَائِفَ نِحْلِكَ فِي الْمَقَامَاتِ الْمُعَدَّةِ لِأَحْبَابِكَ .

(١٢٩) وَ اجْعَلْ لِي عِنْدَكَ مَقِيلًا أَوْي إِلَيْهِ مُطْمَئِنًّا ، وَ مَثَابَةً أَتَبَوَّوْهَا ، وَ أَقْرُ عَيْنًا ، وَ لَا تُقَاسِنِي بِعَظِيمَاتِ الْجَرَائِرِ ، وَ لَا تُهْلِكْنِي يَوْمَ تُبْلَى السَّرَائِرُ ، وَ أزلْ عَنِّي كُلَّ شَكٍّ وَ شُبْهَةٍ ، وَ اجْعَلْ لِي فِي الْحَقِّ طَرِيقًا مِنْ كُلِّ رَحْمَةٍ ، وَ أَجْزِلْ لِي قِسْمَ الْمَوَاهِبِ مِنْ نَوَالِكَ ، وَ وَفِّرْ عَلَيَّ حُظُوظَ الْإِحْسَانِ مِنْ إِفْضَالِكَ .

(١٣٠) وَ اجْعَلْ قَلْبِي وَاتِقًا بِمَا عِنْدَكَ ، وَ هَمِّي مُسْتَفْرَعًا لِمَا هُوَ لَكَ ، وَ اسْتَعْمِلْنِي بِمَا تَسْتَعْمِلُ بِهِ خَالِصَتَكَ ، وَ أَشْرِبْ قَلْبِي عِنْدَ ذُهُولِ الْعُقُولِ طَاعَتَكَ ، وَ اجْمَعْ لِي الْغِنَى وَ الْعِفَافَ وَ الدَّعَةَ وَ الْمُعَافَاةَ وَ الصِّحَّةَ وَ السَّعَةَ وَ الطَّمَانِينَةَ وَ الْعَافِيَةَ .

(١٣١) وَ لَا تُحْبِطْ حَسَنَاتِي بِمَا يَشُوبُهَا مِنْ مَعْصِيَتِكَ ، وَ لَا خَلَوَاتِي بِمَا يَعْرِضُ لِي مِنْ نَزَعَاتٍ فِتْنَتِكَ ، وَ صُنْ وَجْهِي عَنِ الطَّلَبِ إِلَى أَحَدٍ مِنَ الْعَالَمِينَ ، وَ ذُبْنِي عَنِ الْتِمَاسِ مَا عِنْدَ الْفَاسِقِينَ .

(١٣٢) وَ لَا تَجْعَلْنِي لِلظَّالِمِينَ ظَهِيرًا ، وَ لَا لَهُمْ عَلَى مَخَوْ كِتَابِكَ يَدًا وَ نَصِيرًا ، وَ حُطْنِي مِنْ حَيْثُ لَا أَعْلَمُ حِيَاظَةً تَقِينِي بِهَا ، وَ افْتَحْ لِي أَبْوَابَ تَوْبَتِكَ وَ رَحْمَتِكَ وَ رَأْفَتِكَ وَ رِزْقِكَ الْوَاسِعِ ، إِنِّي إِلَيْكَ مِنَ الرَّاعِبِينَ ، وَ أَنْمِمُ لِي إِنْعَامَكَ ، إِنَّكَ خَيْرُ الْمُنْعَمِينَ

(١٣٣) وَ اجْعَلْ بَاقِي عُمْرِي فِي الْحَجِّ وَ الْعُمْرَةِ ابْتِغَاءً وَجْهَكَ ، يَا رَبَّ الْعَالَمِينَ ، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ ، وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ أَبَدَ الْأَبَدِينَ .

47. His Supplication on the Day of 'Arafa¹⁹⁹

1 Praise belongs to God, Lord of the worlds!²⁰⁰

2 O God,

to Thee belongs praise!

Originator of the heavens and the earth!

Possessor of majesty and munificence!

Lord of lords!

Object of worship of every worshiper!

Creator of every creature!

Inheritor of all things!^{[201](#)}

There is nothing like Him,^{[202](#)}

knowledge of nothing escapes Him,^{[203](#)}

He encompasses everything,^{[204](#)}

and He is watchful over everything.^{[205](#)}

3 Thou art God,

there is no god but Thou,

the Unique, the Alone,

the Single, the Isolated.

4 Thou art God,

there is no god but Thou,

the Generous, the Generously Bestowing,

the All-mighty, the Mightily Exalted,

the Magnificent, the Magnificently Magnified.

5 Thou art God,

there is no god but Thou,

the All-high, the Sublimely High,

the Strong in prowess.

6 Thou art God,

there is no god but Thou,

the All-merciful, the All-compassionate,

the All-knowing, the All-wise.

7 Thou art God,

there is no god but Thou,

the All-hearing, the All-seeing,
the Eternal, the All-aware.

8 Thou art God,
there is no god but Thou,
the Generous, the Most Generous,
the Everlasting, the Most Everlasting.

9 Thou art God,
there is no god but Thou,
the First before every one,
the Last after every number.

10 Thou art God,
there is no god but Thou,
the Close in His highness,
the High in His closeness.

11 Thou art God,
there is no god but Thou,
Possessor of radiance and glory,
magnificence and praise.

12 Thou art God,
there is no god but Thou.
Thou hast brought forth the things without root,
formed what Thou hast formed without exemplar,
and originated the originated things without limitation.

13 It is Thou
who hast ordained each thing with an ordination,^{[206](#)}
eased each thing with an easing,^{[207](#)}
and governed everything below Thyself with a governing.^{[208](#)}

14 It is Thou
whom no associate helps with Thy creation

and no vizier aids in Thy command.

Thou hast no witness and no equal.

15 It is Thou

who willed,

and what Thou willed was unfailing,

who decreed,

and what Thou decreed was just,

who decided,

and what Thou decided was fair.

16 It is Thou

whom place does not contain,

before whose authority no authority stands up,

and whom no proof or explication can thwart.

17 It is Thou

who hast counted everything in numbers,^{[209](#)}

appointed for everything a term,

and ordained everything with an ordination.

18 It is Thou

before whose selfness imaginations fall short,

before whose howness understandings have no incapacity,

and the place of whose whereness eyes perceive not.^{[210](#)}

19 It is Thou

who hast no bounds,

lest Thou be bounded,

who art not exemplified,

lest Thou be found,

who dost not beget,

lest Thou be begotten.^{[211](#)}

20 It is Thou

with whom there is no opposite,

lest it contend with Thee,
who hast no equal,
lest it vie with Thee,
who hast no rival,
lest it resist Thee.

21 It is Thou
who art He who began, devised,
brought forth, originated,
and made well all that He made.

22 Glory be to Thee!
How majestic is Thy station!
How high Thy place among the places!
How cleanly Thy Separator cleaves with the truth!^{[212](#)}

23 Glory be to Thee!
The Gentle – how gentle Thou art!
The Clement – how clement Thou art!
The Wise – how knowing Thou art!

24 Glory be to Thee!
The King – how invincible Thou art!
The Munificent – how full of plenty Thou art!
The Elevated – how elevated Thou art!
Possessor of radiance and glory,
magnificence and praise!

25 Glory be to Thee!
Thou hast stretched forth Thy hand with good things,
and from Thee guidance has come to be known,
so he who begs from Thee religion or this world
will find Thee.

26 Glory be to Thee!
Whatever passes in Thy knowledge is subjected to Thee,

all below Thy Throne are humbled before Thy mightiness,
and every one of Thy creatures follows Thee in submission.

27 **Glory be to Thee!**

Thou art not sensed, nor touched,
nor felt, nor beguiled,
nor held back, nor challenged,
nor kept up with, nor resisted,
nor deceived, nor circumvented.

28 **Glory be to Thee!**

Thy path is smooth ground,
Thy command right guidance,
and Thou art a living, eternal refuge.

29 **Glory be to Thee!**

Thy word is decisive,
Thy decree unfailing,
Thy will resolute.

30 **Glory be to Thee!**

None can reject Thy wish,
none can change Thy words.^{[213](#)}

31 **Glory be to Thee,**

Outdazzling in signs,
Creator of the heavens,
Author of the spirits!

32 **To Thee belongs praise,**

a praise that will be permanent with Thy permanence!

33 **To Thee belongs praise,**

a praise everlasting through Thy favour!

34 **To Thee belongs praise,**

a praise that will parallel Thy benefaction!

35 To Thee belongs praise,
a praise that will increase Thy good pleasure!

36 To Thee belongs praise,
a praise along with the praise of every praiser
and a thanksgiving before which falls short
the thanksgiving of every thanksgiver;

37 a praise which is suitable for none but Thee
and through which nearness is sought to none but Thee;

38 a praise which will make permanent the first [bounty]
and call forth the permanence of the last;

39 a praise which will multiply through recurrence of times
and increase through successive doublings;

40 a praise which the guardians will not be able to number
and which exceeds what the writers number in Thy

Book;²¹⁴

41 a praise which will counterbalance Thy glorious Throne
and equal Thy elevated Footstool;

42 a praise whose reward with Thee will be complete
and whose recompense will comprise every
recompense;

43 a praise whose outward conforms to its inward,
and whose inward conforms to correct intention;

44 a praise with whose like no creature has praised Thee
and whose excellence none knows but Thou;

45 a praise in which he who strives to multiply Thy praise
will be helped
and he who draws the bow to the utmost in fulfilling it
will be confirmed;

46 a praise which will
gather all the praise which Thou hast created
and tie together all which Thou wilt afterwards create;
47 a praise than which no praise is nearer to Thy word
and than which none is greater from any who praise

Thee;

48 a praise whose fullness will obligate increase
through Thy generosity
and to which Thou wilt join increase after increase
as graciousness from Thee;

49 a praise that will befit the generosity of Thy face
and meet the might of Thy majesty!

50 **My Lord,**

**bless Muhammad and the Household of Muhammad,
the distinguished, the chosen,
the honoured, the brought nigh,
with the most excellent of Thy blessings,
benedict him
with the most complete of Thy benedictions,
and have mercy upon him
with the most enjoyable of Thy mercies!**

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!

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 Thee
and increase Thy good pleasure toward him!

And bless him
with a blessing
through other than which Thou wilt not be pleased for
him,
and for which Thou seest no one else worthy!

53 My Lord,
bless Muhammad and his Household
with a blessing which will
pass beyond Thy good pleasure,
be continuous in its continuity
through Thy subsistence,
and never be spent,
just as Thy words will never be spent!^{[215](#)}

54 My Lord,
bless Muhammad and his Household
with a blessing which will
tie together the blessings of
Thy angels, Thy prophets, Thy messengers,
and those who obey Thee,

comprise the blessings of Thy servants,
jinn or mankind,
and those worthy of Thy response,
and bring together the blessings
of every one of the kinds of Thy creatures
which Thou hast sown and authored!

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 Thee
 and everyone below Thee
and will bring forth with all that
 a blessing
 with which Thou wilt multiply those blessings
 and increase them through the recurrence of days
 with an increasing in multiples
 which none can count but Thou!

56

My Lord,

 bless the best of his Household,
those whom Thou hast
 chosen for Thy command,
 appointed the treasurers of Thy knowledge,
 the guardians of Thy religion,
 Thy vicegerents in Thy earth,
 and Thy arguments against Thy servants,
purified from uncleanness and defilement

through a purification by Thy desire,²¹⁶
and made the mediation to Thee²¹⁷
and the road to Thy Garden!

57 My Lord,
bless Muhammad and his Household
with a blessing which
makes plentiful Thy gifts and generosity,
perfects for them Thy bestowals and awards,
and fills out their share of Thy kindly acts and benefits!

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!

59 My Lord,
bless them to
the weight of Thy Throne and all below it,
the amount that fills the heavens and all above them,
the number of Thy earths and all below and between
them,
a blessing that will bring them near to Thee in proximity,
please Thee and them,
and be joined to its likes forever!

60 O God,
surely Thou hast confirmed Thy religion in all times
with an Imam whom Thou hast set up
as a guidepost to Thy servants
and a lighthouse in Thy lands,
after his cord has been joined to Thy cord!

Thou hast appointed him the means to Thy 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!²¹⁸
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!

61 O God,

so inspire Thy guardian²¹⁹ to give thanks
 for that in which Thou hast favoured him,
inspire us with the like concerning him,
grant him an authority from Thee to help him,²²⁰
open for him an easy opening,²²¹
aid him with Thy mightiest pillar,
brace up his back,²²²
strengthen his arm,²²³
guard him with Thy eye,
defend him with Thy safeguarding,
help him with Thy angels,
and assist him with Thy most victorious troops!²²⁴

62 Through him

establish Thy Book, Thy bounds, Thy laws,
 and the norms of Thy Messenger's Sunna
 (Thy blessings, O God,
 be upon him and his Household),

bring to life the guideposts of Thy religion,
 deadened by the wrongdoers,
burnish the rust of injustice from Thy way,
sift the adversity from Thy road,
eliminate those who deviate from Thy path,
and erase those who seek crookedness in Thy straightness!

63 Make his side mild toward Thy friends,
stretch forth his hand over Thy enemies,
give us
 his clemency, his mercy,
 his tenderness, his sympathy,
and make us
 his hearers and obeyers,
 strivers toward his good pleasure,
 assistants in helping him and defending him,
 and brought near through that to Thee
 and Thy Messenger
 (Thy blessings, O God,
 be upon him and his Household).

64 O God,
and bless
 the friends [of the Imams],
 the confessors of their station,
 the keepers to their course,
 the pursuers of their tracks,
 the clingers to their handhold,
 the adherents to their guardianship,²²⁵
 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 toward them,
with blessings blessed, pure, growing,
fresh, and fragrant!

65 Give them and their spirits peace,
bring together their affair in reverential fear,
set right their situations,
turn toward them,

Surely Thou art Ever-turning, All-compassionate²²⁶
and the Best of forgivers,
and place us with them in the Abode of Peace,²²⁷
through Thy mercy,
O Most Merciful of the merciful!

66 O God,

this is the Day of 'Arafa,
a day which Thou hast made noble, given honour, and
magnified.

Within it Thou hast spread Thy mercy,
showed kindness through Thy pardon,
and made plentiful Thy giving,
and by it Thou hast been bounteous toward Thy servants.

67 I am Thy servant whom Thou favoured before creating him
and after creating him.

Thou madest him one of those whom Thou
guided to Thy religion,
gavest success in fulfilling Thy right,
preserved through Thy cord,
included within Thy party,
and directed aright to befriend Thy friends
and show enmity to Thine enemies.

68 Then Thou commanded him,
but he did not follow Thy commands,
Thou restricted Him,
but he did not heed Thy restrictions,
Thou prohibited him from disobedience toward Thee,
but he broke Thy command by doing what Thou hadst
prohibited,
not in contention with Thee,
nor to display pride toward Thee;
on the contrary, his caprice²²⁸ called him
to that which Thou hadst set apart and cautioned against,
and he was helped in that by Thy enemy and his enemy.
So he went ahead with it
knowing Thy threat,
hoping for Thy pardon,
and relying upon Thy forbearance,
though he was the most obligated of Thy servants
– given Thy kindness toward him –
not to do so.

69 Here I am, then, before Thee,
despised, lowly, humble, abject, fearful,
confessing the dreadful sins with which I am burdened
and the great offenses that I have committed,
seeking sanctuary in Thy forgiveness,
asking shelter in Thy mercy,
and certain that
no sanctuary-giver will give me sanctuary from Thee
and no withholder will hold me back from Thee.

70 So act kindly toward me,
just as Thou actest kindly

by Thy shielding him who commits sins,
be munificent toward me,
just as Thou art munificent
by pardoning him who throws himself before Thee,
and show kindness to me,
just as it is nothing great for Thee to show kindness
by forgiving him who expectantly hopes in Thee!

71 Appoint for me in this day an allotment
through which I may attain
a share of Thy good pleasure,
and send me not back destitute
of that with which Thy worshipers return
from among Thy servants!

72 Though I have not forwarded
the righteous deeds
which they have forwarded,
I have forwarded the profession of Thy Unity
and the negation from Thee
of opposites, rivals, and likenesses,
I have come to Thee by the gateways
by which Thou hast commanded
that people come,
and I have sought nearness to Thee
through that without seeking nearness through which
none gains nearness to Thee.

73 Then I followed all this
with repeated turning toward Thee,
lowliness and abasement before Thee,
opinion of Thee,
and trust in what is with Thee;

and to that I coupled hope in Thee,
since the one who hopes in Thee
is seldom disappointed!

74 I asked Thee 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.

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!²²⁹

O He who shows kindness through releasing the stumblers
and gratuitous bounty through respiting the offenders!

76 I am the evildoer, the confessor, the offender, the stumbler!

77 I am he who was audacious toward Thee as one insolent!

78 I am he who disobeyed Thee with forethought!

79 I am he who hid myself from Thy servants
and blatantly showed myself to Thee!²³⁰

80 I am he who was awed by Thy servants
and felt secure from Thee!

81 I am he who dreaded not Thy penalty
and feared not Thy severity!

82 I am the offender against himself!

83 I am the hostage to his own affliction!

84 I am short in shame!
85 I am long in suffering!
86 By the right of him whom Thou hast distinguished
among Thy creation
and by him whom Thou hast chosen
for Thyself!
By the right of him whom Thou hast selected
from among Thy creatures
and by him whom Thou hast picked
for Thy task!
By the right of him the obeying of whom Thou hast joined
to obeying Thee,
and by him the disobeying of whom Thou hast made
like disobeying Thee!
And by the right of him whose friendship Thou hast bound
to Thy friendship
and by him whose enmity Thou hast linked
to Thine enmity!
Shield me in this day of mine,
by that through which Thou shieldest
him who prays fervently to Thee
while disavowing
and him who seeks refuge in Thy forgiveness
while repenting!

87 Attend to me
with that through which Thou attendest to the people of
obedience toward Thee,
proximity to Thee,
and rank with Thee!

- 88 **Single me out,**
as Thou singlest him out who
fulfils Thy covenant,
fatigues himself for Thy sake alone,
and exerts himself in Thy good pleasure!
- 89 **Take me not to task for**
my neglect in respect to Thee,
my transgressing the limit in Thy bounds,
and stepping outside Thy ordinances!
- 90 **Draw me not on little by little by granting me a respite,**^{[231](#)}
like the drawing on little by little
of him who withholds from me the good he has
by not sharing with Thee in letting favour down upon me!
- 91 **Arouse me from**
the sleep of the heedless,
the slumber of the prodigal,
and the dozing of the forsaken!
- 92 **Take my heart to that in which Thou hast**
employed the devout,
enthralled the worshipers,
and rescued the remiss!
- 93 **Give me refuge from that which will**
keep me far from Thee,
come between me and my share from Thee,
and bar me from that which I strive for in Thee!
- 94 **Make easy for me**
the road of good deeds toward Thee,
racing to them from where Thou hast commanded,
and coveting them as Thou desirest!

- 95 **Efface me not along with**
 those whom Thou effacest
 for thinking lightly of what Thou hast promised!
- 96 **Destroy me not with**
 those whom Thou destroyest
 for exposing themselves to Thy hate!
- 97 **Annihilate me not among**
 those whom Thou annihilatest
 for deviating from Thy roads!
- 98 **Deliver me from the floods of trial,**
 save me from the gullets of affliction,
 and grant me sanctuary from being seized by respite!²³²
- 99 **Come between me and the enemy who misguides me,**
 the caprice which ruins me,
 and the failing which overcomes me!
- 100**Turn not away from me**
 with the turning away in wrath
 from one with whom Thou art not pleased!
- 101**Let me not lose heart in expecting from Thee,**
 lest I be overcome by despair of Thy mercy!
- 102**Grant me not that which I cannot endure,**
 lest Thou weighest me down
 with the surplus of Thy love which Thou loadest upon me!
- 103**Send me not from Thy hand,**
 the sending of him who possesses no good,
 toward whom Thou hast no need,
 and who turns not back [to Thee]!
- 104**Cast me not with the casting of him who has**
 fallen from the eye of Thy regard
 and been wrapped in degradation from Thee!

Rather take my hand [and save me] from
the falling of the stumblers,
the disquiet of the deviators,
the slip of those deluded,
and the plight of the perishers!

105Release me from that with which Thou hast afflicted
the ranks of Thy servants and handmaids
and make me reach the utmost degrees of him
about whom Thou art concerned,
towards whom Thou showest favour,
and with whom Thou art pleased,
so that Thou lettest him live as one praiseworthy
and takest him to Thee as one felicitous!

106Collar me with the collar of abstaining from that which
makes good deeds fail
and takes away blessings!

107Impart to my heart restraint before
ugly works of evil
and disgraceful misdeeds!

108Divert me not
by that which I cannot reach except through Thee
from doing that which alone makes Thee pleased with me!^{[233](#)}

109Root out from my heart the love of this vile world,
which keeps from everything which is with Thee,
bars from seeking the mediation to Thee,^{[234](#)}
and distracts from striving for nearness to Thee!

110Embellish for me solitude
in prayer whispered to Thee
by night and by day!

- 111 Give me a preservation which will
bring me close to dread of Thee,
cut me off from committing things made unlawful by Thee,
and spare me from captivity by dreadful sins!
- 112 Give me purification from the defilement of disobedience,
take away from me the filth of offenses,
dress me in the dress of Thy well-being,
cloak me in the cloak of Thy release,
wrap me in Thy ample favours,
and clothe me in Thy bounty and Thy graciousness!
- 113 Strengthen me with Thy giving success
and Thy 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 place of Thy force and Thy strength!
- 114 Degrade me not on the day Thou raisest me up to meet Thee,
disgrace me not before Thy friends,
make me not forget remembering Thee,
take not away from me thanking Thee,
but enjoin it upon me in states of inattention
when the ignorant are heedless of Thy boons,
and inspire me to
laud what Thou hast done for me
and confess to what Thou hast conferred upon me!
- 115 Place my beseeching Thee above the beseeching of the beseechers
and my praise of Thee above the praise of the praisers!
- 116 Abandon me not with my neediness for Thee,
destroy me not for what I have done for Thee, [235](#)

and slap not my brow with that with which
Thou slapest the brow of those who contend with Thee,
for I am submitted to Thee.

I know

that the argument is Thine,
that Thou art closest to bounty,
most accustomed to beneficence,
worthy of reverent fear,
and worthy of forgiveness,^{[236](#)}
that Thou art closer to pardoning
than to punishing,
and that Thou art nearer to covering over
than to making notorious!

117 Let me live an agreeable life
that will tie together what I want
and reach what I love
while I not bring what Thou dislikest
and not commit what Thou hast prohibited;
and make me die the death of him
whose light runs before him and on his right hand!^{[237](#)}

118 Abase me before Thyself
and exalt me before Thy creatures,
lower me when I am alone with Thee
and raise me among Thy servants,
free me from need for him who has no need of me
and increase me in neediness and poverty toward Thee!

119 Give me refuge from
the gloating of enemies,
the arrival of affliction,
lowliness and suffering!

Shield me in what Thou seest 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!

120**When Thou desirest for a people a trial or an evil,**
deliver me from it, for I seek Thy shelter;
and since Thou hast not stood me in the station of disgrace
in this world of Thine,
stand me not in such a station
in the next world of Thine!

121**Couple for me the beginnings of Thy kindnesses with their ends**
and the ancient of Thy benefits with the freshly risen!
Prolong not my term with a prolonging
through which my heart will harden!²³⁸
Strike me not with a striking
that will take away my radiance!²³⁹
Visit me not with
a meanness that will diminish my worth
or a decency that will keep my rank unknown!

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 Thy threat,
take precautions against Thy leaving no excuses²⁴⁰
and Thy warning,
and tremble at the recitation of Thy verses!

123**Fill my night with life by keeping me awake therein for
worshipping Thee,
solitude with vigil for Thee,
exclusive devotion to reliance upon Thee,
setting my needs before Thee,
and imploring that Thou wilt
set my neck free from the Fire
and grant me sanctuary from Thy chastisement,
within which its inhabitants dwell!**

124**Leave me not
blindly wandering in my insolence²⁴¹
or inattentive in my perplexity for a time,²⁴²
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 Thou
devisest,
replace me not with another,
change not my name,²⁴³
transform not my body,²⁴⁴
appoint me not
a mockery for Thy creatures,
a laughing-stock for Thyself,
a follower of anything but Thy good pleasure,
a menial servant for anything but avenging Thee!**

125**Let me find
the coolness of Thy pardon
and the sweetness of
Thy mercy,**

Thy repose,
Thy ease,
and the garden of Thy bliss!²⁴⁵

Let me taste,
through some of Thy boundless plenty,
the flavour of
being free for what Thou lovest
and striving in what brings about proximity
with Thee and to Thee,
and give me a gift from among Thy gifts!

126 Make my commerce profitable²⁴⁶
and my return without loss,²⁴⁷
fill me with fear of Thy station,
make me yearn for the meeting with Thee,
and allow me to repent with an unswerving repentance
along with which Thou lettest no sins remain,
small or large,
and leavest no wrongs, open or secret!

127 Root out rancour toward the faithful from my breast,²⁴⁸
bend my heart toward the humble,
be toward me as Thou art toward the righteous,
adorn me with the adornment of the godfearing,
appoint for me
a goodly report²⁴⁹ among those yet to come
and a growing remembrance among the later folk,
and take me to the plain of those who came first!²⁵⁰

128 Complete the lavishness of Thy favour upon me,
clothe me in its repeated generousities,
fill my hand with Thy benefits,
drive Thy generous gifts to me,

make me the neighbour of the best of Thy friends
in the Gardens which Thou hast adorned for Thy chosen,
and wrap me in Thy noble presents
in the stations prepared for Thy beloveds!

129**Appoint for me**

a resting place with Thee
where I may seek haven in serenity,
and a resort to which I may revert
and rest my eyes,
weigh not against me my dreadful misdeeds,
destroy me not on the day the secrets are tried,²⁵¹
eliminate from me every doubt and uncertainty,
appoint for me a way in the truth from every mercy,
make plentiful for me the portions of gifts
from Thy granting of awards,
and fill out for me the shares of beneficence
from Thy bestowal of bounty!

130**Make my heart trust in what is with Thee**

and my concern free for what is Thine,
employ me in that in which Thou employest Thy pure friends,
drench my heart with Thy obedience when intellects are
distracted,
and combine within me
independence, continence,
ease, release,
health, plenty,
tranquillity, and well being!

131**Make not fail**

my good deeds
through my disobedience that stains them

or my private times of worship
through the instigations of Thy trial!
Safeguard my face from asking
from anyone in the world,
and drive me far from begging
for that which is with the ungodly!

132 Make me not an aid to the wrongdoers,
nor their hand and helper in erasing Thy Book!
Defend me whence I know not with a defense
through which Thou protectest me!
Open toward me the gates of Thy repentance, Thy mercy,
Thy clemency, and Thy boundless provision!
Surely I am one of those who beseech Thee!
And complete Thy favour toward me!
Surely Thou art the best of those who show favour!

133 Place the rest of my life in the hajj and the 'umra
seeking Thy 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!

Footnote:

199. *The ninth of Dhu l-Hijja, the last day of the hajj, when the pilgrims occupy themselves with prayer at Mount 'Arafa. Cf. Imam Husayn's long supplication for the day, translated in Chittick, A Shi'ite Anthology, pp. 93-113.*

200. 1:2.

201. *Cf. 15: 21-23: Naught is there, but its treasuries are with Us, and We send it not down but in a known measure... It is We who give life, and make to die, and it is We who are the inheritors.*

202. 42:11.

203. Reference to 10:61: *Not so much as the weight of an ant in earth or heaven escapes from thy Lord...*

204. 41:54.

205. 33:52.

206. Reference to 25:2: *He created everything, then He ordained it with an ordination.*

207. Allusion to 80:20: *He created him [man] and determined him then the way eased for him.*

208. Perhaps an allusion to 32:5: *He governs the affair from the heaven to the earth.*

209. Reference to 72:28: *He has counted everything in numbers.*

210. The terms 'howness' and 'whereness' are found already in hadith attributed to the Prophet in Shi'ite sources, as well as to some of the Imams (cf. Chittick, *A Shi'ite Anthology index under ayniyyah and kayfiyyah*). The term 'selfness' (*dhatiyya*) is certainly more rare. Lane in his *Lexicon* points out that it is a post-classical term used in philosophy, but in the present context it has no such philosophical sense and seems to be a coinage built on the analogy of the other two terms.

211. Reference to sura 112.

212. The 'Separator' is the *Qur'an* (cf. *Supplication 42.2*). There is an allusion here to 15:94: *Therefore cleave [O Muhammad] by means of that which thou art commanded [i.e. the Qur'anic injunctions] and turn away from the idolaters.*

213. Reference to 6:115.

214. The guardians or writers are the recording angels. Cf. *Supplication 3.18*. The 'book' mentioned here is referred to in such verses as: *The Book shall be set in place; and thou wilt see the sinners fearful at what is in it and saying: 'Alas for us! How is it with this Book that it leaves nothing behind, small or great but it has numbered it?' (18:49).*

215. Allusion to 18:109: *Say: 'If the sea were ink for the words of my Lord, the sea would be spent before the words of my Lord are spent.'*

216. Reference to 33:33: *Folk of the House God only desires to put away from you uncleanness and to purify you.*

217. Muslims hold that 'mediation' will be given to the Prophet (see note 172), while Shi'ite tradition adds that it will also belong to the Imams. Cf. the chapter in Majlisi's *Bihar al-Anwar 'The Mediation, and the station of the Prophet and the Folk of his House which will become*

manifest at the resurrection' (VII, 326-40). Among relevant sayings quoted in both Shi'ite and Sunni sources is that of 'Ali: 'In the Garden there are two pearls within the Throne, one of them white and the other yellow. In each there are 70,000 rooms whose gates and cups come from a single root. The white is the Mediation which belongs to Muhammad and his Household, while the yellow belongs to Abraham and his household' (commentary on 5:35: al-Tabarsi, Majma' al-bayan; Maybudi, Kashf al-Asrar).

218. Cf. Supplication 1.4.

219. *The 'Friend' or wali is the Imam, who, in keeping with the various meanings of the root, is 'friend' of God, 'guardian' of the people under his care, and 'authority' in all matters of religious teaching. His function, known as wilaya (or walaya) and derived from the same Arabic root, is discussed in most books on Shi'ism; in the present text the word is mentioned, not always in the technical sense, in Supplications 5 (title); 8.3; 20.7, 22; 26.1; 47.64; and 77.2.*

220. *Allusion to 17:80: And say [O Muhammad]: '... grant me authority from Thee to help me.'*

221. Cf. 48:1: *Surely We have given thee a manifest opening.*

222. Cf. *Moses' supplication in 20:31: Appoint for me of my folk a familiar, Aaron, my brother; by him brace up my back.*

223. *Like the previous clause, this is an allusion to the story of Moses and Aaron in the Qur'an, and more specifically, to God's words to Moses: We shall strengthen thy arm by means of thy brother (28:35).*

224. Cf. 37:173: *Our troops - they are the victors.*

225. *Wilaya - which may be translated as friendship, authority, guardianship, rule - is the office or function of the 'Friend' or wali mentioned above in note 219.*

226. 2:128.

227. Cf. 10:25: *And God summons to the Abode of Peace. Cf. also 6:127.*

228. *As indicated in note 77, 'caprice' denotes any desire opposed to the divine guidance.*

229. *This may be an allusion to 17:16.*

230. *Allusion to 4:108: They hide themselves from men but hide themselves not from God.*

231. *Allusion to 7:182: We will draw them on little by little from whence they know not; and I grant them respite - surely My guile is firm. Imam Ja'far al-Sadiq says: 'When God desires good for a servant who commits a sin, He causes the sin to be followed by a punishment so that he remembers to ask forgiveness. But when He desires evil for a servant who commits a sin, He causes the sin to be followed by a favour so that he forgets to ask forgiveness and persists in the*

sin. This is indicated by God's words We draw them on little by little from whence they know not. (Sayyid "Alikhan)

232. *Cf. above, 47.90.*

233. *In other words: Do not allow me to become diverted from the worship and obedience which please Thee by my seeking after the things of this world, which come only through Thee.*

234. *Allusion to 5:35: O you who have faith fear God and seek the mediation to Him. Cf. note 172.*

235. *The commentator suggests that this is an allusion to the principle enunciated in 18:103-104: Say: Shall I tell you who will be the greatest losers in their works? Those whose striving goes astray in the present life while they think that they are working good deeds .*

236. *75:56.*

237. *Reference to 66:8: Upon the day when God will not degrade the Prophet and those who believe with him their light running before them and on their right hands.*

238. *Allusion to 19:75: Say: Whoever is in error, let the All-merciful prolong his term for him!....*

239. *Cf. above, 47.60, where mention is made of the 'radiance' of the Imam.*

240. *Cf. the following hadith: 'God has left no excuses for him who has reached sixty or seventy years of age. God has left him no excuses, no excuses!' (Ahmad II, 275). See also Lane, Arabic-English Lexicon s.v. i'dhar.*

241. *Reference to 7:186: Whomsoever God leads astray no guide has he; He leaves them in their insolence blindly wandering.*

242. *Reference to 23:54: So leave them in their perplexity for a time.*

243. *The commentator offers three possible interpretations: remove not my name from the register of the felicitous, writing it in the register of the wretched; change my name not for the worse, after it had been an elevated name; change not the name by which Thou hadst named us before (alluding to the Qur'anic verse: He named you Muslims aforetime and in this [22:78]). The meaning thus becomes: Name me not an unbeliever after Thou hast named me a Muslim.*

244. *The commentator explains this to mean: Transform it not through an affliction in this world or through making it ugly in the next.*

245. *Reference to 56:88-9: Then if he be of those brought nigh to the Throne, there shall be repose and ease, and a garden of bliss.*

246. *Allusion to 2:16: Those are they who have bought error at the price of guidance, and their commerce has not profited them.*

247. *Reference to 79:6-12: Upon the day when the first blast shivers,... They shall say, 'What, are we being restored as we were before?... That then is a return with loss!'*

248. *Allusion to 15:47: We shall root out all rancour that is in their breasts (cf. 7:43).*

249. *26:84, part of a prayer of Abraham.*

250. *The commentator sees this as a reference to the first Muslims, as in 9:100: And the foremost, the first, who are the Emigrants and the Helpers, and those who followed them in good-doing - God will be well-pleased with them...; He has prepared for them gardens... The 'plain' of the first is the place where they are brought together at the Resurrection.*

251. *86:9.*