



# DUA-E-KUMAIL - IN CONCEPTUAL STYLE

[Document subtitle]

## ABSTRACT

*Dua-e-Kumail is now one of the most read supplications of Imam Ali (AS). It is a supplication in which Imam teaches us how to communicate with Allah Al-Mighty and present ourselves before Him; with all our misgivings and mistakes. A first ever conceptual style presentation of this Dua has been presented to facilitate Meditation and Contemplation (Tafakur).*

**Imam Ali ibne Abu-Talib (A.S)**

Conceptual Style Presentation

by: Syed Gul Muhammad Naqvi

## Prelude

*Dua-e-Kumail; is the spiritual and mystic discourse of Imam Ali ibne Abu Talib (AS); a sermon which leads a person to ponder on The Might and Grandeur of The Creator, His Creations, in one owns self, his actions and deeds and His blessings upon us. It teaches us His obedience to His Divine Laws and rules. It guides us for self-contemplation on what and how to act upon the commandments of Allah, on ones repentance upon ones misdeeds, acceptance of his sins, seeking refuge in the blessings of All Mighty, visualizing the consequences of his deeds, and on seeking forgiveness of Allah upon him. One sees the conference of His favors despite ones arrogance; the sensation regarding the magnitude of penalties on the day of judgement, the hope and despair from Allah All-Mighty, the expectancy of the Divine favors of Allah upon His followers, and the ultimate submission before Allah on all of ones affairs etc.*

*Dua-e-Kumail steers oneself through the boundless oceans of Allah's refuge to the Destiny of Ultimate Success in the life Here and in Hereafter. It educates us the art of submission and presentation of ones' selves through prayers (dua); which can even move the mountains; if it is supplicated with due reverence to Allah. According to the sayings of the Holy Prophet (SAWAW):*

### الدعا سلاح المومن و عمود الدين

*The supplications and guidance's (present in Traditions (Hadiths)) of all the Prophets (AS) of Allah, especially that of the Holy Prophet (SAWAW) and His progeny (AS) and the texts of all the Holy Books (if they are unaltered) and the Holy Quran are the final guide for humanity. All of them have primarily asked us to ponder, understand and act upon them; so that we tread the path of Ultimate success. A conceptual approach for presenting these text has been evolved. It is expected that this technique may inshallah be a facilitator to our understanding and concentration. Dua-e-Kumail has been presented in this style. May Allah Al-Mighty help and guide us on the path of Islam.*

*The English translation has primarily been taken from the website [www.duas.org/kumayl.htm](http://www.duas.org/kumayl.htm) for which I am greatly thankful and refer it as the original source. I especially pray for special favors of Allah upon them. During my works I have made some additions/alterations in the English text where deemed necessary. Hence; if it has been an improvement the credit is to its original translators; but any mistake therein, is on my part.*

*Now the work and approach is all before my mystic readers. I will be highly obliged for my remembrance in your prayers. Your comments and suggestions are eagerly awaited and will be highly appreciated.*

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## *WHY CONCEPTUALIZING STYLE?*

We human beings are the only Creations of Allah All-Mighty who have been bestowed with the power of Intellect and given latitude in this life to use Knowledge and Wisdom in making decisions about our personal and social affairs (i.e. in relation to ourselves, other human beings, Allah and the Universe corporeal (living) and non-living (immortal)); regarding both our Beliefs and Actions (Deeds).

Many Surahs of the Holy Quran and the Traditions (Hadiths) of the Holy Prophet (SAWAW) and His Progeny (ASWS) have emphasized the necessity for Reflection, Pondering, Meditation and Contemplation (*Tafakur*). Rather it has been emphasized as an essence of life!

Thus it seems mandatory for us to think, deliberate and meditate on all that which is around us. The Holy Quran and in the Traditions (Hadiths) of the Holy Prophet (SAWAW) and His Progeny (ASWS); are the beacons of light and the primary source of wisdom and guidance for Mankind. Hence, there is a fundamental need to contemplate on there sayings.

However, it is disheartening to say that we ponder least in these sources of knowledge and wisdom. Some of the obvious reasons being; our lack of interest, commitment and so on; while there are some apparent obstacle too; i.e. our no or little knowledge of the Quranic Language & that of the traditions – Arabic Language; or shortage of time and resources; and so on.

A conceptual style of presenting these primary sources has been developed; to help facilitate the vast majority of human population who are either ignorant of Arabic Language or who by themselves do not make efforts to solve this issue; while have an earnest desire to understand and ponder. This style is not meant for the knowledgeable of Arabic Language or the scholastic community; who themselves are the guide in this direction.

## WHAT IS IN THE CONCEPTUAL STYLE?

1. The text (Arabic or otherwise) is broken down in parts; specially phrases for ease of conceptualization. Example:

فَكَيْفَ اِحْتِمَالِي لِابْلَاءِ الْآخِرَةِ	So how can I endure the tribulations of the next world,
.3 .2 .1	1. 2. 3.

2. The points mentioned in the text have been intended and wherever possible; have been placed sequentially to count them out and understand the possible options stated in the text;

3. Wherever the qualities or adjectives are mentioned they have also been distanced and listed; example:

Quality 1 →	اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ	O Allah, verily I ask You with the asking of a submissive,
Quality 2 →	مُتَذَلِّلٍ	abased
Quality 3 →	خَاشِعٍ	and subservient man

4. Wherever the text mentions a cause-effect relationship; it has also being separated for deliberation and meditation;

Cause & Effect →	اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنَزِّلُ النَّعْمَ	O Allah, forgive me those sins which tear apart safeguards!
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5. Moreover, a series of concepts are being separated, as a group or as a paragraph; example:

اللَّهُمَّ إِنِّي	Para #1	O Allah, verily
أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ		I seek nearness to You through remembrance of You,
.....		.....
.....		.....
اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ	Para #2	O Allah, verily I ask You with the asking of a submissive,
.....		.....

***WHAT FOR IS THE CONCEPTUAL STYLE? - OBJECTIVES***

- I. **Facilitation in Reflecting**, Pondering, Meditating and Contemplating (*Tafakur*)
- II. **Easy of Understanding** the text, so as to reach to a conclusion or find a direction for life;
- III. **Facilitation in Remembrance** (*Hifz*) of the text;
- IV. **Easy of Recitation** (*Tilawah*); to know the pause and continuity in the text; and Inshallah
- v. After few times repetition and pondering on the meaning of the text; the reader shall then be able to recite the Arabic text without going through its meanings, and shall be **capable to grossly understand the meanings and context**

## ISLAMIC TEXTS CONCEPTUALIZATION PROJECT

Islamic source texts, Quran & Hadith; are the prime sources from which all ideological and practical practices are derived. It may be regarding our beliefs, acts, deeds or virtues (ethics); all emanate from these fundamental sources.

It is highly desirable that one must understand, think, deliberate and meditate and Contemplate (Tafakur) on all that which is around us. Many Surahs of the Holy Quran and the Traditions (Hadiths) of the Holy Prophet (SAWAW) and His Progeny (ASWS) have emphasized the necessity for Reflection, Pondering, Meditation and Contemplation (Tafakur). Rather it has been emphasized as an essence of life!

A conceptual style of presenting these primary sources has been undertaken; titled as "ISLAMIC TEXT CONCEPTUALIZATION PROJECT" to help facilitate the vast majority of human population who are either ignorant of Arabic Language or who by themselves do not make efforts to solve this issue; while have an earnest desire to understand and ponder.

A number of such tasks have been accomplished in Urdu, Persian & English as follows:

### **IN URDU**

1. Duae Kumail
2. Duae Nudba
3. Hadith-e-Kisa
4. Duae Tawassul
5. Manajat-e-Khamsa Ashar
6. Manajat-e-Imam Taqi (AS)
7. Duae Abuhamza-e-Sumali
8. Duae Makaram-alAkhlaq
9. Duae Waldain (Imam Zainul-Abedeen (AS)
10. Duae Aulaad (Imam Zainul-Abedeen (AS)
11. Duae Hamsaya o Dost (Imam Zainul-Abedeen (AS)
12. Manajat-e-Imam Ali (AS)
13. Aamal-e-Panjgana (Taqibat-e-Namaz)
14. Aamal-e-Haftah (Daily Dua & Ziarat)
15. Ziyarat-e-Ashura
16. Aamal-e-Rajab (from Mafatih)
17. Aamal-e-Shaban (from Mafatih)
18. Aamal-e-Ramzan (from Mafatih)
19. Wasihatnama-e-Imam Ali (AS)

20. Surah –e - Yaseen
21. Surah – e – Mulk
22. Surah – e – Rahman
23. Surah – e – Waqiya
24. Para – Ama Yatasalun (30)

### **IN PERSIAN**

1. Ziyarat-e-Ashura
2. Ziyarat-e-Rasool-e-Khuda (SAWAW) (from Mafatih)
3. Ziyarat-e-Imam Ali (AS)(from Mafatih)
4. Ziyarat-e-Imam Hussain (AS) (from Mafatih)
5. Ziyarat-e-Imam Raza (AS) (from Mafatih)
6. Ziyarat-e-Imam Mehdi (AS) (from Mafatih)
7. Ziyarat-e-Ameen ullah (Imam Ali AS) (from Mafatih)
8. Duae-Nudba

### **IN ENGLISH**

1. Duae-Kumail

Alhadollilah may similar tasks from Quran, Sahifa-e-Kamila, Mafatih etc. in Urdu, Persian and English Language are in progress.

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<b>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</b>	
<b>اللَّهُمَّ إِنِّي أَسْأَلُكَ</b>	
<b>بِرَحْمَتِكَ الَّتِي</b>	<b>وَسِعَتْ كُلَّ شَيْءٍ</b>
<b>وَبِقُوَّتِكَ الَّتِي</b>	<b>قَهَرْتَ بِهَا كُلَّ شَيْءٍ</b>
<b>وَخَضَعَ لَهَا كُلُّ شَيْءٍ</b>	
<b>وَذَلَّ لَهَا كُلُّ شَيْءٍ</b>	
<b>وَبِجَبْرُوتِكَ الَّتِي</b>	
<b>غَلَبْتَ بِهَا كُلَّ شَيْءٍ</b>	
<b>وَبِعِزَّتِكَ الَّتِي</b>	<b>لَا يَقُومُ لَهَا شَيْءٌ</b>
<b>وَبِعِظَمَتِكَ الَّتِي</b>	
<b>مَلَأْتَ كُلَّ شَيْءٍ</b>	

<b>In the Name of Allah, the All-merciful, the All-compassionate</b>	
O Allah, I ask You ;	
By Your mercy,	which embraces all things;
And by Your strength, through which You dominates all things,	
And toward which all things are humble	
And before which all things are submissive;	
And by Your invincibility	
through which You overwhelm all things,	
And by Your might,	which nothing can withstand;
And by Your tremendousness	
which has gratified all things;	

وَبِسُلْطَانِكَ الَّذِي عَلَا كُلَّ شَيْءٍ
وَبِوَجْهِكَ الْبَاقِي
بَعْدَ فَنَاءِ كُلِّ شَيْءٍ
وَبِأَسْمَائِكَ الَّتِي
مَلَأَتْ أَرْكَانَ كُلِّ شَيْءٍ
وَبِعِلْمِكَ الَّذِي
أَحَاطَ بِكُلِّ شَيْءٍ
وَبِنُورِ وَجْهِكَ الَّذِي
أَضَاءَ لَهُ كُلُّ شَيْءٍ
يَا نُورُ يَا قُدُّوسُ
يَا أَوَّلَ الْأَوَّلِينَ
وَيَا آخِرَ الْآخِرِينَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النَّقَمَ

And by Your might, which surpasses all things;
And by Your Being,
which subsists after the extinction of all things,
And by Your Names,
which have filled the foundations of all things;
And by Your knowledge,
which encompasses all things
And by the light of Your Being,
Through which all things are illuminated!
O Light! O All-holy!
O First of those who are first
And O Last of those who are last!
O Allah, forgive me those sins which tear apart safeguards!
O Allah, forgive me those sins which draw down adversities!



اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْسِبُ الدُّعَاءَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ
اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ
وَكُلَّ خَطِيئَةٍ أَخْطَأْتُهَا
اللَّهُمَّ إِنِّي
أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ
وَأَسْتَشْفِعُ بِكَ إِلَيَّ نَفْسِكَ
وَأَسْأَلُكَ بِجُودِكَ
أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ
وَأَنْ تُوزِعَنِي شُكْرَكَ
وَأَنْ تُلْهِمَنِي ذِكْرَكَ
اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاصِعٍ

O Allah, forgive me those sins which alter blessings!
O Allah forgive me those sins which hold back supplication!
O Allah forgive me those sins which cut down the hopes!
O Allah, forgive me those sins which draw down misfortune!
O Allah, forgive all of my sins that I have committed
And every mistake I have made!
O Allah, verily
I seek nearness to You through remembrance of You,
And I seek intercession from You with Yourself,
And I ask You through Your generosity,
To bring me near to Your proximity,
And to provide me with gratitude towards You
And to inspire me with Your remembrance.
O Allah, verily I ask You with the asking of a submissive,

مُتَدَلِّلٍ
خَاشِعٍ
أَنْ تُسَامِحَنِي
وَتَرْحَمَنِي
وَتَجْعَلَنِي بِقَسَمِكَ رَاضِيًا
قَانِعًا،
وَفِي جَمِيعِ الْأَحْوَالِ مُتَوَاضِعًا
اللَّهُمَّ وَأَسْأَلُكَ
سُؤَالَ مَنْ اشْتَدَّتْ فَاقَتُهُ
وَأَنْزَلَ بِكَ عِنْدَ الشَّدَائِدِ حَاجَتَهُ
وَعَظُمَ فِيمَا عِنْدَكَ رَغْبَتُهُ
اللَّهُمَّ عَظْمَ سُلْطَانِكَ
وَعَالًا مَكَانِكَ
وَحَفِي مَكْرِكَ

abased
and subservient man
to show me forbearance,
to have mercy on me
And to make me satisfied
And content with Your appointment
And [make me] humble in every state.
O Allah, I ask You the question
of one whose deprivation is extreme,
And who has stated to You in difficulties his need
And whose desire for what is with You has become great.
O Allah, Your might is magnificent,
Your abode is lofty,
And Your strategy is hidden,

وَزَهَرَ أَمْرُكَ
وَعَلَبَ قَهْرُكَ
وَجَرَتْ قُدْرَتُكَ
وَلَا يُمَكِّنُ الْفِرَارُ مِنْ حُكُومَتِكَ
اللَّهُمَّ لَا أَجِدُ لِذُنُوبِي غَافِرًا
وَلَا لِقَبَائِحِي سَاتِرًا
وَلَا لِشَيْءٍ مِّنْ عَمَلِي الْقَبِيحِ
بِالْحَسَنِ مُبَدِّلًا غَيْرَكَ
لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ وَبِحَمْدِكَ
ظَلَمْتُ نَفْسِي
وَتَجَرَّأْتُ بِجَهْلِي
وَسَكَنْتُ إِلَيْ قَدِيمِ ذِكْرِكَ لِي
وَمِنْكَ عَلَيَّ

And Your command is manifest,
And Your supremacy is magnificent,
And Your power is Ever-present
And escape from Your governance is impossible.
O Allah, I find no forgiver of my sins,
Nor concealer of my nasty deeds
Nor modifier of any of my dreadful acts
into virtuous acts; but You
There is no god but You!
Glory be to You, and Thine is the praise!
I have been unjust to myself,
And I have been extravagant in my ignorance
And I have depended upon Your previous remembrance of me
And Your courtesy toward me.

اللَّهُمَّ مَوْلَايَ
كَمْ مِّن قَبِيحٍ سَتَرْتَهُ
وَكَمْ مِّن فَادِحٍ مِّنَ الْبَلَاءِ أَقْلْتَهُ
وَكَمْ مِّن عِثَارٍ وَقَيْتَهُ
وَكَمْ مِّن مَّكْرُوهٍ دَفَعْتَهُ
وَكَمْ مِّن ثَنَاءٍ جَمِيلٍ
لَسْتُ أَهْلًا لَهُ نَشَرْتَهُ
اللَّهُمَّ عَظْمٌ بَلَائِي
وَأَفْرَطٌ بِي سُوءُ حَالِي
وَقَصُرْتُ بِي أَعْمَالِي
وَقَعَدْتُ بِي أَغْلَالِي
وَحَبَسَنِي عَن نَّفْعِي بُعْدُ آمَالِي
وَخَدَعْتَنِي الدُّنْيَا بِغُرُورِهَا
وَنَفْسِي بِجِنَايَتِهَا

O Allah! O my Protector!
How many repulsive things You hast concealed!
How many taxing agonies You hast eradicated!
And how many blunders You hast prevented!
And how many ordeals You hast prevented!
And how much beautiful praise,
For which I was undeserving, You hast spread abroad!
O Allah, My adversity is tremendous,
And my regretful status is unfounded,
And my acts are inadequate,
And my bondages have tied me down,
And my far-fetched hopes have held me back from my gain
And this world with its delusions,
And my own soul with its offences,

وَمَطَّائِي
يَا سَيِّدِي فَأَسْأَلُكَ بِعِزَّتِكَ
أَنْ لَا يَجُوبَ عَنْكَ دُعَائِي سُوءَ عَمَلِي
وَفِعَالِي
وَلَا تَفْضَحْنِي
بِخَفِيِّ مَا أَطَّلَعْتَ عَلَيْهِ مِنْ سِرِّي
وَلَا تُعَاجِلْنِي بِالْعُقُوبَةِ
عَلَى مَا عَمِلْتُهُ فِي خَلَوَاتِي
مِنْ سُوءِ فِعَالِي وَإِسَاءَاتِي،
وَدَوَامِ تَفْرِيطِي وَجَهَالَتِي
وَكَثْرَةِ شَهَوَاتِي وَعَفْلَتِي
وَكُنِ اللَّهُمَّ بِعِزَّتِكَ
لِي فِي كُلِّ الْأَحْوَالِ رُؤُوفاً
وَعَلَيَّ فِي جَمِيعِ الْأُمُورِ عَطُوفاً

And my delay,                      has deceived me.
O my Master! So I ask You by Your Might
Not to let my evil works,
and acts,                      veil my supplication from You,
And not to disgrace me,
through the concealed things, You knowest of my secrets
And not to hasten me to punishment,
for what I have done secretively:
My evil acts in privacy and my misdeeds
And my continuous negligence and my ignorance
And my manifold passions and my forgetfulness.
And by Your might, O Allah,
be kind to me in all circumstances
And be gracious to me in all affairs!

إِلَهِي وَرَبِّي
مَنْ لِي غَيْرِكَ
أَسْأَلُهُ كَشْفَ ضُرِّي
وَالنَّظَرَ فِي أَمْرِي!
إِلَهِي وَمَوْلَاي
أَجْرَيْتَ عَلَيَّ حُكْمًا
اتَّبَعْتُ فِيهِ هَوَى نَفْسِي،
وَلَمْ أَحْتَرَسْ فِيهِ مِنْ تَزْيِينِ عَدُوِّي،
فَغَرَّبَنِي بِمَا أَهْوَى
وَأَسْعَدَهُ عَلَى ذَلِكَ الْقَضَاءِ
فَتَجَاوَزْتُ بِمَا جَرَى
عَلَيَّ مِنْ ذَلِكَ بَعْضَ حُدُودِكَ
وَحَالَفْتُ بَعْضَ أَوْامِرِكَ
فَلَكَ الْحُجَّةُ عَلَيَّ فِي جَمِيعِ ذَلِكَ

My God and my Lord!
Have I anyone except You;
From whom to ask eradication of my affliction;
And concern for my affairs!
My God and my Protector!
You put into effect through me; a decree,
In which I followed the desire of my own soul
And [I] did not remain watchful of adorning my enemy
So he deluded me through my soul's whim
And therein destiny favored him
So, in what was put into effect through me in that situation,
I transgressed some of Your decrees
And defied some of Your commands.
So Thine is the argument against me in all of that

وَلَا حُجَّةَ لِي
فِيمَا جَرَى عَلَيَّ فِيهِ قَضَاؤُكَ،
وَأَلْزَمَنِي حُكْمَكَ
وَبَلَاؤُكَ
وَقَدْ أَتَيْتَكَ يَا إِلَهِي
بَعْدَ تَقْصِيرِي
وَأِسْرَافِي عَلَى نَفْسِي
مُعْتَدِرًا
تَائِدِمًا،
مُنْكَسِرًا
مُسْتَقْبِلًا
مُسْتَغْفِرًا
مُنِيبًا،
مُقِرًّا

I have no argument in what,
Your destiny put into effect through me therein
Nor in what Your decree
And Your tribulation imposed upon me.
Now I have come to You, My God,
After my shortcoming
And my immoderation toward myself,
Proffering my excuse,
Regretful,
Shattered,
Apologizing,
Asking forgiveness,
Repenting,
Admitting,

مُذْعِنًا
مُعْتَرِفًا
لَا أَجِدُ مَفْرَأً مِمَّا كَانَ مِنِّي
وَلَا مَفْرَعًا أَتَوَجَّهُ إِلَيْهِ فِي أَمْرِي
غَيْرَ قَبُولِكَ عُذْرِي،
وَأَدْخَالَكَ إِيَّاي فِي سَعَةِ مِّن رَّحْمَتِكَ
اللَّهُمَّ فَاقْبَلْ عُذْرِي
وَارْحَمْ شِدَّةَ ضُرِّي
وَفُكِّني مِنْ شِدَّةِ وَثَاقِي
يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِي
وَرِقَّةَ جِلْدِي
وَوَدَقَةَ عَظْمِي
يَا مَنْ بَدَأَ خَلْقِي
وَذَكَّرِي

Subservient,
Confessing.
I find no place to flee from what occurred through me,
Nor any place of escape to which I may turn in my affairs,
Other than Your acceptance of my excuse
And Your entering me into the bounds of Your mercy.
O Allah, so accept my excuse,
Have mercy upon the severity of my affliction
And release me from the tightness of my shackles
My Lord, have mercy upon the feebleness of my body,
And the delicacy of my skin
And the fragility of my bones.
O You who gave rise to my creation,
to the remembrance of me,



وَتَرْبِيَّتِي
وَبِرِّي
وَتَغْذِيَّتِي
هَبْنِي
لَاِبْتِدَاءٍ كَرَمَكَ
وَسَالِفِ بَرَكَ بِي
يَا إِلَهِي وَسَيِّدِي وَرَبِّي
أَتُرَاكَ مُعَذِّبِي بِنَارِكَ
بَعْدَ تَوْحِيدِكَ
وَبَعْدَ مَا انطَوَى عَلَيْهِ قَلْبِي
مِنْ مَعْرِفَتِكَ
وَلَهَجَ بِهِ لِسَانِي
مِنْ ذِكْرِكَ
وَاعْتَقَدَهُ ضَمِيرِي مِنْ حُبِّكَ

to the nurture of me,
to goodness toward me
and to nourishment of me,
Bestow upon me for the sake of;
Your having given rise [to me] with generosity
And Your former goodness to me!
O Allah, my Master and my Lord!
Canst You see Yourself tormenting me with Your fire
After I have professed Your Unity,
And after the knowledge of You,
my heart has embraced,
And the remembrance of You,
my tongue has constantly mentioned
And the love of You to which my mind has clung

وَبَعْدَ صِدْقِ اعْتِرَافِي
وَدُعَائِي
خَاضِعاً لِرُبُوبِيَّتِكَ
هَيْهَاتَ أَنْتَ أَكْرَمُ
مِنْ أَنْ تُضَيِّعَ مَنْ رَبَّيْتَهُ
أَوْ تُبْعِدَ مَنْ أَدْنَيْتَهُ
أَوْ تُشْرِدَ مَنْ أَوَيْتَهُ
أَوْ تُسَلِّمَ إِلَى الْبَلَاءِ
مَنْ كَفَيْتَهُ وَرَحِمْتَهُ
وَلَيْتَ شِعْرِي
يَا سَيِّدِي وَإِلَهِي وَمَوْلَايَ
أَتَسَلِّطُ النَّارَ
عَلَى وُجُوهِ
خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً

And after the sincerity of my confession
and my supplication,
Humble before Your lordship?
Far be it from You! You art more generous than that
You should'st squander him whom You hast nurtured,
Or banish him whom You hast brought nigh,
Or drive away him whom You hast given an abode
Or submit to misery him whom
You hast spared and shown mercy.
Would that I knew,
My Master, My God and My Protector,
Whether You wilt give the Fire dominion
Over faces,
Fallen down prostrate before Your Magnificence,

وَعَلَى أَلْسِنٍ
نَطَقْتُ بِتَوْحِيدِكَ صَادِقَةً
وَبِشُكْرِكَ مَادِحَةً
وَعَلَى قُلُوبٍ
اعْتَرَفْتُ بِإِهْيَابِكَ مُحَقَّقَةً
وَعَلَى ضَمَائِرٍ
حَوَتْ مِنَ الْعِلْمِ بِكَ
حَتَّى صَارَتْ خَاشِعَةً
وَعَلَى جَوَارِحٍ
سَعَتْ إِلَى أَوْطَانِ تَعْبُدِكَ طَائِعَةً
وَأَشَارَتْ بِاسْتِغْفَارِكَ مُذْعِنَةً
مَا هَكَذَا الظَّنُّ بِكَ
وَلَا أُخْبِرُنَا
بِفَضْلِكَ عَنكَ

And over tongues,
Expressing sincerely the profession of Your Unity
and giving thanks to You in praise,
And over hearts,
Acknowledging Your Divinity through verification,
And over minds,
Encompassing knowledge of You
Until they have become humble
And over bodily organs;
Rushing to the places of Your worship in obedience
And beckoning for Your forgiveness in submission.
No such opinion is held of You!
Nor has such been reported -
Thanks to Your bounty — regarding You,

يَا كَرِيمُ، يَا رَبِّ
وَأَنْتَ تَعْلَمُ ضَعْفِي
عَنْ قَلِيلٍ مِّنْ بَلَاءِ الدُّنْيَا وَعُقُوبَاتِهَا،
وَمَا يَجْرِي فِيهَا مِنَ الْمَكَارِهِ عَلَى أَهْلِهَا
عَلَى أَنْ ذَلِكَ بَلَاءٌ وَمَكْرُوهٌ،
قَلِيلٌ مَّكْتُهُ،
يَسِيرٌ بِقَاوُهُ،
قَصِيرٌ مُدَّتُهُ
فَكَيْفَ احْتِمَالِي لِبَلَاءِ الْآخِرَةِ
وَجَلِيلِ وُقُوعِ الْمَكَارِهِ فِيهَا!
وَهُوَ بَلَاءٌ تَطُولُ مُدَّتُهُ،
وَيَدُومُ مَقَامُهُ،
وَلَا يُخَفَّفُ عَنْ أَهْلِهِ
لَأَنَّهُ لَا يَكُونُ إِلَّا عَنْ غَضَبِكَ

O All-generous! My Lord,
And You knowest my weakness
before a trivial of this world's tribulations and punishments,
And before those ordeals which befall its inhabitants,
Even though it is a misery and suffering
whose duration is short,
whose sustenance is but little,
And whose period is but transitory.
So how can I endure the tribulations of the next world,
And the great sufferings that occur within it?
For it is a tribulation whose period is long,
whose situation persists,
and whose sufferers are given no respite,
Since it only occurs as a result of Your Wrath,

وَأَنْتِقَامِكَ
وَسَخَطِكَ
وَهَذَا مَا لَا تَقُومُ لَهُ السَّمَاوَاتُ وَالْأَرْضُ
يَا سَيِّدِي فَكَيْفَ بِي
وَأَنَا عَبْدُكَ الضَّعِيفُ
الذَّلِيلُ
الْحَقِيرُ
الْمِسْكِينُ
الْمُسْتَكِينُ
يَا إِلَهِي وَرَبِّي
وَسَيِّدِي وَمَوْلَايَ
لَأَيِّ الْأُمُورِ إِلَيْكَ أَشْكُو
وَلِمَا مِنْهَا أَضْجُ وَأَبْكِي
لِأَلِيمِ الْعَذَابِ وَشِدَّتِهِ!

Your Vengeance
and Your Anger,
And these cannot be endured by the heavens and the earth.
O Master, so what about me?!
For I am Your slave (who is) weak,
Modest,
Ignoble,
Wretched and
Dejected.
My God! My Lord!
My Master! My Protector!
For which things would I complain to You?
And for which of them would I lament and weep?
For the pain and severity of chastisement?

أَمْ لَطُولِ الْبَلَاءِ وَمُدَّتِهِ!
فَلَنْ صَيَّرْتَنِي لِلْعُقُوبَاتِ مَعَ أَعْدَائِكَ
وَجَمَعْتَ بَيْنِي وَبَيْنَ أَهْلِ بَلَائِكَ
وَفَرَّقْتَ بَيْنِي وَبَيْنَ أَحِبَّائِكَ وَأَوْلِيَائِكَ
فَهَبْنِي يَا إِلَهِي وَسَيِّدِي
وَمَوْلَايَ وَرَبِّي
صَبَرْتُ عَلَى عَذَابِكَ،
فَكَيْفَ أَصْبِرُ عَلَى فِرَاقِكَ
وَهَبْنِي صَبَرْتُ عَلَى حَرِّ نَارِكَ،
فَكَيْفَ أَصْبِرُ عَنِ النَّظَرِ إِلَى كَرَامَتِكَ
أَمْ كَيْفَ أَسْكُنُ فِي النَّارِ
وَرَجَائِي عَفْوِكَ
فَبِعِزَّتِكَ يَا سَيِّدِي وَمَوْلَايَ
أُقْسِمُ صَادِقًا، لَنْ تَرَكْتَنِي نَاطِقًا

Or for the length and period of tribulation?
So if You takest me to the punishments with Your enemies
And gatherest me with the people of Your tribulation
And separatst me from Your friends and saints,
Then suppose, My God, my Master,
My Protector and My Lord that if
I am able to endure Your chastisement,
How can I endure disjunction from You?
And suppose that I am able to endure the heat of Your fire,
How can I bear not expecting upon Your generosity?
Or how can I dwell in the Fire,
While my hope is Your pardon?
So by Your might, my Master and my Protector,
I swear sincerely, if You leavest me with speech,

لَأُضِجَنَّ إِلَيْكَ بَيْنَ أَهْلِهَا
ضَجِيجَ الْآمِلِينَ
وَلَأُصْرُخَنَّ إِلَيْكَ صُرَاخَ الْمُسْتَصْرِخِينَ
وَلَأُبْكِينَ عَلَىكَ بُكَاءَ الْفَاقِدِينَ
وَلَأُنَادِيَنَّكَ أَيْنَ كُنْتَ
يَا وَليِّ الْمُؤْمِنِينَ
يَا غَايَةَ آمَالِ الْعَارِفِينَ
يَا غِيَاثَ الْمُسْتَعِيثِينَ
يَا حَبِيبَ قُلُوبِ الصَّادِقِينَ
وَيَا إِلَهَ الْعَالَمِينَ
أَفْتُرَاكَ، سُبْحَانَكَ
يَا إِلَهِي وَبِحَمْدِكَ،
تَسْمَعُ فِيهَا صَوْتَ عَبْدٍ مُسْلِمٍ
سُجِنَ فِيهَا بِمُخَالَفَتِهِ

I will lament to You from the midst of the Fire's dwellers
with lamentation of the hopeful;
I will cry to You with the cry of those yelling for help;
I will weep to You with the wailing of the grieved;
And I will call to You, Where art You,
O Benefactor of the believers,
O Target of the hopes of Your knowers,
O Aid of those who seek assistance,
O Friend of the hearts of the sincere,
And O God of all the world's inhabitants!
Canst You see Yourself — Glory be to You
My God, and Thine is the praised —
Hearing within the Fire the voice of a slave surrendered to You
Imprisoned there because of his violations,

وَذَاقَ طَعْمَ عَذَابِهَا
بِمَعْصِيَتِهِ
وَحُبْسَ بَيْنَ أَطْبَاقِهَا
بِجُرْمِهِ وَجَرِيرَتِهِ
وَهُوَ يَضْحُجُّ إِلَيْكَ
ضَجِيحَ مُؤَمِّلٍ لِرَحْمَتِكَ
وَيُنَادِيكَ
بِلِسَانِ أَهْلِ تَوْحِيدِكَ
وَيَتَوَسَّلُ إِلَيْكَ بِرُبُوبِيَّتِكَ
يَا مَوْلَايَ
فَكَيْفَ يَبْقَى فِي الْعَذَابِ
وَهُوَ يَرْجُو مَا سَلَفَ مِنْ حِلْمِكَ
أَمْ كَيْفَ تُؤَلِّمُهُ النَّارُ
وَهُوَ يَأْمَلُ فَضْلَكَ وَرَحْمَتَكَ

Tasting the flavor of its torment
because of his disobedience,
And confined within its stratum;
because of his sin and crime,
While he laments to You
with the wailing of one hopeful for Your mercy,
And calls to You
with the tongue of those who confess Your Unity
And pleads You by Your lordship!
My Protector,
So how should he remain in the chastisement,
While he has hope for Your former forgiveness?
Or how should the Fire cause him pain;
While he expects Your bounty and mercy?



أَمْ كَيْفَ يُحْرِقُهُ لَهْبُهَا
وَأَنْتَ تَسْمَعُ صَوْتَهُ وَتَرَى مَكَانَهُ
أَمْ كَيْفَ يَشْتَمِلُ عَلَيْهِ زَفِيرُهَا
وَأَنْتَ تَعْلَمُ ضَعْفَهُ
أَمْ كَيْفَ يَتَقَلَّبُ بَيْنَ أَطْبَاقِهَا
وَأَنْتَ تَعْلَمُ صِدْقَهُ
أَمْ كَيْفَ تَرْجُرُهُ زَبَابِئِهَا
وَهُوَ يُنَادِيكَ يَا رَبَّهُ
أَمْ كَيْفَ يَرْجُو فَضْلَكَ
فِي عِتْقِهِ مِنْهَا فَتَتْرُكُهُ فِيهَا
هَيْهَاتَ مَا ذَلِكَ الظَّنُّ بِكَ
وَلَا الْمَعْرُوفُ مِنْ فَضْلِكَ
وَلَا مُشَبَّهٌ لِمَا عَامَلْتَ بِهِ الْمُؤَحِّدِينَ
مِنْ بَرِّكَ وَإِحْسَانِكَ

Or how should its flames burn him;
While You hearest his voice and seest his place?
Or how should its shrieking embody him,
While You knowest his weakness?
Or how should he be convulsed among its stratum,
While You knowest his sincerity?
Or how should its wardens torture him
While he calls out to You, O Lord?
Or how should he have hope of Your bounty in freeing him
from it, while You abandonest him within it?
Far be it from You! That is not what is expected of You,
Nor what is well-known of Your bounty,
Nor it is similar to the goodness and kindness You hast shown
to those who profess Your Unity.

فَبَالِيْقِيْنَ اَقْطَعُ
لَوْلا مَا حَكَمْتَ بِهِ
مِنْ تَعْذِيْبِ جَاحِدِيْكَ
وَقَضَيْتَ بِهِ
مِنْ اِخْلَادِ مُعَانِدِيْكَ
لَجَعَلْتَ النَّارَ كُلَّهَا بَرْدًا وَسَلَامًا،
وَمَا كَانَ لِأَحَدٍ فِيْهَا مَقْرًا وَلَا مُقَامًا
لَكِنَّكَ تَقَدَّسَتْ أَسْمَاؤُكَ
أَقْسَمْتَ أَنْ تَمْلَأَهَا مِنَ الْكَافِرِيْنَ،
مِنْ الْجِنَّةِ وَالنَّاسِ أَجْمَعِيْنَ
وَأَنْ تُخَلِّدَ
فِيْهَا الْمُعَانِدِيْنَ
وَأَنْتَ جَلَّ ثَنَاؤُكَ قُلْتَ مُبْتَدَأً،
وَتَطَوَّلْتَ بِالْإِنْعَامِ مُتَكْرِمًا:

So I declare with certainty that
were it not for what You hast decreed
concerning the chastisement of Your deniers
And what You hast foreordained
concerning the everlasting home of those who stubbornly resist,
You wouldst make the Fire, all of it, coolness and safety,
And no one would have a place of stay or abode within it.
But You—holy are Your Names—hast sworn that
You wilt fill it with the unbelievers,
Both Jinn and men together,
And that You wilt place
those who stubbornly resist therein forever.
And You— majestic is Your eulogy— said at the beginning
and wernt gracious through kindness as a favour,

أَفَمَنْ كَانَ مُؤْمِنًا
كَمَنْ كَانَ فَاسِقًا ۗ
لَا يَسْتَوُونَ
إِلَهِي وَسَيِّدِي فَاسْأَلُكَ
بِالْقُدْرَةِ الَّتِي قَدَرْتَهَا
وَبِالْقَضِيَّةِ الَّتِي حَتَمْتَهَا
وَحَكَمْتَهَا
وَوَغَلَبْتَهَا
مَنْ عَلَيْهِ أُجْرِيَتْهَا
أَنْ تَهَبَ لِي، فِي هَذِهِ اللَّيْلَةِ،
وَفِي هَذِهِ السَّاعَةِ
كُلَّ جُرْمٍ أَجْرَمْتُهُ
وَكُلَّ ذَنْبٍ أَذْنَبْتُهُ
وَكُلَّ قَبِيحٍ أَسْرَرْتُهُ

(What? Is he who has been believer;
like unto him who has been ungodly?
They are not equal)
My God and my Master! So I ask You
by the power You hast assigned
And by the decision which You hast established
and imposed
and through which You hast overcome him;
toward whom it has been put into effect,
That You forgive me in this night
and at this hour
Every transgression I have committed,
And every sin I have performed,
And every hideous thing I have concealed

وَكُلَّ جَهْلٍ عَمِلْتُهُ،
كَتَمْتُهُ أَوْ أَعْلَنْتُهُ،
أَخْفَيْتُهُ أَوْ أَظْهَرْتُهُ
وَكُلَّ سَيِّئَةٍ
أَمَرْتَ بِإِثْبَاتِهَا الْكِرَامَ الْكَاتِبِينَ
الَّذِينَ وَكَّلْتَهُمْ
بِحِفْظِ مَا يَكُونُ مِنِّي
وَجَعَلْتَهُمْ
شُهُوداً عَلَيَّ
مَعَ جَوَارِحِي،
وَكُنْتَ أَنْتَ الرَّقِيبَ عَلَيَّ
مِنْ وَرَائِهِمْ،
وَالشَّاهِدَ لِمَا خَفِيَ عَنْهُمْ،
وَبِرَحْمَتِكَ أَخْفَيْتَهُ،

And every folly I have enacted
Whether I have hidden or announced it,
Or I have concealed it or manifested it
And every evil act,
which You hast commanded the Noble Writers to record
Those whom You hast appointed
to watch over what occurs from me
And whom You hast made,
witness against me
along with my bodily organs,
And You wast Yourself the Watcher over me
from behind them,
And the Witness of what is hidden from them
But through Your mercy You concealed it,

وَبَفَضْلِكَ سَتَرْتَهُ
وَأَنْ تُوقِّرَ حَظِّي
مِنْ كُلِّ خَيْرٍ تُنْزِلُهُ،
أَوْ إِحْسَانٍ تُفْضِلُهُ
أَوْ بَرٍّ تَنْشُرُهُ،
أَوْ رِزْقٍ تَبْسُطُهُ
أَوْ ذَنْبٍ تَغْفِرُهُ
أَوْ خَطَاٍ تَسْتُرُهُ
يَا رَبِّ يَا رَبِّ يَا رَبِّ
يَا إِلَهِي وَسَيِّدِي
وَمَوْلَايَ وَمَالِكِ رِقِّي
يَا مَنْ بِيَدِهِ نَاصِيَتِي
يَا عَلِيمًا بِضُرِّي وَمَسْكَنتِي
يَا خَيْرًا بِفَقْرِي وَفَاقَتِي

And through Your bounty You veiled it.
[And I ask You] that You bestowest upon me
an abundant share of every good You sendest down,
Or kindness You conferrest,
Or goodness You unfoldest,
Or provision You spreadest out,
Or sin You forgivest,
Or error You coverest.
My Lord! My Lord! My Lord!
My God! My Master!
My Protector! Owner of my bondage!
O He in whose hand is my forelock!
O He who knows my affliction and my misery!
O He who is aware of my poverty and deprivation!

يَا رَبِّ يَا رَبِّ يَا رَبِّ
أَسْأَلُكَ بِحَقِّكَ
وَقُدْسِكَ
وَأَعْظَمِ صِفَاتِكَ
وَأَسْمَائِكَ
أَنْ تَجْعَلَ أَوْقَاتِي فِي اللَّيْلِ وَالنَّهَارِ
بِذِكْرِكَ مَعْمُورَةً،
وَبِخِدْمَتِكَ مَوْصُولَةً،
وَأَعْمَالِي عِنْدَكَ مَقْبُولَةً،
حَتَّى تَكُونَ أَعْمَالِي وَأَوْرَادِي
كُلُّهَا وَرْدًا وَاحِدًا،
وَوَحَالِي فِي خِدْمَتِكَ سَرْمَدًا
يَا سَيِّدِي،
يَا مَنْ عَلَيْهِ مُعْوَلِي

My Lord! My Lord! My Lord!
I ask You by Your Truth
and Your Holiness
And the greatest of Your Attributes
and Names,
That You makest my periods in the night and the day
Occupied by Your remembrance,
And linked to Your service
And my works acceptable to You,
So that my works and my supplications;
may all be a single supplication
And my pursuit with Your service everlasting.
My Master!
O He upon whom I depend!

يَا مَنْ إِلَيْهِ شَكَوْتُ أَحْوَالِي
يَا رَبِّ يَا رَبِّ يَا رَبِّ
قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي
وَأَشْدُدْ عَلَى الْعَزِيمَةِ جَوَانِحِي
وَهَبْ لِي الْجِدَّ فِي خَشْيَتِكَ
وَالدَّوَامَ فِي الْإِتِّصَالِ بِخِدْمَتِكَ
حَتَّى أَسْرَحَ إِلَيْكَ
فِي مَيَادِينِ السَّابِقِينَ
وَأُسْرِعَ إِلَيْكَ فِي الْمُبَادِرِينَ
وَأَشْتَأَقَ إِلَى قُرْبِكَ
فِي الْمُشْتَأَقِينَ
وَأَدْنُو مِنْكَ
دُنُو الْمُخْلِصِينَ
وَأَخَافَكَ

O He to whom I complain about my situations!
My Lord! My Lord! My Lord!
Strengthen my bodily organs in Your service,
And fortify my ribs in endurance
And bestow upon me sincerity in my fear of You
And continuity in my being joined to Your service
So that I may move easily toward You
in the battlefields of the foremost
And hurry to You among the prominent
And desire fervently Your proximity
among the fervently desirous
And move nearer to You
with the nearness of the sincere
And fear You with the fear of those

مَخَافَةَ الْمُؤْمِنِينَ
وَأَجْتَمِعَ فِي جِوَارِكَ
مَعَ الْمُؤْمِنِينَ
اللَّهُمَّ
وَمَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ
وَمَنْ كَادَنِي فَكِدْهُ
وَاجْعَلْنِي مِنْ أَحْسَنِ عِبِيدِكَ
نَصِيبًا عِنْدَكَ
وَأَقْرَبِهِمْ مَنزِلَةً مِّنْكَ
وَأَخْصِهِمْ زُفَّةً لَّدَيْكَ
فَإِنَّهُ لَا يُنَالُ ذَلِكَ إِلَّا بِفَضْلِكَ
وَجُدْ لِي بِجُودِكَ
وَاعْطِفْ عَلَيَّ بِمَجْدِكَ
وَاحْفَظْنِي بِرَحْمَتِكَ

who have conviction
And gather with the believers
in Your vicinity.
O Allah,
Whoever desires evil for me, desire [it] for him!
Whoever deceives me, deceive him!
And make me one of the most excellent of Your slaves
in Helping from You,
And the nearest of them in to You
And the most elected of them in proximity to You.
For that cannot be attained except by Your bounty.
And grant generously to me through Your generosity
And incline toward me with Your splendor
And protect me with Your mercy!



وَاجْعَلْ لِّسَانِي بِذِكْرِكَ لَهْجًا
وَقَلْبِي بِحُبِّكَ مُتِيماً
وَمَنْ عَلَيَّ بِحُسْنِ إِجَابَتِكَ
وَأَقْلِبْ عَثْرَتِي
وَأَغْفِرْ زَلَّتِي
فَإِنَّكَ قَضَيْتَ عَلَى عِبَادِكَ بِعِبَادَتِكَ
وَأَمَرْتَهُمْ بِدُعَائِكَ
وَضَمِنْتَ لَهُمُ الْإِجَابَةَ
فَإِلَيْكَ يَا رَبِّ نَصَبْتُ وَجْهِي
وَإِلَيْكَ يَا رَبِّ مَدَدْتُ يَدِي
فَبِعِزَّتِكَ اسْتَجِبْ لِي دُعَائِي
وَبَلِّغْنِي مُنَايَ
وَلَا تَقْطَعْ مِنْ فَضْلِكَ رَجَائِي
وَإِكْفِنِي شَرَّ الْجِنَّ وَالْإِنْسِ

And make my tongue remember You without ceasing
And my heart engrossed by Your love!
And be gracious to me by answering me favorably,
And nullify my stumbles
And forgive my lapses!
For You hast decreed Your worship for Your servants
And commanded them to supplicate You
And assured them that they would be answered.
So toward You, my Lord, I have turned my face
And toward You, my Lord, I have extended my hand.
So by Your Might, comply with my supplication
And make me attain my desires!
Do not sever my hoping for Your Favours
And spare me the vice of my enemies

مِنْ أَعْدَائِي
يَا سَرِيعَ الرِّضَا
اغْفِرْ لِمَنْ لَا يَمْلِكُ إِلَّا الدُّعَاءُ
فَإِنَّكَ فَعَالٌ لِّمَا تَشَاءُ
يَا مَنْ اسْمُهُ دَوَاءٌ
وَذِكْرُهُ شِفَاءٌ
وَطَاعَتُهُ غِنَى
ارْحَمِ مَنْ رَأْسُ مَالِهِ الرَّجَاءُ
وَسِلَاحُهُ الْبُكَاءُ
يَا سَابِغَ النِّعَمِ
يَا دَافِعَ النِّقَمِ
يَا نُورَ الْمُسْتَوْحِشِينَ فِي الظُّلْمِ
يَا عَالِمًا لَا يُعَلَّمُ
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

from among the jinn and men!
O He, whose pleasure is quickly achieved!
Forgive him who owns nothing but supplication
For You dost what You wilt.
O He whose Name is a remedy,
And whose remembrance is a cure,
And whose obedience is wealth!
Have mercy upon him whose capital is hope
And whose weapon is tears!
O Ample in blessings!
O Repeller of adversities!
O Light of those who are lonely in the darkness!
O Knower who was never taught!
Bless Muhammad and Muhammad's household!

وَأَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ
وَصَلَّى اللَّهُ عَلَى رَسُولِهِ
وَالْأئِمَّةِ الْمَيَامِينِ مِنْ آلِهِ
وَسَلَّمَ تَسْلِيمًا كَثِيرًا

And do with me what is worthy of You!
And Allah bless His messenger
and the holy Imams of his household
And give them abundant peace!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
اللَّهُمَّ إِنِّي أَسْأَلُكَ	
بِرَحْمَتِكَ الَّتِي	وَسِعَتْ كُلَّ شَيْءٍ
وَبِقُوَّتِكَ الَّتِي	قَهَرْتَ بِهَا كُلَّ شَيْءٍ
وَخَضَعَ لَهَا كُلُّ شَيْءٍ	
وَذَلَّ لَهَا كُلُّ شَيْءٍ	
وَبِجَبْرُوتِكَ الَّتِي	غَلَبْتَ بِهَا كُلَّ شَيْءٍ
وَبِعِزَّتِكَ الَّتِي	لَا يَقُومُ لَهَا شَيْءٌ
وَبِعِظَمَتِكَ الَّتِي	مَلَأْتَ كُلَّ شَيْءٍ
وَبِسُلْطَانِكَ الَّذِي	عَلَا كُلَّ شَيْءٍ
وَبِوَجْهِكَ الْبَاقِي	بَعْدَ فَنَاءِ كُلِّ شَيْءٍ

In the Name of Allah, the All-merciful, the All-compassionate	
allahumma in-nç as-aluka	
bi-ral-matikal-latç	wasi`at kul-l; shay
wa bi-q£-watalikal-latç	qahar-ta bihi; kul-l; shay
wa kha`a`a lah; kul-lu shay	
wa dhal-l; lah; kul-lu shay	
wa bi-jabar£tikal-latç	ghalab-ta bihi; kul-l; shay
wa bi`izzatikal-latç	l; yaq£mu lah; shay
wa bi`a`amatikal-latç	mala-at kul-l; shay
wa bisul-§;nikal-ladhç	`al; kul-l; shay
wa bi-waj-hikal-b;qç	ba`da fan;-i kul-li shay

وَبِأَسْمَائِكَ الَّتِي مَلَأْتَ أَرْكَانَ كُلِّ شَيْءٍ
وَبِعِلْمِكَ الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ
وَبِنُورِ وَجْهِكَ الَّذِي أَضَاءَ لَهُ كُلُّ شَيْءٍ
يَا نُورُ يَا قُدُّوسُ
يَا أَوَّلَ الْأَوَّلِينَ
وَيَا آخِرَ الْآخِرِينَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النَّعَمَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النَّعَمَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْسِبُ الدُّعَاءَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ
اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ
وَ كُلِّ خَطِيئَةٍ أَخْطَأْتُهَا

wa bi-as-m;ikal-latç	malat ar-k;na kul-li shay
wa bi`il-mikal-ladhç	al;şa bikul-li shay
wa bi-nfri waj-hikal-ladhç	aæ;-a lahu kul-lu shay
y; nfru y; qud-dfs	
y; aw-walal-aw-walçn	
wa y; ;-khiral;-khirçn	
allahumma-igh-fir liyadh-dhunfbal-latç	tah-tikul`iŷam
allahumma-igh-fir liyadh-dhunfbal-latç	tunzilun-niqam
allahumma-igh-fir liyadh-dhunfbal-latç	tughy-yirun-ni`am
allahumma-igh-fir liyadh-dhunfbal-latç	ta;-bisud-du`;
allahumma-igh-fir liyadh-dhunfbal-latç	taq-şau'r-raj;
allahumma-igh-fir liyadh-dhunfbal-latç	tunzilul-bal;
allahumma-igh-fir liya	kul-l; dham-bin adhnabtuhu
	wa kul-l; khaşç-atin akh-şatuh;

اللَّهُمَّ إِنِّي
أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ
وَأَسْتَشْفِعُ بِكَ إِلَيَّ نَفْسِكَ
وَأَسْأَلُكَ بِجُودِكَ
أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ
وَأَنْ تُوزِعَنِي شُكْرَكَ
وَأَنْ تُلْهِمَنِي ذِكْرَكَ
اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ
مُتَدَلِّلٍ
خَاشِعٍ
أَنْ تُسَامِعَنِي
وَتُرْحِمَنِي
وَتَجْعَلَنِي بِقَسَمِكَ رَاضِيًا
قَانِعًا،

allahumma innç
ataqarrabu ilayka bi-dhik-rik
wa as-tash-fiu' bika ilj naf-sik
wa as-aluka bi-jfdika
an tud-ni-yanç min qur-bik
wa an t£zi`anç shuk-rak
wa an tul-himanç dhik-rak
allahumma in-nç as-luka sujla khjæii'm
-mutadhal-lilin
khj-shii'n
an tusjmi'anç
wa tar- amanç
wa taj-`alanç bi-qasamika rjæiyan
qjni`n

وَفِي جَمِيعِ الْأَحْوَالِ مُتَوَاضِعاً
اللَّهُمَّ وَأَسْأَلُكَ
سُؤَالَ مَنْ اشْتَدَّتْ فَاقَتُهُ
وَأَنْزَلَ بِكَ عِنْدَ الشَّدَائِدِ حَاجَتَهُ
وَعَظُمَ فِيمَا عِنْدَكَ رَغْبَتُهُ
اللَّهُمَّ عَظْمَ سُلْطَانِكَ
وَعَلَا مَكَانِكَ
وَحَفِي مَكْرَكَ
وَوَظَهَرَ أَمْرَكَ
وَعَلَبَ قَهْرَكَ
وَجَرَتْ قُدْرَتُكَ
وَلَا يُمْكِنُ الْفِرَارُ مِنْ حُكُومَتِكَ
اللَّهُمَّ لَا أَجِدُ لِدُنُوبِي غَافِراً
وَلَا لِقَبَائِحِي سَاتِراً

wa fç jamçï'l-al-wjli mutawjæi`a;
allahumma wa as-aluka
su la manish-tad-dat f;çatuh
wa anzala bika i'ndash-shad;ç-idi  çjatahu
wa `a`uma fçm;ç i'ndaka ragh-batuhu
allahumma `a`uma sul-ç;nuka
wa `al;ç mak;nuk
wa khafiya mak-ruka
wa`ahara am-ruk
wa ghalaba qah-ruka
wa jarat qud-ratuk
wa-l;ç yum-kinul-fir;çru min  uk£-matik
allahumma  ç ajidu lidhun£bç gh;çfira
wa-l;ç liqab;ç-i ç s;çtira

وَلَا لِشَيْءٍ مِّنْ عَمَلِي الْقَبِيحِ
بِالْحَسَنِ مُبَدَّلًا غَيْرَكَ
لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ وَبِحَمْدِكَ
ظَلَمْتُ نَفْسِي
وَتَجَرَّأْتُ بِجَهْلِي
وَسَكَنْتُ إِلَى قَدِيمِ ذِكْرِكَ لِي
وَمَنْكَ عَلَيَّ
اللَّهُمَّ مَوْلَايَ
كَمْ مِّنْ قَبِيحٍ سَتَرْتَهُ
وَكَمْ مِّنْ فَادِحٍ مِّنَ الْبَلَاءِ أَقَلْتَهُ
وَكَمْ مِّنْ عِنَارٍ وَقَيْتَهُ
وَكَمْ مِّنْ مَّكْرُوهٍ دَفَعْتَهُ
وَكَمْ مِّنْ ثَنَاءٍ جَمِيلٍ

wa-l; lishayim-min `amali-yal-qabç'i
bil-'asani mubad-dilan ghayrak
l; il;ha il-l; anta
sub-;naka wa bi'am-dika
`alam-tu naf-sç
wa tajar-ratu bijah-lç
wa sakan-tu il; qadçmi dhik-rika lç
wa man-nika `alay
allahumma maw-l;y
kam-min qabç'in satar-tah
wa kam-min f;di'im-minal-bal;-i aqal-tah
wa kam-min i'th;riw-waqaytah
wa kam-mim-mak-rçhin dafa`tah
wa kam-min than;-in jamçlil



لَسْتُ أَهْلًا لَهُ نَشْرَتُهُ
اللَّهُمَّ عَظْمَ بِلَائِي
وَأَفْرَطَ بِي سُوءَ حَالِي
وَقَصْرَتَ بِي أَعْمَالِي
وَقَعَدَتَ بِي أَغْلَالِي
وَحَبَسَنِي عَن نَّفْعِي بُعْدَ آمَالِي
وَخَدَعْتَنِي الدُّنْيَا بِغُرُورِهَا
وَنَفْسِي بِجِنَايَتِهَا
وَمِطَالِي
يَا سَيِّدِي فَأَسْأَلُكَ بِعِزَّتِكَ
أَنْ لَا يَجُوبَ عَنْكَ دُعَائِي سُوءَ عَمَلِي
وَفِعَالِي
وَلَا تَفْضَحْنِي
بِحَفِيِّ مَا أَطْلَعْتَ عَلَيْهِ مِنْ سِرِّي

-las-tu ah-l;l-l;hu nashar-tah
allahumma `a`uma bal;ç
wa af-raṣa bç sfo-u l;lç
wa qaḩurat bç a`m;lç
wa qa`adat bç agh-l;l-ç
wa labasanç `an-naf-e'e bu`a-du ;-m;l-ç
wa khada`at-nid-duny; bi-ghurḩri-h;
wa naf-sç bi-jin;yatih;
wa miṣ;l-ç
y; say-yidç fa-as-aluka bi-i'z-zatika
an l; ya'l-juba `an-ka du`a;-ç sfo-u `amalç
wa fç;lç
wa-l; taf-ḩa'l-nç
bi-khafç-yi m;ṣ-ṣala`ta `ailayhi min sir-rç

وَلَا تُعَاجِلْنِي بِالْعُقُوبَةِ
عَلَى مَا عَمِلْتُهُ فِي خَلَوَاتِي
مِنْ سُوءِ فِعْلِي وَإِسَاءَتِي،
وَدَوَامِ تَفْرِيطِي وَجَهَالَتِي
وَكثْرَةِ شَهَوَاتِي وَعَقْلَتِي
وَكَنِ اللَّهُمَّ بِعِزَّتِكَ
لِي فِي كُلِّ الْأَحْوَالِ رُؤُوفًا
وَعَلَيَّ فِي جَمِيعِ الْأُمُورِ عَطُوفًا
إِلَهِي وَرَبِّي
مَنْ لِي غَيْرُكَ
أَسْأَلُهُ كَشْفَ ضُرِّي
وَالنَّظَرَ فِي أَمْرِي!
إِلَهِي وَمَوْلَايَ
أَجْرَيْتَ عَلَيَّ حُكْمًا

wa-l; tu `jil-nç bil-u'qfbati
`al; m; `amil-tuhu fç khalaw;tç
min sfo-i fi`a-lç wa is;-atç
wa daw;mi taf-rççç wa jah;latç
wa kath-rati sha-haw;tç wa ghaf-latç
wa kunil-l;humma bi-i'z-zatika
lç fç kul-lil-al-w;li ra'ff;`
wa `alay-ya fç jamç;i'l-umçrçç `aççf;`
ilahç wa rab-bç
mal-lç ghayruka
as-aluhu kash-fa çur-rç
wan-na`ara fç am-rç!
ilahç wa maw-laya
aj-rayta `alay-ya luk-mant

اتَّبَعْتُ فِيهِ هَوَى نَفْسِي،
وَلَمْ أَحْتَرَسْ فِيهِ مِنْ تَزْيِينِ عَدُوِّي،
فَغَرَّبَنِي بِمَا أَهْوَى
وَأَسْعَدَهُ عَلَى ذَلِكَ الْقَضَاءِ
فَتَجَاوَزْتُ بِمَا جَرَى
عَلَيَّ مِنْ ذَلِكَ بَعْضَ حُدُودِكَ
وَحَالَفْتُ بَعْضَ أَوْامِرِكَ
فَلَكَ الْحُجَّةُ عَلَيَّ فِي جَمِيعِ ذَلِكَ
وَلَا حُجَّةَ لِي
فِيمَا جَرَى عَلَيَّ فِيهِ قَضَاؤُكَ،
وَأَلْزَمَنِي حُكْمَكَ
وَبَلَاؤُكَ
وَقَدْ أَتَيْتُكَ يَا إِلَهِي
بَعْدَ تَقْصِيرِي

-taba`tu fçhi	hawı naf-sç
wa lam a!-taris fçhi	min tazyçni `ad£-wç
fa-ghar-ranç	bi-mı ah-wı
wa as-`adahu	`alı dhı-likal-qaçı
fa-tajı-waztu	bi-mı jarı
	`alay-ya min dhı-lik ba`ç a !ud£dik
wa khılaf-tu	ba`ç a awı mirik
falakal-!uj-jatu	`alay-ya fç jamçei' dhılik
wa-lı !uj-jata lç	
fçmı jarı	`alay-ya fçhi qaçıuka
wa alzamanç	!uk-muka
	wa balıuk
wa qad ataytuka	yı ilahç
ba`da taq-¥çrç	

وَإِسْرَافِي عَلَى نَفْسِي
مُعْتَدِرًا
تَأْدِيمًا،
مُنْكَسِرًا
مُسْتَقْبِلًا
مُسْتَغْفِرًا
مُنِيبًا،
مُقِرًّا
مُذْعِنًا
مُعْتَرِفًا
لَا أَجِدُ مَفْرَأً مِمَّا كَانَ مِنِّي
وَلَا مَفْرَعًا أَتَوَجَّهُ إِلَيْهِ فِي أَمْرِي
غَيْرَ قَبُولِكَ عُذْرِي،
وَإِدْخَالَكَ إِيَّاي فِي سَعَةِ مِنْ رَحْمَتِكَ

wa is-r;fç `al; naf-sç
mu`a-tadhiran
-n;diman
mun-kasir;m
-mus-taqçlama
mus-tagh-fir;m
-munçban
muqir-r;m
-mudhi'n;m
-mu`a-tarifa
l; ajidu mafar-r;m -mim-m; k;na min-nç
wa-l; mafz;`;n atawaj-jahu ilayhi fç am-rç
ghayra qabçlika u'dhrç
wa id-kh;lika ç-yaya fç s;`tim-mir-ra'-matik

اللَّهُمَّ فَاقْبَلْ عُذْرِي
وَارْحَمْ شِدَّةَ ضُرِّي
وَفُكِّنِي مِنْ شَدِّ وَثَاقِي
يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِي
وَرِقَّةَ جِلْدِي
وَدِقَّةَ عَظْمِي
يَا مَنْ بَدَأَ خَلْقِي
وَذِكْرِي
وَتَرْبِيَّتِي
وَبِرِّي
وَتَعْدِيَّتِي
هَبْنِي
لَا بُتْدَاءَ كَرَمِكَ
وَسَالِفِ بَرِّكَ بِي

allahumma	faq-bal u'dhrç
	war-!am shid-data çurç
	wa fuk-kanç min shad-di wath;qç
y; rab-bir-!am	ça`fa badanç
	wa riq-qata jil-dç
	wa diq-qata `a`mç
y; mam bad;	khal-qç
	wa dhik-rç
	wa tar-bi-yatç
	wa birç
	wa tagh-dhi-yatç
	hab-nç
	lb-tid;-i karamika
	wa s;lifi bir-rika bç

يَا إِلَهِي وَسَيِّدِي وَرَبِّي
أَتْرَاكَ مُعَذِّبِي بِنَارِكَ
بَعْدَ تَوْحِيدِكَ
وَبَعْدَ مَا انطَوَى عَلَيْهِ قَلْبِي
مِنْ مَعْرِفَتِكَ
وَلَهَجَ بِهِ لِسَانِي
مِنْ ذِكْرِكَ
وَاعْتَقَدَهُ ضَمِيرِي مِنْ حُبِّكَ
وَبَعْدَ صِدْقِ اعْتِرَافِي
وَدُعَائِي
خَاضِعاً لِرُبُوبِيَّتِكَ
هَيْهَاتَ أَنْتَ أَكْرَمُ
مِنْ أَنْ تُضَيِّعَ مِنْ رَبِّيَّتِهِ
أَوْ تُبْعِدَ مِنْ أَدْنِيَّتِهِ

y; ilahç wa say-yidç wa rab-bç
atur;ka mu`adh-dhibç bin;rika
ba`da taw- çdik
wa ba`da man-şaw; `ailayhi qal-bç
mim-ma`rifatik
wa lahija bihi lis;nç
min dhik-rik
wa a`taqadahu `amçrç min `ub-bik
wa ba`da ¥id-qi- `a-tir;fç
wa du`a;-ç
kh;æi`a;l-li-rub£bç-yatika
hayh;ta anta ak-ramu
min an tuçay-yi`a mar-rab-baytah
aw tub-i'da man ad-naytah

أَوْ تُشَرِّدَ مَنْ أَوَيْتَهُ
أَوْ تُسَلِّمَ إِلَى الْبَلَاءِ
مَنْ كَفَيْتَهُ وَرَحِمْتَهُ
وَلَيْتَ شِعْرِي
يَا سَيِّدِي وَإِلَهِي وَمَوْلَايَ
أَتَسَلِّطُ النَّارَ
عَلَى وُجُوهِ
خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً
وَعَلَى أَلْسِنِ
نَطَقْتُ بِتَوْحِيدِكَ صَادِقَةً
وَبِشُكْرِكَ مَادِحَةً
وَعَلَى قُلُوبِ
اعْتَرَفْتُ بِإِلَهِيَّتِكَ مُحَقَّقَةً
وَعَلَى ضَمَائِرِ

aw tushar-rida man ḥ-aytah
aw tus-s-lima il-l-balḥ-i
man kafay-tahu wa raim-tah
wa layta shi`a-rḥ
yḥy say-yidḥ wa ilahḥ wa maw-lḥy
atusal-liṣun-nḥra
`alḥ wujḥhin
khar-rat li-`a`amatika sḥjjidah
wa `alḥ al-sunin
-naṣaqat bi-taw-ḥḥdika ḥḥdiqataw
-wa bishuk-rika mḥdi'ah
wa `alḥ qulḥbin
-`a-tarafat bi-ilḥḥ-yatika mu'laq-qiqah
wa `alḥ ḥamḥ-ira

حَوْتٌ مِنَ الْعِلْمِ بِكَ
حَتَّى صَارَتْ خَاشِعَةً
وَعَلَى جَوَارِحَ
سَعَتْ إِلَى أَوْطَانِ تَعْبُدُكَ طَائِعَةً
وَأَشَارَتْ بِاسْتِغْفَارِكَ مُذْعِنَةً
مَا هَكَذَا الظَّنُّ بِكَ
وَلَا أُخْبِرْنَا
بِفَضْلِكَ عِنْدَكَ
يَا كَرِيمُ، يَا رَبِّ
وَأَنْتَ تَعَلَّمُ ضَعْفِي
عَنْ قَلِيلٍ مِّنْ بَلَاءِ الدُّنْيَا وَعُقُوبَاتِهَا،
وَمَا يَجْرِي فِيهَا مِنَ الْمَكَارِهِ عَلَى أَهْلِهَا
عَلَى أَنْ ذَلِكَ بَلَاءٌ وَمَكْرُوهٌ،
قَلِيلٌ مَّا كُنْتُ،

lawat minal-i'l-mi bika
'lat-t; ʔ;rat kh;shi`ah
wa `al; jawari'a
s;`t il; aw-ʂ;ni t;`b-budika ʂ;-i`ataw
-wa ash;rat bis-tigh-f;rika mudhi'nah
m; hkadh;`-`an-nu bika
wa-l; ukh-bir-n;
bi-faʕlika `anka
y; karʕmu y; rab
wa anta ta`lamu ʕa`fʕ
`an qalʕlim-min bal;-id-dun-y; wa u'qʕb;tihi
wa m; yaj-rʕ fʕh; minal-mak;rihi `al; ah-lihi
`al; an-na dh;-lika bal;-uw-wa mak-rʕhun,
qalʕlum-mak-thuhu,



يَسِيرٌ بِقَاوُهُ،
قَصِيرٌ مُدَّتُهُ
فَكَيْفَ اِحْتِمَالِي لِبَلَاءِ الْآخِرَةِ
وَجَلِيلِ وُقُوعِ الْمَكَارِهِ فِيهَا!
وَهُوَ بِلَاءٌ تَطُولُ مُدَّتُهُ،
وَيَدُومُ مَقَامُهُ،
وَلَا يُخَفِّفُ عَنْ أَهْلِهِ
لَأَنَّهُ لَا يَكُونُ إِلَّا عَنْ غَضَبِكَ
وَانْتِقَامِكَ
وَسَخَطِكَ
وَهَذَا مَا لَا تَقُومُ لَهُ السَّمَاوَاتُ وَالْأَرْضُ
يَا سَيِّدِي فَكَيْفَ بِي
وَأَنَا عَبْدُكَ الضَّعِيفُ
الدَّلِيلُ

yasçrum baqı-uhu,
qaŷçrum-mud-datuh
fa-kayfa'-timılc li-balı-il-akhirati
wa jalçli wuqfi'l-makırihi fçhı!
wa huwa balı-un taşflu mud-datuhu,
wa yad£mu maqımuhu,
wa-lı yukhaf-fafu `an ah-lih
li-an-nahu lı yak£nu il-lı `an ghaᵛabika
wan-tiqı;mika
wa sakhaşik
wa hadhı mı lı taq£mu lahus-samıwıtu wal-arᵛu
yı say-yidç fakayfa bç
wa ana `abdukaᵛ -ᵛae'ef
udh-dhalçl

الْحَقِيرُ
الْمَسْكِينُ
الْمُسْتَكِينُ
يَا إِلَهِي وَرَبِّي
وَسَيِّدِي وَمَوْلَاي
لَأَيِّ الْأُمُورِ إِلَيْكَ أَشْكُو
وَلِمَا مِنْهَا أَضِجُ وَأَبْكِي
لَأَلِيمِ الْعَذَابِ وَشِدَّتِهِ!
أَمْ لَطُولِ الْبَلَاءِ وَمُدَّتِهِ!
فَلَنْ صَيَّرْتَنِي لِلْعُقُوبَاتِ مَعَ أَعْدَائِكَ
وَجَمَعْتَ بَيْنِي وَبَيْنَ أَهْلِ بَلَائِكَ
وَفَرَّقْتَ بَيْنِي وَبَيْنَ أَحِبَّائِكَ
وَأَوْلِيَّائِكَ
فَهَبْنِي يَا إِلَهِي وَسَيِّدِي

ul-'laqer
ul-mis-ken
ul-mus-taken
y; ilahç wa rab-bç
wa say-yidç wa maw-l;y
li-ay-yil-umfri ilayka ash-kf
wa lim; minh; a;ij-ju wa ab-kç
li-alçmil-`adh;bi wa shid-datih
am li\$flil-bal;-i wa mud-datih
fa-la-in ¥ay-yar-tanç lil-u'qfb;ti m;' a`d;-ik
wa jama`ta baynç wa bayna ahli bal;-ik
wa far-raq-ta bay-nç wa bay-na aib-b;-ika
wa aw-li-y;-ik
fa-hab-nç y; ilahç wasay-yidç

وَمَوْلَايَ وَرَبِّي
صَبْرْتُ عَلَى عَذَابِكَ،
فَكَيْفَ أَصْبِرُ عَلَى فِرَاقِكَ
وَهَبْنِي صَبْرْتُ عَلَى حَرِّ نَارِكَ،
فَكَيْفَ أَصْبِرُ عَنِ النَّظَرِ إِلَى كَرَامَتِكَ
أَمْ كَيْفَ أَسْكُنُ فِي النَّارِ
وَرَجَائِي عَفْوِكَ
فَبِعِزَّتِكَ يَا سَيِّدِي وَمَوْلَايَ
أُقْسِمُ صَادِقًا، لَنْ تَرَكْتَنِي نَاطِقًا
لَأَضِجَنَّ إِلَيْكَ بَيْنَ أَهْلِهَا
ضَجِيجَ الْآمِلِينَ
وَلَأَصْرُخَنَّ إِلَيْكَ صُرَاخَ الْمُسْتَصْرِخِينَ
وَلَأُبْكِينَ عَلَىكَ بُكَاءَ الْفَاقِدِينَ
وَلَأُنَادِيَنَّكَ أَيْنَ كُنْتَ

wa mawlaya wa rab-bç
Ƴabar-tu `al; `adh;bika
fakayfa aƳ-biru `al; fir;qika
wa hab-nç Ƴabar-tu `al;  ar-ri n;rika
fakayfa aƳ-biru `an-na`ari il; kar;matik
am kayfa as-kunu fin-n;ri
wa raj;-ç `af-wuk
fabi-i'z-zatika y; say-yidç wa mawlaya
uq-simu Ƴ;diqal-la-in tarak-tanç n;şiqan
laʔij-jan-na ilayka bayna ah-lih;
ʔajçjal-amilçn
wa laƳrukhan-na ilayka Ƴur;khali-mus-taƳ-rihçn
wa-la-ab-ki-yan-na `ailayka buk;-al-f;qidçn
wa la-un;di-yan-naka ay-na kun-ta



ضَجِيحٌ مُؤَمِّلٌ لِرَحْمَتِكَ
وَيُنَادِيكَ
بِلِسَانِ أَهْلِ تَوْحِيدِكَ
وَيَتَوَسَّلُ إِلَيْكَ بِرُبُوبِيَّتِكَ
يَا مَوْلَايَ
فَكَيْفَ يَبْقَى فِي الْعَذَابِ
وَهُوَ يَرْجُو مَا سَلَفَ مِنْ حَلْمِكَ
أَمْ كَيْفَ تُؤْلِمُهُ النَّارُ
وَهُوَ يَأْمَلُ فَضْلَكَ وَرَحْمَتَكَ
أَمْ كَيْفَ يُحْرِقُهُ لَهْبُهَا
وَأَنْتَ تَسْمَعُ صَوْتَهُ وَتَرَى مَكَانَهُ
أَمْ كَيْفَ يَشْتَمِلُ عَلَيْهِ زَفِيرُهَا
وَأَنْتَ تَعْلَمُ ضَعْفَهُ
أَمْ كَيْفَ يَتَقَلَّبُ بَيْنَ أَطْبَاقِهَا

ʕajʕja muammilil-liraʕ-mat-k
wa yun;dʕka
bi-lis;ni ahli taw-ʕdik
wa yatawas-salu ilayka bi-rubʕbʕ-yatik
yi mawl;y
fa-kayfa yabq; fʕl-`adh;bi
wa huwa yar-jʕ m; salafa min ʕil-mik
am kayfa tu-limuhun-n;ru
wa huwa ya-malu faʕlaka wa raʕ-mataka
am kayfa yuʕ-riquhu lahʕbuh;
wa anta tas-mau' ʕaw-tahu wa tar; mak;nah
am kayfa yash-tamilu `ailayhi zafʕruh;
wa anta ta`lamu ʕa`fah
am kayfa yataqalqalu bayna aʕ-b;qih;

وَأَنْتَ تَعْلَمُ صِدْقَهُ
أَمْ كَيْفَ تَزَجُرُهُ زُبَانِيَّتُهَا
وَهُوَ يُنَادِيكَ يَا رَبَّهُ
أَمْ كَيْفَ يَرْجُو فَضْلَكَ
فِي عِتْقِهِ مِنْهَا فَتَتْرُكُهُ فِيهَا
هَيْهَاتَ مَا ذَلِكَ الظَّنُّ بِكَ
وَلَا الْمَعْرُوفُ مِنْ فَضْلِكَ
وَلَا مُشَبِّهٌ لِمَا عَامَلْتَ بِهِ الْمُوَحِّدِينَ
مِنْ بَرَكَ وَإِحْسَانِكَ
فَبِالْيَقِينِ أَقْطَعُ
لَوْ لَا مَا حَكَمْتَ بِهِ
مِنْ تَعْذِيبِ جَاحِدِكَ
وَقَضَيْتَ بِهِ
مِنْ إِخْلَادِ مُعَانِدِكَ

wa anta ta`lamu ¥id-qah
am kayfa tazjuruhu zab;ni-yatuh;
wa huwa yun;dçka y; rab-bah
am kayfa yar-j£ fa`laka
fç i't-qihi minh; fatat-rukuhu fçh;
hayh;t m; dh;lika`-`an-nu bik
wa-lal-ma`r£fu min fa`lik
wa-l; mush-biha lim; `;mal-ta bihil-m£a'-lidçna
mim bir-rika wa i'-s;nik
fa-bial-yaqçni aq-£au'
law-l; ma lakam-ta bihi
min ta`dhçbi j;lidçk
wa qa`ayta bihi
min ikh-l;ydi mu`;nidçk

لَجَعَلْتَ النَّارَ كُلَّهَا بَرْدًا وَسَلَامًا،
وَمَا كَانَ لِأَحَدٍ فِيهَا مَقْرًا وَلَا مُقَامًا
لَكِنَّكَ تَقَدَّسَتْ أَسْمَاؤُكَ
أَقْسَمْتَ أَنْ تَمْلَأَهَا مِنَ الْكَافِرِينَ،
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ
وَأَنْ تُخَلِّدَ
فِيهَا الْمُعَانِدِينَ
وَأَنْتَ جَلَّ ثَنَاؤُكَ قُلْتَ مُبْتَدَأًا،
وَتَطَوَّلْتَ بِالْإِنْعَامِ مُتَكَرِّمًا:
أَفَمَنْ كَانَ مُؤْمِنًا
كَمَنْ كَانَ فَاسِقًا ۗ
لَا يَسْتَوُونَ
إِلَهِي وَسَيِّدِي فَاسْأَلُكَ
بِالْقُدْرَةِ الَّتِي قَدَّرْتَهَا

laj; 'l-tan-n;ra kul-l;h; bar-d;w-wa sal;m;
wa m; k;na li-a'adin fçh; maqar-r;w-wa-l; muq;m;
lakin-naka taqad-dasat as-m;-uka
aq-sam-ta an tam-lah; minal-k;firçna;
minal-jin-nati wan-n;si aj-m`açn
wa-an tukhal-lida
fçh;l-mu`;nidçn
wa anta jal-l; than;-uka qul-ta mub-tadiw;w
-wa taşaw-wal-ta bil-in-` ;mi mutakar-rim;
afaman k;na mumin;n
kaman k;na f;siqal
-l; yas-taw£n
ilahç wa say-yidç fa-as-aluka
bial-qud-ratil-latç qad-dartah;

وَبِالْقَضِيَّةِ الَّتِي حَتَمْتَهَا
وَحَكَمْتَهَا
وَوَغَلَبْتَ
مَنْ عَلَيْهِ أَجْرِيَّتَهَا
أَنْ تَهَبَ لِي، فِي هَذِهِ اللَّيْلَةِ،
وَفِي هَذِهِ السَّاعَةِ
كُلَّ جُرْمٍ أَجْرَمْتُهُ
وَكُلَّ ذَنْبٍ أَذْنَبْتُهُ
وَكُلَّ قَبِيحٍ أَسْرَرْتُهُ
وَكُلَّ جَهْلٍ عَمِلْتُهُ،
كَتَمْتُهُ أَوْ أَعْلَنْتُهُ،
أَخْفَيْتُهُ أَوْ أَظْهَرْتُهُ
وَكُلَّ سَيِّئَةٍ
أَمَرْتِ بِإِثْبَاتِهَا الْكِرَامَ الْكَاتِبِينَ

wa bil-qaḥ-yatil-latḥ ḥatam-tah;
wa ḥakam-tah;
wa ghalab-ta
man `ailayhi aj-raytah;
an tahaba liḥ fi ḥadhihil-laylati
wa fi ḥadhiḥs-s;`ah
kul-l; jur-min aj-ram-tuh
wa kul-l; dham-bin adhnab-tuh
wa kul-l; qabḥin as-rar-tuh
wa kul-l; jah-lin `amil-tuhu,
katam-tuhḥo aw a`lan-tuhu,
akhfaytuhḥo aw a`har-tuh
wa kul-l; say-yi-atin
amarta bi-ith-b;tihayal-kir;mal-k;tibḥn



الَّذِينَ وَكَّلْتَهُمْ
بِحِفْظِ مَا يَكُونُ مِنِّي
وَجَعَلْتَهُمْ
شُهُودًا عَلَيَّ
مَعَ جَوَارِحِي،
وَكُنْتَ أَنْتَ الرَّقِيبَ عَلَيَّ
مِنْ وَرَائِهِمْ،
وَالشَّاهِدَ لِمَا خَفِيَ عَنْهُمْ،
وَبِرَحْمَتِكَ أَخْفَيْتَهُ،
وَبِفَضْلِكَ سَتَرْتَهُ
وَأَنْ تُوفِّرَ حَظِّي
مِنْ كُلِّ خَيْرٍ تُنْزِلُهُ،
أَوْ إِحْسَانٍ تُفْضِلُهُ
أَوْ بِرٍّ تَنْشُرُهُ،

al-ladhçna wak-kal-tahum
bi-lif-`i mi yakfnu min-nç
wa jç'l-tahum
shuhfdan `alay-ya
mi' jawçriç
wa kunta antar-raqçba `alay-ya
miw-warç-ihim
wash-shçhida limi khafiya `an-hum
wa bi-rai-matika akh-faytahu
wa bifaçlika satar-tah
wa an tçwf-fira la`-`ç
min kul-li khayrin tunziluh
aw il-sçnin tuf-çiluh
aw bir-rin tan-shiruhu

أَوْ رِزْقٍ تَبَسُّطُهُ
أَوْ ذَنْبٍ تَغْفِرُهُ
أَوْ خَطَاٍ تَسْتُرُهُ
يَا رَبِّ يَا رَبِّ يَا رَبِّ
يَا إِلَهِي وَسَيِّدِي
وَمَوْلَايَ وَمَالِكِ رِزْقِي
يَا مَنْ بِيَدِهِ نَاصِيَتِي
يَا عَلِيمًا بِضُرِّي وَمَسْكَنَتِي
يَا خَيْرًا بِفَقْرِي وَفَاقَتِي
يَا رَبِّ يَا رَبِّ يَا رَبِّ
أَسْأَلُكَ بِحَقِّكَ
وَقُدْسِكَ
وَأَعْظَمِ صِفَاتِكَ
وَأَسْمَائِكَ

aw rizqin	tab-suşuh		
aw d'lam-bin	tagh-firuyhu		
aw khaşain	tas-turuhu		
yı rab-bi	yı rab-bi	yı rabb	
yı ilahç	wa say-yidç		
wa maw-laya	wa mılika	riq-qç	
yı mam bi-yadihi	nıŷi-yatç		
yı `alçmı	m biçurç	wa mas-kanatç	
yı khabçrı	m bi-faq-rç	wa fıqatç	
yı rab-bi	yı	yı rab-bi	yı rabb
as-aluka	bi-'laq-qika		
wa qud-sik			
wa a`ami	ŷifı	tika	
wa as-mı	-ika		

أَنْ تَجْعَلَ أَوْقَاتِي فِي اللَّيْلِ وَالنَّهَارِ
بِذِكْرِكَ مَعْمُورَةً،
وَبِحِدْمَتِكَ مَوْصُولَةً،
وَأَعْمَالِي عِنْدَكَ مَقْبُولَةً،
حَتَّى تَكُونَ أَعْمَالِي وَأُورَادِي
كُلُّهَا وَرِدَاً وَوَاحِدَاً،
وَحَالِي فِي خِدْمَتِكَ سَرْمَدًا
يَا سَيِّدِي،
يَا مَنْ عَلَيْهِ مُعْوَلِي
يَا مَنْ إِلَيْهِ شَكْوَتُ أَحْوَالِي
يَا رَبِّ يَا رَبِّ يَا رَبِّ
قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي
وَأَشْدُدْ عَلَى الْعَزِيمَةِ جَوَانِحِي
وَهَبْ لِي الْجِدَّ فِي خَشْيَتِكَ

an taj-`ala aw-qitç fil-layli wan-nahiri
bi-dhik-rika ma`m`frah
wa bikhid-matika maw-¥flah
wa a`mjlc i'ndaka maq-bflah
!at-tj takfna a`mjlc wa aw-rjdç
kul-luhj wir-djw-wj'idan
wa !jlc fç khid-matika sar-madj
yj say-yidç
yj man `ailayhi mu`aw-walç
yj man ilayhi shakaw-tu a!-wjlç
yj rab-bi yj rab-bi yj rabb
qaw-wi `alj khid-matika jawjri!ç
wash-dud `alj! -`azçmati jawjni!ç
wa hab liy al-jid-da fç khash-yatik

وَالدَّوَامَ فِي الْإِتِّصَالِ بِخِدْمَتِكَ
حَتَّى أَسْرَحَ إِلَيْكَ
فِي مَيَادِينِ السَّابِقِينَ
وَأُسْرِعَ إِلَيْكَ فِي الْمُبَادِرِينَ
وَأَشْتَأَقَ إِلَى قُرْبِكَ
فِي الْمُشْتَأَقِينَ
وَأَدْنُو مِنْكَ
دُنُو الْمُخْلِصِينَ
وَأَخَافُكَ
مَخَافَةَ الْمُوقِنِينَ
وَأَجْتَمِعُ فِي جِوَارِكَ
مَعَ الْمُؤْمِنِينَ
اللَّهُمَّ
وَمَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ

wad-daw;ma	fil-at-itiŷ;li bikhid-matik
'lat-t;	as-ra'a ilayka
fç	may;-dçnis-s;biqçn
wa us-ri`a	ilayka fil-mub;dirçn
wa ash-t;qa il;	qur-bika
	fil-mush-t;qçn
wa ad-n£a	minka
	dun£-wal-mukh-liŷçn
wa akh;faka	
	makh;fatal-m£qinçn
wa aj-tami`a fç	jiw;rika
	m; 'l-mu-mnçn
Allahumma	
wa man ar;danç	bis£o-in f;rid-hu

وَمَنْ كَادِي فَكِدُهُ
وَاجْعَلِي مِنْ أَحْسَنِ عَيْدِكَ
نَصِيباً عِنْدَكَ
وَأَقْرَبِهِمْ مَنزِلَةً مِّنْكَ
وَأَخْصِهِمْ زُفَّةً لَّدَيْكَ
فَإِنَّهُ لَا يُنَالُ ذَلِكَ إِلَّا بِفَضْلِكَ
وَجُدِّي بِجُودِكَ
وَاعْطِفْ عَلَيَّ بِمَجْدِكَ
وَاحْفَظْنِي بِرَحْمَتِكَ
وَاجْعَلْ لِّسَانِي بِذِكْرِكَ لَهْجاً
وَقَلْبِي بِحُبِّكَ مُتَيِّماً
وَمَنْ عَلَيَّ بِحُسْنِ إِجَابَتِكَ
وَأَقْلِنِي عَثْرَتِي
وَاعْفِرْ زَلَّتِي

wa man k;danç	fakid-hu
waj-`alnç	min a'asani `abçdika
	na¥çban i'ndaka
wa aq-rabihim	-manzilatam-mink
wa akha¥-¥ihim	zul-fatal-ladayk
fa-in-nahu	l; yun;lu dh;lika il-l; bi-façdik
wa jud lç	bijçdik
w`a-şif`alay-ya	bi-maj-dik
wa'fa`nç	bira'-matik
waj-`al-lis;nç	bidhik-rika lahiç;
wa qal-bç	bi-'lub-bika mutay-yam;
wa mun-na`alay-ya	bi'us-ni ij;batik
wa aqil-nç	`ath-ratç
wagh-fir	zal-latç

فَإِنَّكَ قَضَيْتَ عَلَىٰ عِبَادِكَ بِعِبَادَتِكَ
وَأَمَرْتَهُمْ بِدُعَائِكَ
وَضَمِنْتَ لَهُمُ الْإِجَابَةَ
فَإِلَيْكَ يَا رَبِّ نَصَبْتُ وَجْهِي
وَإِلَيْكَ يَا رَبِّ مَدَدْتُ يَدِي
فَبِعِزَّتِكَ اسْتَجِبْ لِي دُعَائِي
وَبَلِّغْنِي مُنَايَ
وَلَا تَقْطَعْ مِنْ فَضْلِكَ رَجَائِي
وَإَكْفِنِي شَرَّ الْجِنَّ وَالْإِنْسِ
مِنْ أَعْدَائِي
يَا سَرِيعَ الرِّضَا
اغْفِرْ لِمَنْ لَا يَمْلِكُ إِلَّا الدُّعَاءُ
فَإِنَّكَ فَعَالٌ لِّمَا تَشَاءُ
يَا مَنْ اسْمُهُ دَوَاءٌ

fa-in-naka qaṣayta `al; i'b;dika bi-i'b;datik
wa amar-tahum bidu`a;ika
wa ṣaminta lahum ul-ij;bah
fa-ilayka y; rab-bi naṣab-tu waj-hḥ
wa ilayka y; rab-bi madad-tu yadḥ
fa-bi-i'z-zatik as-tajib lḥ du`a;-ḥ
wa bal-ligh-nḥ mun;y
wa-l; taq-ṣ; ' min faḥlika raj;-ḥ
wak-finḥ shar-ral-jin-ni wal-in-si
min a`d;-ḥ
yi sari-y`ar-riḥj
igh-fir liman-lj yam-liku il-ljd-du`aj
fa-in-naka fa`jlul-limj tashj
yi manis-muhu dawj-un

وَذِكْرُهُ شِفَاءٌ
وَطَاعَتُهُ غِنَى
ارْحَمِ مَنْ رَأْسُ مَالِهِ الرَّجَاءُ
وَسِلَاحُهُ الْبُكَاءُ
يَا سَابِغَ النَّعَمِ
يَا دَافِعَ النَّقَمِ
يَا نُورَ الْمُسْتَوْحِشِينَ فِي الظُّلْمِ
يَا عَالِمًا لَا يُعَلِّمُ
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَأَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ
وَصَلِّ اللّٰهُ عَلَى رَسُوْلِهِ
وَالْأَيْمَةَ الْمَيَامِينَ مِنْ آلِهِ
وَسَلِّمْ تَسْلِيمًا كَثِيرًا

wa dhik-ruhu shifj-un
wa Œi'tuhu ghinan
ir-!am-mar-ra-su mijihir-raji
wa silij !uhul-bukj-u
yi sibighan-ni`am
yi difi`an-niqam
yi n£ral-mus-taw-!ish£na fi"-`ulami
yi `ilimal-lj yu`al-lam
¥al-li `alj mu!ammad wa j-li mu!ammadin
waf-`al b£ mij anta ah-luh
wa ¥al-ljllahu `alj ras£lihi
wal-aimmatil-mayjm£na min j-lihi
wa sal-lama tas-l£man kath£rij