

# Dua-e-Kumayl

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah (God), the Beneficent, the Merciful

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ

O' Allah (God), I ask you by Your Mercy which spans\* across all things (1)

وَبِقُوَّتِكَ الَّتِي قَهَرْتَ بِهَا كُلَّ شَيْءٍ وَخَضَعَ لَهَا كُلُّ شَيْءٍ  
وَذَلَّ لَهَا كُلُّ شَيْءٍ

By Your strength through which You dominate over all things, and  
towards which all things are humble, and before which all things  
are lowly. (2)

وَبِجَبْرُوتِكَ الَّتِي غَلَبْتَ بِهَا كُلَّ شَيْءٍ وَبِعِزَّتِكَ الَّتِي  
لَا يَقُومُ لَهَا شَيْءٌ

By your domination\* through which You overwhelm all things and  
by Your might which nothing can resist, (3)

وَبِعِزَّتِكَ الَّتِي مَلَأَتْ كُلَّ شَيْءٍ  
by Your exaltedness\* that has filled all things (4)

وَبِسُلْطَانِكَ الَّذِي عَلَا كُلَّ شَيْءٍ وَبِوَجْهِكَ الْبَاقِي بَعْدَ فَنَاءِ  
كُلِّ شَيْءٍ

By Your authority\* that towers over all things, by your Your Countenance\*  
which will last\* after the annihilation of all things (5)

وَبِأَسْمَائِكَ الَّتِي مَلَأَتْ أَرْكَانَ كُلِّ شَيْءٍ وَبِعِلْمِكَ الَّذِي  
أَحَاطَ بِكُلِّ شَيْءٍ

By Your Names that have filled the foundations of all things; by Your  
Knowledge which encompasses all things; (6)

وَبِنُورِ وَجْهِكَ الَّذِي أَضَاءَ لَهُ كُلُّ شَيْءٍ  
and by the Light of Your Face through which all things  
are illuminated. (7)

يَا نُورُ يَا قُدُّوسُ يَا أَوَّلَ الْأَوَّلِينَ وَيَا آخِرَ الْآخِرِينَ

O' Light! O' All Holy! O' First of those who are first and Last  
of those who are last. (8)

اَللّٰهُمَّ اغْفِرْ لِي الدُّنُوْبَ الَّتِي تَهْتِكُ الْعِصْمَ

O' Allah (God) forgive me those sins that violate\*  
the safeguards (9)

اَللّٰهُمَّ اغْفِرْ لِي الدُّنُوْبَ الَّتِي تُنْزِلُ النِّقْمَ

O' Allah forgive me those sins that draw down  
vengeance\* (10)

اَللّٰهُمَّ اغْفِرْ لِي الدُّنُوْبَ الَّتِي تُغَيِّرُ النِّعَمَ

O 'Aláah, forgive me those sins that alter  
bounties.\*(11)

اَللّٰهُمَّ اغْفِرْ لِي الدُّنُوْبَ الَّتِي تَحْبِسُ الدُّعَاءَ

O' Allah, forgive me those sins that hold back  
supplication. (12)

اَللّٰهُمَّ اغْفِرْ لِي الدُّنُوْبَ الَّتِي تَقْطَعُ الرَّجَاءَ

O' Allah, forgive me those sins that sever\* hope. (13)

اَللّٰهُمَّ اغْفِرْ لِي الدُّنُوْبَ الَّتِي تُنْزِلُ الْبَلَاءَ

O' Allah, forgive me those sins that draw down  
tribulation. (14)

اَللّٰهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ اَذْنَبْتُهُ وَكُلَّ خَطِيئَةٍ اَخْطَاْتُهَا

O' Allah, forgive me every sin that I have committed, and every  
mistake that I have made. (15)

اَللّٰهُمَّ اِنِّي اَتَقَرَّبُ اِلَيْكَ بِذِكْرِكَ وَاسْتَشْفَعُ بِكَ اِلَى نَفْسِكَ

O' Allah, verily, I seek nearness to You through your remembrance, and  
I seek intercession from You,\* (16)

وَ اَسْئَلُكَ بِجُودِكَ اَنْ تُدْنِيَنِي مِنْ قُرْبِكَ وَ اَنْ

تُوْزِعَنِي شُكْرَكَ

and I ask You through Your munificence to bring me near (17)  
Your proximity, and bestow\* upon me gratitude towards You,

وَ اَنْ تُلْهِمَنِي ذِكْرَكَ

and to inspire me with (18)  
Your remembrance.

اللَّهُمَّ إِنِّي أَسْأَلُكَ سُوءَ الْخَاضِعِ مُتَذَلِّلٍ خَاشِعٍ أَنْ  
تُسَامِحَنِي وَتَرْحَمَنِي

O' Allah, verily, I ask You with an asking of a submissive,  
abased and a lowly one\*, to show me forbearance and  
to have Mercy on me, (19)

وَتَجْعَلَنِي بِقِسْمِكَ رَاضِيًا قَانِعًا وَفِي جَمِيعِ الْأَحْوَالِ مُتَوَاضِعًا  
and to make me satisfied and content with Your distribution of (my) share and  
humble in every state. (20)

اللَّهُمَّ وَ أَسْأَلُكَ سُوءَ الْ مَنْ اشْتَدَّتْ فَاقَتُهُ وَ أَنْزَلَ بِكَ  
عِنْدَ الشَّدَائِدِ حَاجَتَهُ

O' Allah, I ask You with the asking of one whose indigence is extreme,  
who has stated to You his difficulties and the need, (21)

وَ عَظُمَ فِيمَا عِنْدَكَ رَغْبَتُهُ

and whose desire for what is with  
You has become great. (22)

اللَّهُمَّ عَظُمَ سُلْطَانُكَ وَعَلَا مَكَانُكَ وَخَفِيَ مَكْرُوكُ  
وَظَهَرَ أَمْرُكَ

O' Allah, Your authority\* is great, Your place is lofty, Your plot\* is  
hidden, and Your command is manifest; (23)

وَ غَلَبَ قَهْرُكَ وَ جَرَتْ قُدْرَتُكَ وَ لَا يُمَكِّنُ الْفِرَارُ مِنْ  
حُكُومَتِكَ

Your domination is overwhelming, and Your power is unhindered,  
and escape from Your governance is impossible. (24)

اللَّهُمَّ لَا أَجِدُ لِذُنُوبِي غَافِرًا وَ لَا لِقَبَائِحِي سَاتِرًا

O' Allah, I find no forgiver of my sins, and no concealer  
of my ugly acts; (25)

وَ لَا لِشَيْءٍ مِّنْ عَمَلِي الْقَبِيحِ بِالْحَسَنِ مُبَدِّلًا غَيْرَكَ  
لَا إِلَهَ إِلَّا أَنْتَ

and no transformer of any of my ugly acts into good acts except  
You. There is no god but You. (26)

سُبْحَانَكَ وَبِحَمْدِكَ ظَلَمْتُ نَفْسِي وَتَجَرَّاتُ بَجَهْلِي  
Glory be to You, and Your is the Praise. I have wronged myself, and  
I have been daring\* in my ignorance (27)

وَسَكَنْتُ إِلَىٰ قَدِيمِ ذِكْرِكَ لِيَّ وَ مِنْكَ عَلَيَّ  
and I have relied upon Your prior\* remembrance of me,  
and Your favor towards me. (28)

اللَّهُمَّ مَوْلَايَ كَمْ مِنْ قَبِيحٍ سَتَرْتَهُ وَ كَمْ مِنْ فَادِحٍ مِّنَ  
الْبَلَاءِ أَقَلَّتْهُ

O' Allah\*, O' my protector! How many ugly things You have  
concealed. How many burdensome tribulations You have  
abolished! (29)

وَ كَمْ مِنْ عِثَارٍ وَ قَيْتَةٍ وَ كَمْ مِنْ مَكْرُوهٍ دَفَعْتَهُ  
And how many stumbles You have prevented, and  
how many ordeals You have repelled! (30)

وَ كَمْ مِنْ ثَنَاءٍ جَمِيلٍ لَّسْتُ أَهْلًا لَهُ نَشَرْتَهُ  
And how much beautiful praise, for which I was  
unworthy, You have broadcasted\*. (31)

اللَّهُمَّ عَظُمَ بَلَاءِي وَ أَفْرَطَ بِي سُوْءُ حَالِي  
O' Allah, my tribulation is tremendous, my  
wretchedness\* is excessive, (32)

وَ قَصُرَتْ بِي أَعْمَالِي وَ قَعَدَتْ بِي أَعْمَالِي  
my acts are inadequate and my fetters have tied  
me down, (33)

وَ حَبَسَنِي عَنِ نَفْعِي بُعْدُ مَالِي وَ خَدَعَتْنِي الدُّنْيَا بِغُرُورِهَا  
my far-fetched hopes have held me back from my gain, and this world  
with its delusions, (34)

وَ نَفْسِي بِخِيَانَتِهَا وَ مِطَالِي  
my soul\* with its betrayal\*, and my  
procrastination\* have deceived me. (35)

يَا سَيِّدِي فَاسْئَلْكَ بِعِزَّتِكَ أَنْ لَا يَحْجُبَ عَنْكَ دُعَايُ  
O' my Master! So I ask You by Your might, not to let my evil (36)  
works and acts veil my supplication from You,

سُوءِ عَمَلِي وَفِعَالِي وَلَا تَفْضَحْنِي بِخَفِيِّ مَا أَطَّلَعْتَ  
عَلَيْهِ مِنْ سِرِّي

not to disgrace me with what is hidden\*, of what You know of  
my secrets, (37)

وَلَا تُعَاجِلْنِي بِالْعُقُوبَةِ عَلَيَّ مَا عَمِلْتَهُ فِي خَلَوَاتِي  
and not to hasten me to punishment for what I have done  
in private: (38)

مِنْ سُوءِ فِعَالِي وَإِسَاءَتِي وَدَوَامِ تَفْرِيطِي وَجَهَالَتِي  
My evil act in secrecy, my misdeeds, my continuous negligence,  
my ignorance, (39)

وَكَثْرَةَ شَهَوَاتِي وَغَفْلَتِي  
my manifold passions and my  
heedlessness\*. (40)

وَكَنِ اللَّهُمَّ بِعِزَّتِكَ لِي فِي الْأَحْوَالِ كُلِّهَا رَوْفًا وَعَلَيَّ فِي  
جَمِيعِ الْأُمُورِ عَطُوفًا

And by Your Honor\*, O' Allah, be kind to me in all states, and be  
gracious to me in all affairs! (41)

إِلَهِي وَرَبِّي مَنْ لِي غَيْرُكَ أَسْأَلُهُ كَشْفَ ضُرِّي وَالنَّظَرَ فِي أَمْرِي  
My God and my Lord, who do I Have besides\* You from whom to ask for  
removal of my affliction, and regard for my affairs. (42)

إِلَهِي وَ مَوْلَايَ

My God and my Master\*. (43)

أَجْرَيْتَ عَلَيَّ حُكْمًا اتَّبَعْتُ فِيهِ هَوَايَ نَفْسِي

\*You decreed a law for me, but I followed the lowly  
desires of my soul\*, (44)

وَلَمْ أَحْتَرَسْ فِيهِ مِنْ تَزْيِينِ عَدُوِّي

and did not remain wary of adorning my enemy (45)

فَغَرَّنِي بِمَا أَهْوَى وَأَسْعَدَهُ عَلَيَّ ذَلِكَ الْقَضَاءُ

So, he deluded me through my soul's caprice, and  
therein fate\* favored him (46)

فَتَجَاوَزْتُ بِمَا جَرَى عَلَيَّ مِنْ ذَلِكَ بَعْضَ حُدُودِكَ

So in what was put into effect upon me in that situation, I  
transgressed some of Your statutes, (47)

وَخَالَفْتُ بَعْضَ أَوْامِرِكَ فَلَكَ الْحُجَّةُ عَلَيَّ فَنِي جَمِيعَ ذَلِكَ  
and I disobeyed some of Your commands. So, Yours is the proof\*  
against me in all that (48)

وَلَا حُجَّةَ لِي فِيمَا جَرَى عَلَيَّ فِيهِ قَضَاؤُكَ  
and I have no argument against Your judgement\*  
on me, (49)

وَالزَّمَنِي حُكْمِكَ وَبَلَاؤُكَ  
nor in what Your decree and Your  
tribulation imposed upon me. (50)

وَقَدْ آتَيْتُكَ يَا إِلَهِي بَعْدَ تَقْصِيرِي وَإِسْرَافِي عَلَى نَفْسِي  
Now I have come to You, my God, after my shortcoming and my  
immoderation towards myself, (51)

مُعْتَذِرًا نَادِمًا مُنْكَسِرًا مُسْتَقِيمًا مُسْتَغْفِرًا مُنِيبًا مُقِرًّا مُذْعِنًا مُعْتَرِفًا  
offering my excuse, regretful, broken, apologizing, asking forgiveness,  
repenting, acknowledging, submissive, confessing. (52)

لَا أَجِدُ مَفْرًا مِّمَّا كَانَ مِنِّي  
I find no place to flee from what  
occured through me, (53)

وَلَا مَفْزَعًا اتَّوَجَّهُ إِلَيْهِ فِي أَمْرِي غَيْرَ قُبُولِكَ عُذْرِي  
nor any place of refuge\* to which I may turn in my matters\*,  
other than Your acceptance of my excuse, (54)

وَ إِذْ خَالَكَ أَيَّايَ فِي سَعَةِ رَحْمَتِكَ  
and Your entering me into the vastness\* of  
Your Mercy. (55)

اللَّهُمَّ فَاقْبَلْ عُذْرِي وَارْحَمْ شِدَّةَ ضُرِّي وَفُكِّنِي مِنْ شَدِّ وَثَاقِي  
O' Allah\* so, accept my excuse, have mercy upon the severity of my  
affliction, and release me from the tightness of my fetters. (56)

يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِي  
My Lord, have Mercy upon the  
weakness of my body, (57)

وَ رِقَّةَ جِلْدِي وَ دِقَّةَ عَظْمِي  
the thinness of my skin and the  
frailty of my bones. (58)

يَا مَنْ مَبْدَأَ خَلْقِي وَذِكْرِي وَتَرْبِيَّتِي وَبِرِّي وَتَغْذِيَّتِي

O' You, who gave rise to my creation, to my remembrance,  
to my nurturing, to goodness towards me,  
and to my nourishment\*; (59)

هَبْنِي لِابْتِدَاءِ كَرَمِكَ وَسَالِفِ بَرِّكَ بِي

bestow upon me for the sake of Your having given  
rise (to me) with generosity, and Your previous  
goodness to me! (60)

(61) يَا إِلَهِي وَسَيِّدِي وَرَبِّي أَتُرَاكَ مُعَذِّبِي بِنَارِكَ بَعْدَ تَوْحِيدِكَ

O' My God, my Master and my Lord! Can You see Yourself tormenting me  
with Your fire, after I have professed Your Unity?

وَبَعْدَ مَا انطَوَى عَلَيْهِ قَلْبِي مِنْ مَعْرِفَتِكَ

After the knowledge of You that my heart has  
embraced, (62)

وَلَهَجَ بِهِ لِسَانِي مِنْ ذِكْرِكَ وَاعْتَقَدَهُ ضَمِيرِي مِنْ حُبِّكَ

Your remembrance which my tongue has constantly mentioned,  
and Your love to which my mind has clung? (63)

وَبَعْدَ صِدْقِ اعْتِرَافِي وَدُعَائِي خَاضِعًا لِرُبُوبِيَّتِكَ

After the sincerity of my confession and sincerity\* of my  
supplication, humble before Your Lordship. (64)

هَيْهَاتَ أَنْتَ أَكْرَمُ مِنْ أَنْ تُضَيِّعَ مَنْ رَبَّيْتَهُ

Far be it\*, You are more noble\* than that You would  
squander him whom You have nurtured, (65)

أَوْ تُبَعِّدَ مَنْ أَدْنَيْتَهُ أَوْ تُشَرِّدَ

مَنْ أَوَيْتَهُ

or distance\* him whom You have brought near\*,  
or drive away him whom You have  
sheltered\*, (66)

أَوْ تُسَلِّمَ إِلَى الْبَلَاءِ مَنْ كَفَيْتَهُ وَرَحِمْتَهُ

or submit to tribulation, him whom You have spared  
and shown mercy. (67)

وَلَيْتَ شِعْرِي يَا سَيِّدِي وَإِلَهِي وَمَوْلَايَ

Would that I knew, my Master, my God and my  
Protector, (68)

أَتَسَلِّطُ النَّارَ عَلَىٰ وُجُوهِ خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً

would You give the fire control\* over faces that have fallen  
down prostrate in front of Your exaltedness\*, (69)

وَعَلَىٰ أَلْسِنٍ نَّطَقَتْ بِتَوْحِيدِكَ صَادِقَةً وَبِشُكْرِكَ مَادِحَةً

and over tongues voicing sincerely the profession of Your Oneness\*,  
and giving thanks to You in praise, (70)

وَعَلَىٰ قُلُوبٍ رَّاعَتْ بِإِلَهِيَّتِكَ مُحَقِّقَةً

and hearts acknowledging Your Divinity by affirmation\*, (71)

وَعَلَىٰ ضَمَائِرَ حَوَتْ مِنَ الْعِلْمِ بِكَ حَتَّىٰ صَارَتْ خَاشِعَةً

and minds encompassing knowledge of You until they have  
become humble, (72)

وَعَلَىٰ جَوَارِحَ سَعَتْ إِلَىٰ أَوْطَانِ تَعْبُدِكَ طَائِعَةً

and bodily members speeding to the places of Your worship  
in obedience, (73)

وَأَشَارَتْ بِاسْتِغْفَارِكَ مُذْعِنَةً

and seeking\* Your forgiveness in  
submission. (74)

مَّا هَكَذَا الظَّنُّ بِكَ

No such opinion is held  
about You! (75)

وَلَا أُخْبِرُ نَا بِفَضْلِكَ عَنْكَ يَا كَرِيمُ

Nor have we been informed\* about You, (76)  
thanks to Your bounty, O'All-generous.

يَا رَبِّ وَ أَنْتَ تَعْلَمُ ضَعْفِي عَنْ قَلِيلٍ مِّنْ بَلَاءِ الدُّنْيَا وَ عُقُوبَاتِهَا

My Lord, You know my weakness facing a little of this world's tribulations  
and its punishments (77)

وَ مَا يَجْرِي فِيهَا مِنَ الْمَكَارِهِ عَلَىٰ أَهْلِهَا

and facing\* in it the ordeals which befall its  
inhabitants, (78)

عَلَىٰ أَنَّ ذَٰلِكَ بَلَاءٌ وَ مَكْرُوهٌ قَلِيلٌ مَّكْثُهُ يَسِيرٌ بِقَاوِهِ قَصِيرٌ مَّدَّتُهُ

even though that is a tribulation and ordeal whose stay is short, whose existence\*  
is but little, and whose duration\* is but fleeting. (79)

فَكَيْفَ احْتِمَالِي لِبَلَاءِ الْآخِرَةِ وَجَلِيلِ وَقُوعِ الْمَكَارِهِ فِيهَا

So, how can I endure the tribulation of the next world, and the great ordeals that occur within it? (80)

وَهُوَ بَلَاءٌ تَطُولُ مُدَّتُهُ وَيَدُومُ مَقَامُهُ

For, it is a tribulation whose period is long, whose station endures, (81)

وَلَا يُخَفَّفُ عَنْ أَهْلِهِ لِأَنَّهُ لَا يَكُونُ إِلَّا عَنْ غَضَبِكَ وَانْتِقَامِكَ وَسَخَطِكَ

and whose sufferers are given no respite, since it only occurs as a result of Your wrath, Your vengeance\*, (82)

وَ هَذَا مَا لَا تَقُومُ لَهُ السَّمَوَاتُ وَالْأَرْضُ

and these cannot be withstood by the heavens and the earth. (83)

يَا سَيِّدِي فَكَيْفَ بِي وَ أَنَا عَبْدُكَ الضَّعِيفُ الدَّلِيلُ الْحَقِيرُ  
المِسْكِينُ الْمُسْتَكِينُ

My Master, so what about me, while I am Your weak , lowly, base, wretched and miserable slave? (84)

يَا إِلَهِي وَرَبِّي وَ سَيِّدِي وَمَوْلَايَ

My God, my Lord, my Master, my Protector! (85)

لِأَيِّ الْأُمُورِ إِلَيْكَ أَشْكُو وَلِمَا مِنْهَا أَضْجُ وَأَبْكِي

For which things would I complain to You and for which of them would I clamour\* and cry\*? (86)

لِأَلِيمِ الْعَذَابِ وَشِدَّتِهِ أَمْ لِطُولِ الْبَلَاءِ وَمُدَّتِهِ

For the pain and severity of chastisement? Or for the length and period of tribulation? (87)

فَلَيْنَ صَيَّرْتَنِي فِي الْعُقُوبَاتِ مَعَ أَعْدَائِكَ

So, if You were to subject\* me to the punishments along with Your enemies, (88)

وَ جَمَعْتَ بَيْنِي وَبَيْنَ أَهْلِ بَلَائِكَ

and were to join me with those subject\* to Your tribulation, (89)

وَفَرَّقْتَ بَيْنِي وَبَيْنَ أَحِبَّائِكَ وَأَوْلِيَاءِكَ

and were to separate me from Your beloved\* ones and Your saints, (90)

فَهَبْنِي يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَرَبِّي  
then suppose, my God, my Master, my Protector  
and my Lord, (91)

صَبَرْتُ عَلَىٰ عَذَابِكَ فَكَيْفَ أَصْبِرُ عَلَىٰ فِرَاقِكَ  
that I am able to endure Your chastisement, then how can  
I endure separation from You? (92)

وَهَبْنِي صَبَرْتُ عَلَىٰ حَرِّ نَارِكَ فَكَيْفَ أَصْبِرُ  
عَنِ النَّظَرِ إِلَىٰ كَرَامَتِكَ  
And suppose I am able to endure the heat of Your fire;  
how can I endure not gazing upon Your generosity? (93)

أَمْ كَيْفَ أَسْكُنُ فِي النَّارِ وَرَجَائِي عَفْوِكَ  
Or, how can I dwell in the fire while my hope is  
in Your pardon? (94)

فَبِعِزَّتِكَ يَا سَيِّدِي وَمَوْلَايَ أَقْسِمُ صَادِقًا لَّئِن  
تَرَكَتْنِي نَاطِقًا  
So, by Your might, my Master and my Protector, I swear  
truthfully\*, that if You leave me with speech, (95)

لَأَضِجَنَّ إِلَيْكَ بَيْنَ أَهْلِهَا ضَجِيجَ الْآمِلِينَ  
I will bewail\* to You from the midst of its\* (96)  
inhabitants with the bewailing\* of the hopeful;

وَلَأَصْرُخَنَّ إِلَيْكَ صُرَاخَ الْمُسْتَصْرِخِينَ وَلَا بُكَيْنَ عَلَيْكَ  
بُكَاءَ الْفَاقِدِينَ  
I will scream\* to You with the screaming\* of those crying out for help;  
I will bemoan\* to You with the bemoaning\* of the bereft; (97)

وَلَأُنَادِيَنَّكَ أَيْنَ كُنْتَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا غَايَةَ آمَالِ الْعَارِفِينَ  
And I will call\* to You, "where are You, O' Sponsor of the believers,  
O' Goal of the the hopes of (Your) knowers, (98)

يَا غِيَاثَ الْمُسْتَغِيثِينَ يَا حَبِيبَ قُلُوبِ الصَّادِقِينَ  
O' Aid of those who call for help, O' beloved\* of the hearts  
of the truthful, (99)

وَ يَا إِلَهَ الْعَالَمِينَ أَفْتَرَاكَ سُبْحَانَكَ يَا إِلَهِي وَبِحَمْدِكَ  
and O' God of the worlds\*, "can You see Yourself-Glory be to You  
my God, and by Your Praise- (100)

تَسْمَعُ فِيهَا صَوْتَ عَبْدٍ مُسْلِمٍ سُجِنَ فِيهَا بِمُخَالَفَتِهِ  
hearing within it, the voice of a slave surrendered,  
imprisoned within it because of his violations, (101)

وَذَاقَ طَعْمَ عَذَابِهَا بِمَعْصِيَتِهِ  
tasting the flavor of its torment (102)  
because of his disobedience

وَحُبَسَ بَيْنَ أَطْبَاقِهَا بِجُرْمِهِ وَجَرِيرَتِهِ  
and confined within its layers\* because of his  
sin and crime, (103)

وَهُوَ يَضْجُ إِلَيْكَ ضَجِيجَ مُؤَمِّلٍ لِرَحْمَتِكَ وَيُنَادِيكَ  
بِلِسَانِ أَهْلِ تَوْحِيدِكَ وَيَتَوَسَّلُ إِلَيْكَ بِرُبُوبِيَّتِكَ  
while he bewails\* to You with the bewailing\* of one hopeful of Your  
Mercy, calls to You with the tongue of those who profess  
Your Oneness, and entreats You by Your Lordship? (104)

يَا مَوْلَايَ فَكَيْفَ يَبْقَى فِي الْعَذَابِ وَهُوَ يَرْجُو مَا سَلَفَ مِنْ  
حِلْمِكَ أَمْ كَيْفَ تُؤْلِمُهُ النَّارُ وَهُوَ يَأْمُلُ فَضْلَكَ وَرَحْمَتَكَ  
My Protector, how should he remain in chastisement while he hopes  
for Your previous forbearance\*? Or, how should the Fire hurt him  
while he expects Your bounty and Mercy? (105)

أَمْ كَيْفَ يَحْرِقُهُ لَهَيْبُهَا وَأَنْتَ تَسْمَعُ صَوْتَهُ وَتَرَى مَكَانَهُ  
Or, how should its flames burn him while You hear his voice and see  
his situation\*? (106)

أَمْ كَيْفَ يَشْتَمِلُ عَلَيْهِ زَفِيرُهَا وَأَنْتَ تَعْلَمُ ضَعْفَهُ  
Or, how should its groaning encompass him while You  
know his weakness? (107)

أَمْ كَيْفَ يَتَقَلَّقُلُ بَيْنَ أَطْبَاقِهَا وَأَنْتَ تَعْلَمُ صِدْقَهُ  
Or, how should he be convulsed among its layers\* while  
You know his sincerity? (108)

أَمْ كَيْفَ تَزْجُرُهُ زَبَانِيَّتُهَا وَهُوَ يُنَادِيكَ يَا رَبَّهُ أَمْ كَيْفَ  
يَرْجُو فَضْلَكَ فِي عِتْقِهِ مِنْهَا فَتَتْرُكُهُ فِيهَا  
Or, how should its keepers 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 leave him within it? (109)

هَيْهَاتَ مَا ذَاكَ الظَّنُّ بِكَ وَلَا الْمَعْرُوفُ مِنْ فَضْلِكَ

Far be it from You! That is not what is expected of You nor what is well known of Your bounty, (110)

وَلَا مُشَبِّهٌ لِمَا عَامَلْتَ بِهِ الْمُؤَحِّدِينَ مِنْ بَرِّكَ وَإِحْسَانِكَ

nor is it similar to the goodness and kindness You have shown to those who profess Your Oneness. (111)

فَبَلِيْقَيْنِ أَقْطَعُ لَوْ لَا مَا حَكَمْتَ بِهِ مِنْ تَعْذِيبِ جَا حِدِيْكَ

وَقَضَيْتَ بِهِ مِنْ إِخْلَادِ مُعَانِدِيْكَ

So, I declare with certainty that, were it not for what You have decreed concerning the chastisement of Your deniers, and what You Have fore-ordained concerning the everlasting abode\* of those who stubbornly resist You, (112)

لَجَعَلْتَ النَّارَ كُلَّهَا بَرْدًا وَ سَلَامًا

You would make the Fire, all of it, coolness and safety, (113)

وَمَا كَانَ لِأَحَدٍ فِيْهَا مَقْرًا وَلَا مُقَامًا لِكَنَّكَ تَقَدَّسَتْ

أَسْمَاؤُكَ أَقْسَمْتَ أَنْ تَمْلَأَ هَا مِنْ الْكَافِرِيْنَ مِنَ الْجَنَّةِ

وَالنَّاسِ أَجْمَعِيْنَ وَ أَنْ تُخَلِّدَ فِيْهَا الْمُعَانِدِيْنَ

and no one will have a place of rest or abode within it. But You, holy are Your Names, have sworn that You will fill it with unbelievers, both jinn and men, (114)

وَأَنْتَ جَلَّ ثَنَاؤُكَ قُلْتَ مُبْتَدِئًا وَ تَطَوَّلْتَ بِإِنْعَامٍ مُتَكْرِمًا

and that You will place those who stubbornly resist, therein for ever; and You, Majestic is Your eulogy, said at the beginning and were Gracious through kindness as a favor, (115)

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ

"What! is he who has been a believer like unto him who has been ungodly? They are not equal" (32:18) (116)

إِلَهِيْ وَ سَيِّدِيْ فَاسْئَلُكَ بِالْقُدْرَةِ الَّتِي قَدَّرْتَهَا

My God and my Master! So, I ask You by the power that You have apportioned (117)

وَبِالْقَضِيَّةِ الَّتِي حَتَمْتَهَا وَ حَكَمْتَهَا وَ غَلَبْتَ مَنْ عَلَيْهِ أَجْرِيَّتَهَا

and the decision that You have determined and imposed (118)

أَنْ تَهَبَ لِي فِي هَذِهِ اللَّيْلَةِ وَفِي هَذِهِ السَّاعَةِ كُلِّ جُرْمٍ أَجْرَمْتُهُ  
and through which and through which You have overcome him, towards  
whom it has been put into effect, that You forgive me in this night and  
at this hour, every offence I have done\*, (119)

وَكُلِّ ذَنْبٍ أَذْنَبْتُهُ وَكُلِّ قَبِيحٍ أَسْرَرْتُهُ  
every sin I have committed\*, every ugly thing  
I have concealed, (120)

وَكُلِّ جَهْلٍ عَمِلْتُهُ كَتَمْتُهُ أَوْ أَعْلَنْتُهُ أَخْفَيْتُهُ أَوْ أَظْهَرْتُهُ  
every folly I have enacted, whether I have hidden it or (121)  
announced it, whether I have concealed it or revealed\* it,

وَكُلِّ سَيِّئَةٍ أَمَرْتَ بِإِثْبَاتِهَا الْكِرَامَ الْكَاتِبِينَ  
and every evil act that You have commanded the  
Noble writers to record, (122)

الَّذِينَ وَكَّلْتَهُمْ بِحِفْظِ مَا يَكُونُ مِنِّي وَجَعَلْتَهُمْ شُهُودًا  
عَلَيَّ مَعَ جَوَارِحِي  
those whom You have appointed to watch over what is\* from  
me and whom You have made, along my limbs,  
witness against me. (123)

وَكَنتَ أَنْتَ الرَّقِيبَ عَلَيَّ مِنْ وَرَائِهِمْ وَالشَّاهِدَ لِمَا  
خَفِيَ عَنْهُمْ

"And Thou wast Thyself the Watcher" (5:117) over me from (124)  
behind them, and the witness of what was\* hidden from them,

وَبِرَحْمَتِكَ أَخْفَيْتُهُ وَبِفَضْلِكَ سَتَرْتُهُ  
but through Your mercy, You concealed it, and  
through Your bounty You covered\* it. (125)

وَ أَنْ تُؤَفِّرَ حَظِّي مِنْ كُلِّ خَيْرٍ تُنَزِّلُهُ أَوْ إِحْسَانٍ تُفْضِلُهُ أَوْ بَرٍّ  
تَنْشُرُهُ أَوْ رِزْقٍ تَبْسُطُهُ أَوْ ذَنْبٍ تَغْفِرُهُ أَوْ خَطَاةٍ تَسْتُرُهُ  
And (I ask You) that You bestow upon me an abundant share of every  
good that You send down, kindness that You confer, goodness that  
You unfold, provision that You spread out, sin that You forgive, or  
error that You cover up. (126)

يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَمَالِكِ رِقِّي  
My Lord, my Lord, my Lord! My God! My Master! My Protector! owner  
of my bondage! (127)

يَا مَنْ بِيَدِهِ نَاصِيَتِي يَا عَلِيمًا بِضُرِّي وَمَسْكَتِي

O' He , in whose hand is my forelock! O' He who knows  
my affliction and my misery! (128)

يَا خَيْرًا بِفَقْرِي وَفَاقَتِي

O' He, who is aware of my poverty  
and my indigence! (129)

يَا رَبِّ يَا رَبِّ يَا رَبِّ

My Lord! My Lord! My Lord! (130)

أَسْأَلُكَ بِحَقِّكَ وَقُدْسِكَ وَأَعْظَمِ صِفَاتِكَ وَأَسْمَائِكَ

I ask You by Your Truth, Your Holiness, and the greatest of Your  
Attributes and Your Names, (131)

أَنْ تَجْعَلَ أَوْقَاتِي مِنَ اللَّيْلِ وَالنَّهَارِ بِذِكْرِكَ مَعْمُورَةً

that You make my times in the night and the day inhabited by  
Your remembrance, (132)

وَبِخِدْمَتِكَ مَوْصُولَةً وَأَعْمَالِي عِنْدَكَ مَقْبُولَةً

and joined by Your service and my works acceptable to You, (133)

حَتَّى تَكُونَ أَعْمَالِي وَأَوْرَادِي كُلُّهَا وَرْدًا وَاحِدًا

so that all my actions and my entreaties\*\* may be (134)  
one continuous entreaty.

وَحَالِي فِي خِدْمَتِكَ سَرْمَدًا

and my occupation with Your service  
everlasting. (135)

يَا سَيِّدِي يَا مَنْ عَلَيْهِ مُعَوْلِي يَا مَنْ إِلَيْهِ شَكْوَتُ أَحْوَالِي

My Master! O' He upon whom I depend! O' He whom I complain  
about my situations\*. (136)

يَا رَبِّ يَا رَبِّ يَا رَبِّ قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي

My Lord, my Lord, my Lord! Strengthen my limbs\* in Your  
service, (137)

وَأَشْدُدْ عَلَيَّ الْعَزِيمَةَ جَوَانِحِي وَهَبْ لِي الْجِدَّ فِي خَشْيَتِكَ

Strengthen\* my ribs in determination and bestow upon me earnestness  
in my fear of You (138)

وَالدَّوَامَ فِي الْإِتِّصَالِ بِخِدْمَتِكَ

and continuity in my being joined in  
Your service, (139)

\*\* William Chittick used the word "litanies" for "entreaties" (Arabic word "awraadi")

حَتَّىٰ أَسْرَحَ إِلَيْكَ فِي مَيَادِينِ السَّابِقِينَ

so that I may move easily towards You in the domains\* of the foremost, (140)

وَأُسْرِعَ إِلَيْكَ فِي الْمُبَادِرِينَ وَاشْتَأَقَ إِلَىٰ قُرْبِكَ فِي الْمُشْتَأِقِينَ

and hurry to You among the prominent, yearn\* for Your nearness (141)  
among those yearning\*;

وَأَذْنُو مِنكَ دُنُو الْمُخْلِصِينَ وَأَخَافَكَ مَخَافَةَ الْمُوقِنِينَ

move near to You with the nearness of the sincere, fear You with the fear of those who have certitude (142)

وَاجْتَمِعَ فِي جَوَارِكَ مَعَ الْمُتَوَمِّنِينَ اللَّهُمَّ وَمَنْ أَرَادَنِي

بُسُوءٍ فَارْزُهُ

and join with the believers in Your vicinity. O' Allah, whoever desires evil for me; desire (it) for him. (143)

وَمَنْ كَادَنِي فَكِدْهُ وَاجْعَلْنِي مِنْ أَحْسَنِ عِبِيدِكَ نَصِيبًا عِنْدَكَ

And whoever plots\* against me; plot\* against him! And make me one of the most fortunate\* of Your servants in regards to the share\* from You, (144)

وَاقْرَبِهِمْ مَّنْزِلَةً مِّنْكَ وَأَخْصِهِمْ زُلْفَةً لَّدَيْكَ

the nearest of them in station to You, and the most elect of them in proximity to You. (145)

فَإِنَّهُ لَا يَنَالُ ذَالِكَ إِلَّا بِفَضْلِكَ وَجُدْلِي بِجُودِكَ

For, that cannot be attained except by Your bounty, and grant me generously through Your munificence, (146)

وَاعْطِفْ عَلَيَّ بِمَجْدِكَ وَاحْفَظْنِي بِرَحْمَتِكَ

incline towards me with Your splendor and protect me with Your Mercy! (147)

وَجْعَلْ لِّسَانِي بِذِكْرِكَ لَهْجًا وَقَلْبِي بِحُبِّكَ مُتِيمًا

Make my tongue remember You without ceasing, and my heart enthralled by Your love; (148)

وَمَنْ عَلَيَّ بِحُسْنِ إِجَابَتِكَ وَأَقْلِنِي عَثْرَتِي وَاغْفِرْ لِي زَلَّتِي

and be gracious to me by answering me favorably, and nullify my slips and forgive my lapses! (149)

فَإِنَّكَ قَضَيْتَ عَلَىٰ عِبَادِكَ بِعِبَادَتِكَ وَأَمَرْتَهُمْ بِدُعَائِكَ  
وَ ضَمِنْتَ لَهُمُ الْإِجَابَةَ

For You have decreed Your worship for Your servants, and You have commanded them to supplicate to You, and You have assured them that they would be answered. (150)

فَإِلَيْكَ يَا رَبِّ نَصَبْتُ وَجْهِي  
so, towards You, my Lord, I have turned my face; (151)

وَإِلَيْكَ يَا رَبِّ مَدَدْتُ يَدِي فَبِعِزَّتِكَ اسْتَجِبْ لِي دُعَائِي  
and towards You, my Lord, I have extended my hand. So, by Your Honor\*, answer me my supplication (152)

وَبَلِّغْنِي مُنَايَ وَلَا تَقْطَعْ مِنْ فَضْلِكَ رَجَائِي  
and make me attain my desires! Do not, if it pleases You, sever my hopes, (153)

وَإَكْفِنِي شَرَّ الْجِنَّ وَالْإِنْسِ مِنْ أَعْدَائِي  
and spare me the evil of my enemies from among the jin and men! (154)

يَا سَرِيعَ الرِّضَا اغْفِرْ لِمَنْ لَا يَمْلِكُ إِلَّا الدُّعَاءَ  
O' He whose pleasure is quickly achieved! Forgive him who owns nothing but supplication, (155)

فَإِنَّكَ فَعَالٌ لِّمَا تَشَاءُ يَا مَنْ اسْمُهُ دَوَاءٌ وَذِكْرُهُ شِفَاءٌ  
for You will do what You wish. O' He whose Name is remedy, and whose remembrance is cure, (156)

وَ طَاعَتُهُ غِنَى إِرْحَمْ مَنْ رَأْسُ مَالِهِ الرَّجَاءُ  
and whose obedience is wealth. Have mercy upon him whose whose capital is hope (157)

وَ سِلَاحُهُ الْبُكَاءُ يَا سَابِغَ النِّعَمِ يَا دَافِعَ النِّقَمِ  
and whose weapon is tears. O' ample in blessings. O' Repeller of adversities! (158)

يَا نُورَ الْمُسْتَوْحِشِينَ فِي الظُّلْمِ يَا عَالِمًا لَا يُعَلَّمُ  
O' Light of those who are lonely in darkness! O' Knower who was never taught! (159)

صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ  
Bless Muhammad and Muhammad's household, and do with me what is worthy of You! (160)

وَصَلَّى اللّٰهُ عَلَى رَسُوْلِهِ وَاٰلِ اِيْمَةٍ الْمَيَامِيْنَ مِنْ اِلَيْهِ

And, Allah bless His messenger and the holy Imams  
of his household, (161)

وَسَلِّمْ تَسْلِيْمًا كَثِيْرًا.

and give them abundant peace (162)

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English translation adapted from William Chittick

\* (Asterik) , wherever applied, indicates that the choice of word(s) or phrase is different from that of William Chittick's English translation.

Old English terms 'Thou, Thine, etc.' have been replaced by modern English terms 'you, your.'

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