

The Hajj As Worship And Education

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SHARES

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This text is a short guide that explains all the details about Hajj and Umrah, including their types, benefits, objectives and conditions.

Furthermore, it also includes supplication of Imam Zayn Al-Abidin (a) on the day of Arafat that he recited on the land of Arafat.

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Introduction

All praise belongs to Allah, the Lord of the worlds. May peace and blessings be upon His servant and beloved Prophet Muhammad (S) our guide and intercessor with Allah the Exalted; and upon his purified household, his faithful companions, and those who follow his path until the Day of Judgement.

The sun of Islam brilliantly rose, enlightening the path which leads mankind to a blissful life both in this world, and the Hereafter. It guides the deviated, protects the weak, uplifts the downtrodden, satisfies the hungry and clothes the naked. Islam came to clarify all rights and obligations; and to free the individual, family, and the Ummah¹ from fear, injustice, ignorance and hunger.

According to its laws, white and black, ruler and ruled, man and woman are all equal. Islam determines a just balance with which to organize every aspect of life, and whatever the needs of the human race. It marvelously caters to any need in life, while carrying the message of guidance and reform, the flambeau of power and mercy and the banner of freedom and justice in quest of a secure life for all humanity under its shades, till the end of life on earth.

In Islam, we find attributes that no other religion offers Islam reconciles the creed with the legislation and morals. It responds to the corporal needs and spiritual desires, and identifies the deterrent punishment. It

cultivates morals to form the balanced Ummah. Then it makes justice the ruler and observer and the conscience a guide. It promises reward for the righteous believers and forbade punishment for those who go astray.

One main attribute of Islam is that it raises the status of man, and asserts his high position as the viceroy of the Creator and the best of all creatures. Mankind revives the earth and the souls by construction and faith, while honouring the religiously ordained duties. Islam orders fulfilling of divine obligations, and makes it compulsory for the keeping up of prayer, fasting, and the performance of Hajj, and Jihad (struggle for the sake of Allah)...etc.

Hajj is indeed a source of guidance and innumerable benefits and interests, and a stronghold of defence and uprightness. Allah, the Most High, ordains Hajj so that the Ummah of the Seal of the prophet remains the bearer of the monotheistic banner to achieve the unity of humanity, and carries out the most desired objectives of humanity: freedom, equality, justice, security, welfare, brotherhood, stability and prosperity.

Hajj is a discharge of Allah's dues, and for mankind a tour of the body, a journey of the soul. A unification of the Ummah and the dissemination of monotheism. In it there are short term benefits of this world and the everlasting benefits of the Hereafter.

Al-Balagh Foundation presents to its dear readers this booklet on Hajj, asking Allah to amply grant us His help to accomplish this duty to the best of our abilities, so that the Ummah may reap the bounties of its humble endeavors.

We ask Him to aid us in our efforts to do good works: that which pleases Him, to fulfil that which has been commanded of us, glorifying and giving due respect to the religious duties of Islam.

وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

"...and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts"
(Holy Qur'an, 22:32).

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1. Ummah is an Arabic term with a variety of shades to meaning. For example, it can be community, nation, a people or a group. In this text Ummah refers to the entire Muslim world community, irrespective of the differences of language, race and nation states.

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SHARES

Hajj – A Definition

Literally, Hajj refers to the intention of visiting a place. The Holy Qur'an transfers the meaning of Hajj from its lexical general meaning to a traditionally specific meaning to denote the annual pilgrimage to the Holy Ka'ba in Mecca, one of the religious duties of Islam.

The great annual gathering called Hajj, is a collection of rites and ceremonies, offered by Muslims, who are bound to carry out religious duties, in a specific place and during a specific time set by Islam, similar to the way the Prophet did.

Hajj is so called because the Muslim who performs it goes to Mecca, the Sacred House, at the start of Dhul-Hijjah (the eleventh month of the Muslim calendar) and visits other sacred places like Arafat, Mina and Muzdalifah to offer his devotions.

Islam states specific dates, time and place for offering these devotions. Failing to heed them renders them unacceptable by Allah.

Ihram (donning the pilgrim's robes) begins in a certain place. Tawaf (the ceremonial circumambulation of the Ka'ba) is done in a specific place. Sa'y (walking seven times between the hills of Safa and Marwah) is done in a certain place. Wuquf (remaining in certain places during Hajj) is performed in specific places.

Likewise, Ramy Al-Jamarat (casting stones at the symbolic Satans) is done at specific sites and passing some nights is also a rite done in a certain place...etc.

As place has its significance and lawful position in this worship, date and time, also, have importance and impact as a prominent factor that renders this worship correct. Therefore, the most important of the devotions connected to this great duty are offered at specific times.

Staying in Arafat, for example, takes place on the 9th day of Dhul-Hijjah. Passing the night at Muzdalifah is on the night of 10th (eve of Eid Al-Adh'ah): Yawm An-Nahr (the day in which animals are sacrificed) is the 10th day which is also the day of Eid. And spending the night at Mina is on the 11th and the 12th nights, of Dhul-Hijjah...all of them are related firmly to specific times.

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SHARES

In The Footsteps Of The Father Of The Prophets – Ibrahim (‘A)

The Prophet Ibrahim (‘a) continued his long journey across Babylonia, Syria and Arabia. He folded up long periods of time, while crossing plains, hills, valleys, rivers and deserts to arrive eventually in the promised land of Makkah Al-Mukarramah. To this place, he brought with the pioneers of faith and life: his wife Hajar and his eldest son Ishmael (‘a).

The land of peace was the last station of the journey of Ibrahim. Ibrahim examines the deserts and mountains of Mecca as if looking for a new great event that will come into being on this particular land. Ibrahim's great heart resorts to silence to cover his secret and fate. Ibrahim raises his head, and stretches his hands towards the heavens. He humbly says:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي
إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

“O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Your Sacred House, our Lord! That they may keep up prayer’; therefore, make the hearts of some people yearn towards them and provide them with fruits: happily they may be grateful”. (Holy Qur’an, 14:37).

With these word Ibrahim (‘a) which adieu to his wife and child and returns to Palestine to his first wife Sarah. Hajar finds refuge in silence. Ishmael turns about. She clammers up and down the two hillocks of Safa and Marwah. He gets desperately thirsty. Hajar (Hagger) runs up the nearby hill in search of water.

She seeks water but in vain and in her desperation climbs up another hill. He kicks the desert’s sands with his small feet. On his withered lips, there is thirst and dryness. Deep in his heart there is love and faith. In his eyes is the great hope of the future which gives the good news of the rising of an Ummah that will grow in the barren valley the tree of faith and life.

For some precious drop of water, the baby beat the ground with his feet and caresses the sands with his fingers with the serenity of the prophets and the love of the saints as if stroking the breast of the earth – the dear mother – so it may pour on his lips drops of water. The helpless mother watches in deep anguish.

Behold, the earth’s heart relents affectionately to her great son. It responds to his wish as he responds to the call of Allah. The ground splits a little, and suddenly a spring flows to extinguish the thirst of the earth. This is a sign foretelling the greatness of this great baby.

Hajar is seized by astonishment. Is it true or a mirage? She slowly approaches the water and dips her hand into it and gives a handful to Ishmael.

Mother and son Ishmael stay near the spring of Zamzam.

Ishmael joyfully plays around it in the land of the divine messages soon to rebuild in this very land with his father, the Ka'ba, to which the hearts of the monotheists have always longed for. A place visited by its lovers.

Year pass and Ibrahim ('a) returns to meet Ishmael, to write a new chapter of the history of faith on the sacred land. He, with the aid of his son, embarks on the building of a house for worship. He continues the construction.

He raises the foundations of the house. Little by little the house symbolic of monotheism in the heart of barren Arabia is built. The Ka'ba is raised, where the souls circumambulate around it:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

“And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.” (Holy Qur’an, 22:26).

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

“And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path.” (Holy Qur’an, 22:27).

Ibrahim ('a) and his son complete the construction of the house:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And when Ibrahim and Ismail raised the foundations of the House: Our Lord! Accept from us; surely Thou art the Hearing, the Knowing (Holy Qur’an, 2: 127).

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

“Our Lord! And make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art

the Oft-returning (to mercy), the Merciful.” (Holy Qur’an, 2: 128).

The House of Allah became a symbol of faith, a place of worship and glorification of Allah, a place to which people journey, a place of sanctity and security to the guests of Allah.

Ibrahim (‘a) was looking after the House. In it he was humbly worshipping and glorifying Allah, and holding it in high esteem. He deeply felt the glory of this sublime symbol and waited for its great role in humanity's life.

This stony House was Allah's. It was a simple humble House floating on a sea of sand amidst waves of mountain and scattered hills, surrounded by barrenness on every side. Could anyone think that house set up in the middle of the desert, out of touch with the spring and people, could ever be so inhabited and highly glorified? Yes....

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

“Your Lord creates and chooses whatever He wills—the choice is not theirs. Glorified and Exalted is Allah above what they associate with Him!” (Holy Qur’an, 28:68).

It was not long before glory shaded the land of stones and sand. The bare valleys of Mecca became a valley of fertility and abundance.

And why not? Was it not the land chosen by Allah to be the centre of Ibrahim's message the caller of the faith, and the roving messenger who was fascinated by the message of monotheism, and escaped the injustice of the tyrants to the justice of Allah, and from the nonsense of idol-worship to the religious wisdom of righteousness?"

Was it not the land that deeply believed in Ibrahim's goals when the fertile valleys of Babylonia and Syria turned him down?

Was it not the land that would enrich the soul with faith, and make the whole earth prosperous with civilization?

Allah had chosen it for Ibrahim (‘a) to put the Ka'ba in its heart and prepare a place for worship.

Was it not the land Allah willed to be a secure sanctuary and a house of peace?

Yes, indeed it was Allah willed that. Within a short time the stark valley was clothed in a verdant vest. It was rapidly inhabited by the heart of lover and became crowded with worshipper. The valley echoed with the resounding call and Allah wanted this to be, so He ordered Ibrahim (‘a) :

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا ۖ وَعَلَىٰ كُلِّ ضَامِرٍ ۖ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۖ

“Call ^{﴿﴾}all^{﴿﴾} people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path,” (Holy Qur’an, 22:27).

Ibrahim (‘a) called mankind and the faithful hearts responded. The caravans of the (pilgrims) compete generation after generation – to perform Hajj (pilgrimage). The voice of Ibrahim (‘a) is still powerfully echoing in the ears of men, wafted on the waves of air: A perpetual call, a lovely voice, to which the souls anxiously and eagerly listen, and the hearts zealously hover towards.

That is the call of our father Ibrahim (‘a) still ringing in the hearts of the unitarians, when they are still responding to it humbly:

Labbaika Allahumma labbaik
Labbaika la sharika laka labbaik
Innal hamda wan ni‘mata laka wal mulk
La sharika laka.

(Here I am, my Lord, here I am.)

(Here I am, You have no partner, here I am.)

(Praise, grace and the kingdom is for you.)

(You have no partner.)

Therefore, Hajj became a religious duty since the Father of the Prophets Ibrahim (‘a) voiced the monotheists’ call over two milleniums later. When mankind had almost for-gotton Ibrahim's toil, and had plunged in idol worship.

Prophet Muhammad (S) the direct descendant of Ibrahim and Ismael renewed the call of Islam, of which Hajj is a main pillar. The Ka'ba is its direction. The Glorious Qur'an calls on all Muslims:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا ﴿١٢٥﴾ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴿١٢٦﴾ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٢٧﴾

“In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.” (Holy Qur’an, 3:97).

A narrative from the household of the Prophet (S) says:

“In the period between the prophet hoods of Jesus and Muhammad, the Ka'ba complained to Allah the Exalted saying: O my Lord! Why my visitors have dwindled? Why my worshippers have decreased? Allah the Most High replied that: I shall send down a new light for the people who will eagerly long to you

as the cattle yearn for their young ones.”¹

This is a clear reference to Ibrahim and Ishmael's illustrious descendants Prophet Muhammad and his Ummah who received the great socio-political-religious gathering at the Ka'ba, called Hajj,”

Imam Ali (‘a) says:

“(Allah) has made Hajj to His Sacred House incumbent upon you, by making it (Ka'ba) the Qibla for mankind. People gather around it (to satisfy their longing for faith and religion) , as animals gather around (a watering place to satisfy their thirst) and as pigeons flock towards a place of refuge.

Allah the Exalted has made Hajj a sign of their humbleness to His greatness, and their submission to His mightiness. Allah chose from His servants obedient ones who respond to His call, believe in His word. They follow in the footsteps of His messengers, and imitate His angels who circumambulate around His throne”²

¹. Al-Hurr Al-Amini, Wasa'il Al-Shi'a, Vol.5, The book of Haj, P 14/4th edition – 1396 A.H

². Imam Ali, Nahul-Balagha.

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The Peaceful Journey To The Secure Land

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

“And when Ibrahim said: My Lord! Make this city secure, and save me and my sons from worshipping idols.” (Holy Qur'an, 14:35).

Allah made a secure land for the people, and a place to peace. Its remembrance fills people with security and calm. Its rites widely spread on earth peace and deep respect for life. Within man the incentives for vice and aggression diminish, and also those impulses which call him to unjustly shed blood and transgress the limits set by Allah.

It was so heinous a behaviour that the angels wondered before the creation of man: How can man be qualified to be the viceroy of Allah on earth when he makes mischief on earth and sheds blood...

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

“.. Will Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.” (Holy Qur’an, 2:30).

Is it not sufficient for him to be doomed to death and nonexistence that he holds such criminal tendencies?

Is it not fair that he who celebrates the praise of Allah and extols His holiness is qualified to inhabit the earth, respect life, and Allah's will and wisdom?

For the purpose of completely wiping this crime off the face of the earth and obliterating it. Islam plants in the Muslim who performs Hajj an inclination to call for security and peace.

Its growth inculcates in him the percept of the holiness of life, so that he perceives that nobody deserves to live except he who respects life. Those who humbly celebrate the praise of Allah, who know Him are qualified to inhabit the earth...

The pilgrim finds the rites of Hajj an enlightenment urging him to respect life, practiced and deeply felt in the secure land of Mecca; the land of security and peace. So, Allah has made the Sacred House and the sacred city (Mecca) a pilgrimage for people, and a secure place towards which the fearing souls resort. Near it, the hearts that have lost the delectation of life find refuge.

Not only worldly fears dissipate in the Sacred House, but sins are also shed. It is the place where one repents returning to his Creator, winning His remission. In the Qur’an, many verses emphasize the security and sanctity of the Sacred House.

Words like “security” and “haram” are repeatedly mentioned, to show man the value of his life. Thus man is disillusioned from fear, his greatest complex, and the misadventure that follows him everywhere:

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

“So let them serve the Lord of this House.” (Holy Qur’an, 106:3).

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَّهُمْ مِنْ خَوْفٍ

“Who feeds them against hunger and gives them security against fear.” (Holy Qur’an, 106:4).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

“And when Ibrahim said: My Lord! Make this city secure, and save me and my sons from worshipping idols.” (Holy Qur’an, 14:35).

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

“In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.” (Holy Qur’an, 3:97).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.” (Holy Qur’an, 2: 125).

وَالَّتَيْنِ وَالزَّيْتُونَ

“I swear by the fig and the olive,” (Holy Qur’an, 95: 1).

وَطُورِ سِينِينَ

“And mount Sinai,” (Holy Qur’an, 95:2)

وَهَذَا الْبَلَدِ الْأَمِينِ

“And this city made secure,” (Holy Qur’an, 95:3)

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

“I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of these who submit;” (Holy Qur’an, 27:91)

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

“Allah has made the Kaaba, the sacred house, a maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.” (Holy Qur’an, 5:97).

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشُرُونَ

“Lawful to you is the game of the sea and its food, a provision for you and for the travelers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered.” Holy Qur’an (5:96).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ وَلَا الشُّهُرَ

“Oh you who believe! Do not violate the signs appointed by Allah nor the sacred month...” (Holy Qur’an, 5:2).

The above cited text are by no means the only one refer ring to the security, peace, holiness and respect of life, rather, these are only a few of the Qur'anic verse mentioning the holiness of the Sacred House (Ka'ba) , the sacred land (Mecca) , and the sacred month (the pilgrimage month).

They emphasize forbiddance of such aspects of Hajj as the killing of animal or hunting them, cutting tree or shrubs growing in the sanctum sanctorum. Killing any living thing including pests like insects and reptiles as long as they are on pilgrimage.

By doing so, Islam aims at implanting within man respect of security, love of peace, and save him from mischief, crime and the shedding of blood.

Hajj is genuinely a peaceful trip to the city of security and peace. It is a journey through which the pilgrim feels the value of security in himself and the community. Thus, he becomes aware of the Omnipresence of his Creator Who made this sacred place a secure one: In it, his self feels calm.

He could seek refuge Allah's wrath by hoping for His remission, feeling His ever-close mercy, and entering under His protection. The pilgrim returns ready to repent, and plans a new phase of his life.

How beautiful is the discernment of this truth by Imam Ja'far Al-Sadiq ('a) when he addresses the pilgrims by saying:

“And move into Allah's security, His shade and protection. His help to you to attain your goal of entering the sanctuary, and entering the House while deeply knowing the greatness of its owner, His Highness

and Omnipotence.”¹

¹. Shaykh Muhammad Hassan Al-Na'ini, Rawal' Mukhtar min Al-Haj (Excellent Chosen Texts from Al-Hajj, P.33, Quoted from Al-Bihar, Chapter of Al-Hali, P.38.

[1] [1]

SHARES

Hajj As Worship

Hajj is a bodily and spiritual journey. It is man's migration towards Allah's grace and pleasure.

It is the abandonment of one's relatives, wealth, and worldly comforts, and enduring a host of difficulties, troubles and hardships for the creator's sake.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

“And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,” (Holy Qur'an, 22:27).

Hajj is a form of a worship, to which several factors intertwine.

Physical and material, spiritual and emotional. Hajj, therefore, is a physical and material form of worship in which the worshipper gives of himself both physically and materially and endures hardships and troubles in the way of Allah, demonstrating his pure pristine servitude to Allah and his independence from any power other than Him.

This pure goal of Hajj is the goal of any worship in Islam that is for the sake of Allah alone, regardless of any existing power other than Him. It is the utmost goal of man's worship. Man's conscience completely awakens and man is rendered, purified and cleaned of all evil and vice, provided sincerity of intention is involved.

For this aim, Hajj is ordained and the Holy Qur'an regards it as Allah's right over His servants:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

“In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is

able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.” (Holy Qur’an, 3:97).

Hajj is a main pillar of religion, and a mainstay of faith. Traditions and texts reported from the Prophet (S) and his pure progeny (‘a), refer to the significance of Hajj. It is reported that Prophet Muhammad (S) said:

“Prayer was not ordained, Hajj and Tawaf were not, made incumbent on the faithful, and rites were not conveyed to man, but to remember Allah.”

And he said:

"The people who perform the Hajj and Ummrah are the guests of Allah. Allah grants them whatever they ask Him, accepts their prayers, and compensates them for their expenditures."

Imam Ja'far Al-Sadiq (‘a) is reported to have said:

“So long as the Ka'ba is secure, so is the religion”^{[1](#)}

And he said:

“If one should leave off Hajj, when he is capable of performing it, with no legitimate excuse, then he has neglected an Islamic rite.”^{[2](#)}

Islam gives Hajj primary attention. It goes to the point of granting the Islamic state the authority of sending a number of Muslims to Mecca, even if it is done by force, should all of them decline to perform it.

It is a bid to keep Islam religious rites fresh and dynamic. In case the pilgrims are unable to attend the Journey, the Islamic state is responsible to pay for travelling expenses to Mecca for performing this congregational worship.

Imam Ja'far bin Muhammad Al-Sadiq (‘a) is reported to have said:

“Should all the people abandon Hajj, the governor is authorized to oblige them to perform it. Should they give up performing pilgrimage to the tomb of the Prophet (S), the governor is authorized to order them to do so, if they are penniless, he should pay them from the treasury”.^{[3](#)}

It was reported from Imam Ja'far Al-Sadiq (‘a):

“If anyone of you had amounts of gold as huge as Abu – Qubays (a mountain in Arabia) and spent it in the way of Allah, its reward would never be equal to the reward of Hajj (from Allah). A dirham (an Arabic currency denomination) disbursed by the pilgrim is worth 2,000 dirhams in the way of Allah”.

He is also reported to have said:

“Hajj is the (Jihad struggle for the sake of Allah) of the weak”.

He further said:

“He who is not prevented from the Hajj by an obvious necessity, a tyrannical ruler or a disease which confines him (or her) at home and dies without having performed the Hajj, might as well die a Jew or a Christian...”

[1.](#) Al-Hurr Al-Amili.

[2.](#) Al-Hurr Al-Amili, P. 17.

[3.](#) Al-Hurr Al-Amili, P. 16

[1] [1]

SHARES

Values And Meanings In Hajj's Rites

Hajj is a collection of rites and observances. It is a number of action and recitation. They are all combined to be performed within a certain time and place. The result is worship, and an enlightening action conducive to the building up of the Muslim character. It effectively rebuilds the personality, corrects its course in life, and focuses its direction toward Allah.

Hajj, in its general formula of certain devotions and prayers recited by the pilgrim, inspires the soul with spiritually sublime feelings. The pilgrim then realizes the grandeur of his undertaking and the greatness of humbleness and servitude to Allah. It inculcates into the soul the highest of morals, and leads it to righteousness, and benign behaviour.

Every action, word, and prayer during Hajj is a symbol that inspires the soul with a vivid feeling and encompasses a secret and an objective.

Ihram (donning the pilgrim's garb), Talbiyah (the saying of Labbaika Allahumma Labbaik), Tawaf (circumambulation), Sa'y (walking to and fro between the hill of Safa and Marwah), Wuquf (staying at Arafat)...etc, all of these are meaningful actions and feeling., with deep meanings that the pilgrim experiences spiritually.

Hence, the genuine value of Hajj and its reforming effects on the soul and behaviour does not lie in mechanically routine practice, devoid of any meaning or value beyond what is seen, but in the awareness of the pilgrim and his spiritual and ideological awareness of every action he practises, every call he makes and in every prayer he reiterates. Otherwise, the pilgrim is not but a tourist, idly wandering

around a historic place. He achieves none of the goals of Hajj and his soul remains untouched.

How deep was the awareness of the pious to the implication and goal of Hajj! How excellent was their depiction of Hajj, because they lived it a deeply effective truth within themselves, and a symbolic language expressing their deep feelings.

Let us take an exemplary picture for this deep understanding of the implications of Hajj. Herein Imam Ali bin Al-Husain (Al-Sajjad) (‘a) describes Hajj, discloses its symbolic implications, and the inspirational meaning of each devotional rite (deed) during Hajj. The reader will understand from the explanation of the Imam that such rites are designed to accommodate the alms of Islam and demonstrate its goals in symbolic and exact way.

The pilgrim practice the rite within the greatest gathering of people assembled for worshipping and landing under the shadow of the greatness of Allah the Almighty.

It is reported that when Imam Zain Al-Abideen (‘a) returned from Hajj, he was welcomed back by Al-Shibli. The Imam asked Shibli, “O, Shibli, have you performed the Hajj?”

And Shibli replied, “Yes, O Holy Imam.”

The Imam asked “When you were about to remove your clothes and wear the Ihram, what was your intention during those exciting moment? Did you avoid absolutely all the things that must be avoided and that which is inferior to Almighty Allah?”

Shibli replied: “No.”

He then asked, “Did you say ‘labbaik’ with full knowledge and great respect? Did you hear the command of Allah and obey as Ibrahim did?”

He replied, “No.”

Imam: “While you were in Arafat, standing so close to Almighty Allah, did you have a chance to know Him? Were you not eager to grasp a bit of knowledge?”

Shibli: “No.”

Imam: “When you entered the Ka’ba, as ‘the people of the cave’ had done, did you deny your self-centeredness? Did you fear the punishment of the Hereafter?”

Shibli: “No.”

Imam then asked him. “When you shot the idols, did you think of them as evil? Did you then avoid all wrong deed?”

Shibli “No.”

“When you offered the sacrifice, did you feed a hungry person or an orphan? Did you first think of Allah? Did you then kill your selfishness?”

Shibli “No.”

“When you stood in Ibrahim’s position, did you rely absolutely on Allah sincerely and with strong faith?”

Shibli “No”

“While you circumambulated and made the Tawaf of the Ka’ba, were you reminded of all the angels who constantly circurnambulate this world?”

Shibli “No.”

“During your Sa’y, while you were running between Safa and Marwah, were you sanctified and purified?”

Shibli “No.”

“Now that you have returned from Mecca, are you homesick for the Ka’ba? Did you bury your “self-there”? Are you impatient to return?”

Shibli replied, “No. Of whatever you have asked me so far, I have understood nothing!”

Then the Imam said, “O friend, you have not performed the Hajj! And you have not obeyed Allah! You went to Mecca and visited the Ka’ba, but when you decide to return to Hajj again, try to do as I have instructed you”.¹

¹. Shaykh Muhammad Hasan Al-Na’ini, P.40.

[1] [1]

SHARES

Talbiyah -The Soul's Response To Allah's Call

Since the Qur’an calls on Muslims to perform Hajj, worshippers respond to this eternal call. They begin by humbly repeating the call of love, loyalty, and faithfulness to Allah:

“Labbaika Allahumma labbaik.

Labbaika la sharika laka labbaik.

Inna al-hamda wa an-na’mata laka wa al-mulk.

La Sharika lak.”

(Here I am, my Lord Here I am
Here I am, You have no partner.
Here I am, Praise, grace, and the kingdom is for You.
You have no partner.)

Thus was the call of Muhammad (S), which he taught his Ummah.

It is a call recited by the hearts that faithfully respond to Allah's call. By so doing, they display their loyalty, and good intentions, bravely challenging all the troubles and hardships. They sincerely express their love and longing to Allah the Exalted, for visiting the holy lands.

The pilgrim calls, along with the others “Here I am, my Lord, here I am.” I have responded to Your (all and command, and I am under the cloak of Your mercy, because of my love and loyalty to You. You are the One Who has possessed my soul, feelings and life.

Nothing except You can prevent me from coming to You. You have granted me the honour of being Your servant. You love me, that is why You have embraced me with your mercifulness. How can I decline your invitation?

Are not the creatures and the worlds Yours..?

Are not You the source of all graces, deserving of our deep thanks and praise...?

Am I not indebted to you? I, the servant, who always praises and glorifies you?

Here I am before You. I have left all of what You have bestowed on me: My family, wealth, social status and pleasures, in seeking of Your pleasure out of my great desire to come to You.

O my Lord, accept me as You have accepted Your servants. Accept my prayer, and grant me Your blessings and mercy. Accept me, for I have forsaken all disobedience to You.

[1] [1]

SHARES

Objectives And Benefits Of Hajj

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path, (Holy Qur'an, 22:27).

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّنَ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ
الْفَقِيرَ

“That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.” (Holy Qur'an, 22:28).

Hajj is a great Islamic conference. It is an ideal demonstration of faith in which diverse groups of every race, class, and nationality join together at a given time and in a specific place. They repeatedly recite a single call and proclaim the same slogan.

They gather for one purpose. To declare their servitude and loyalty to Allah alone, freeing themselves from any trace of polytheism and ignorance, in a deeply effective, collective way, which fills the soul with feelings of faith, and unitarism.

As the Holy Qur'an proclaims, and the prophetic traditions bespeak, it is not only worship and a way of getting closer to Allah, but is a way of granting the pilgrim social, educational, economic and political benefits. Combined together these bounties are conducive to improvement within an Islamic society, increase its awareness, rectify problems, and activate its movement.

During Hajj, Muslims witness the most excellent example of equality, submissiveness, and human brotherhood. This is accomplished by removing the outer differences and donning the dress of unity, (Ihram). The result is that all feel an oneness among the human race, brotherhood and equality.

While performing Hajj, Muslims feel an oneness with the earth and the people. They invalidate all the artificial boundaries established by human, regional, national and racial superiority complexes and egoism. Travelling across thousands of miles, they penetrate all barriers, and rise above all man-made hurdles, in order to respond to Islam's call of faith.

During Hajj, Muslims meet each other in a magnificent communion. They relate to each other's domestic and regional affairs. They consult each other concerning their life and religion. They exchange experiences, opinions, and good habits. They become acquainted with each other's problems. They learn of each other's viewpoints.

This inter changing of ideas increases their awareness knowledge grows, and the impetus to reform is invigorated. As a result, plans are proposed, projects designed, educational, political, social and economic centres are established. The Muslims support each other as if they are one body and one soul.

Since Hajj is a large and impressive human gathering, it attracts millions of Muslims from different countries. It also stimulates an economic movement, which is beneficial to the world of Islam.

During Hajj, the pilgrim imbibes ethical and educational lessons which reduce his faults. He endures patience through hardship. He becomes humble, generous, and tender. He renounces lying, backbiting, animosity, and pride. He learns from his journey through mixing with other. Within him, positive social tendencies grow and morals are refined.

Imam Ja'far bin Muhammad Al-Sadiq ('a) has talked about Hajj and its benefits, eloquently answering the question of one of his followers, (Hisham bin Al-Hakam). Once he asked Imam Ja'far ('a), "Why does Allah order His servants to perform Hajj, and circumambulate around the Ka'ba?"

The Imam ('a) replied:

*"Allah has created His servants and instructed them how to obey Him through the performance of religious duties. He has made (Hajj) a gathering in which people from the East and the West participate and become acquainted with one another. Every single one of them benefits from the experiences of others who come from different places. Memories of the Messenger of Allah (S), and his life will never be forgotten...etc."*¹

This explanation is completely congruous with that of his nephew, Imam Ali bin Musa Al-Ridha ('a) on the benefits of Hajj and its social effects. Imam Al-Ridha ('a) says:

"People are ordered to perform Hajj so that they remain the guest of Allah the Most High, gain divine rewards and win the remission of whatever wrong they have committed through repentance, and preparing for the future.

During Hajj people spend of their wealth and selves, leave their families and children, refrain from pleasures, travel inhospitable weather and are filled with determination to complete Hajj, while being continuously humble, calm and submissive.

During Hajj benefits abound for all people everywhere, from the East and the West, on land and sea for those who perform Hajj and for those who have not.

All people profit from Hajj, whether merchant seller, buyer, the poor, and the destitute. Whenever the pilgrims get together the inhabitants of that place prosper. They increase in knowledge, while spreading the statements of the Imams to every corner of the earth. As Allah, the most High says:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

"...Why should not then a group of every party from among them go forth in order to master

religion so that they may warn their people when they return to them that they may beware?"
(Holy Qur'an, 9: 122).

and that they may witness advantages for them"2

Allah, thus willed that Hajj be a place of prayer and devotion, a season for worship and enlightenment, and a bounteous field for the fulfilment of man's social interests.

1. Al-Hurr Al-Amili, P 9.

2. Al-Hurr Al-Amili, P.7.

[1] [1]

SHARES

Some Useful Terms

Wajib – obligatory, necessary, incumbent. An act which must be performed. You will be rewarded for performing it and punished for neglecting it, e.g., the daily prayers, the Hajj (pilgrimage) , Jihad (struggle for the sake of Allah) , the fasting of Ramadhan.

Haram – forbidden, prohibited. It is necessary to abstain from the acts which are haram. If someone performs a haram act, he will be punished, e.g. eating pork, drinking wine, lying, betraying.

Mustahab – recommendable, desirable. An act whose neglect is not punished, but whose performance is rewarded, e.g. the call for prayers (adhan) , saluting others, making ghusl (bathing) for Friday.

Makruh – reprehensible, disliked. An act whose performance is not punished, but whose avoidance is rewarded, e.g. sleeping till sunrise, urinating in stagnant water, eating in the state of janabat.

Halal – permitted, allowed, lawful, legal. An act or the thing which is permitted and lawful. An optional act on which Allah has given us the right of doing or leaving it, e.g., drinking water, eating food, choosing one's work or house.

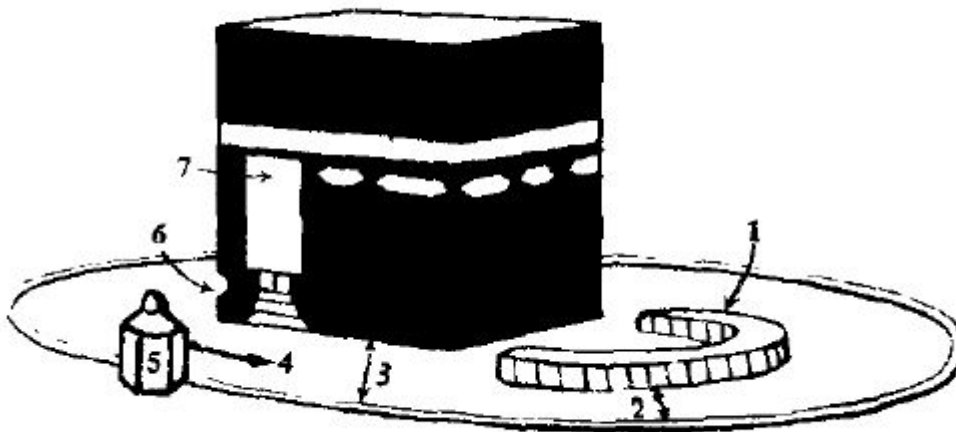
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SHARES

Hajj Regulations

The following is a concise set of religious regulations concerning Hajj. It is recommended to refer to the more detailed books of jurisprudence, or to a religious authority in order to gain a thorough understanding of the religious rules which the Muslim pilgrim is duty-bound to seek.

This Diagram Makes Clear The Direction Of Circumambulating The Ka'ba.



- 1- Hijr Ishmael (semi-circular wall of Ishmael).
- 2- The circumambulation must be performed around the outside of the wall.
- 3- Indicates the nearly 30 meters from the Ka'ba to the limited area of circumambulation.
- 4- Direction of the pilgrim in circling the Ka'ba.
- 5- The station of Ibrahim.
- 6- The Black Stone, marking the starting point for circumambulation.
- 7- The door of Ka'ba.

Conditions Under Which Hajj Becomes Compulsory

Islam sets certain conditions under which it becomes compulsory for a Muslim to perform Hajj.

1. One must possess: Physical and mental capability and assurance of his family's safety.

Hajj is incumbent on the Muslim who can provide for his family while he is away on pilgrimage. He

should be physically capable of travelling to Mecca and enduring the journey's hardships. He should be financially stable even after his return. Furthermore, he has to feel secure personally, financially as well as concerning his family. Time must also be considered i.e. he must have enough time to travel to Mecca, perform the rites of Hajj, and return without undue haste.

2. Puberty: Hajj is compulsory on the adult Muslim who has reached mental and physical maturity.

3. Sanity.

4. Freedom.

Lawful Stated Time Of Hajj

1. The time in which Hajj is to be performed is specified during the three months of Shawwal, Dhul-Qi'da, and Dhul-Hijjah. Thus if a Muslim attains the specified condition; under which Hajj becomes compulsory during this period of time, he should perform Hajj. If he does not perform Hajj during the first year while being able to do so, he is obliged to do so the following year.

2. The person obliged to perform Hajj can make his intention for performing Hajj on any day of this specific period of time, should he want to enter Mecca, from whichever Miqat (the five places of the appointed time) , he passes through while entering Mecca.

Hajj In Islam

Hajj in Islam is of three kinds:

1. Hajj Al-Ifrad

2. Hajj Al-Qiran

3. Hajj Al-Tamattu

The difference between both Hajj Al-Ifrad, Hajj Al-Qiran, and Hajj Al-Tamattu, is that the first two are incumbent on the inhabitants of Mecca, (those who do not live a distance of more than 16 farsakhs (nearly 86 Kilometres) from Mecca). However, Hajj Al-Tamattu is incumbent on the Muslims who live more than 86 kilometres away from Mecca.

This Hajj consists of two compulsory rites:

1. Umrah Al-Tamattu.

2. Hajj Al-Tamattu.

Umrah Al-Tamattu

This Umrah must be performed before Hajj Al-Tamattu. The pilgrim should perform Umrah before the advent of Hajj's time.

Umrah Al-Tamattu consists of five acts:

1. **Ihram.**
2. **Tawaf (circumambulation).**
3. **The Ritual Prayer of Tawaf.**
4. **Sa'y (walking seven times between Safa and Marawah).**
5. **Taqsir (i.e. cutting some of the hair or nails (fingers or toes)).**

Here is a brief explanation of the above-cited Hajj acts:

1. Ihram

It begins from one of the following stated Miqats: Masjid Al-Shajarah, Juhfah, WadiAqiq, Yalamlam, Qarn Manazil (according to route the pilgrim takes when travelling to Mecca).

Ihram consists of three acts:

A. Intention: Stated thus, "I make Ihram of Umrah Al Tamattu of Islamic Hajj to bring me closer to Allah, the Exalted."

B. Talbiyah: (the saying of Labbaik). It is:

Labbaika Allahumma Labbaik.

Labbaika La sharika Laka Labbaik.

Inna al-hamda wa an-na'mata laka wa al-mulk.

La sharika Lak.

(Here I am, my Lord, Here I am. Here I am. You have no partner. Here I am.

Praise, grace and the kingdom is for You.

You have no partner).

Note: It is obligatory to cease Talbiyah (the saying of Labbaik) , whenever the pilgrim sees only the houses of Mecca.

C. (Only for men) Wearing the two articles of Ihram (the waist- wrapper and the clock) which should

cover the part of the body between the navel and the knees while the clock should cover the shoulders.

Note: As a precautionary measure, the pilgrim has to wear his attire before making his intention and Talbiyah (the saying of labbaik) should he do. Otherwise, he should repeat his intention and Talbiyah once more.

Abstinence During Ihram

Upon making Ihram, several things are forbidden for the pilgrim:

1. Hunting land animals, or helping others to hunt, slaughter or eat them, with the exception of harmful animal (such as snakes scorpions...etc.).
2. Sexual intercourse, kissing, looking or touching with desire.
3. Masturbation.
4. Marriage for himself for others, or being witness for others in their marriage.
5. Smelling aromas.
6. The application of antimony to the eyes, as an adornment.
7. Anointing the body.
8. Looking at a mirror for the sake of beautifying oneself, wearing a ring as an ornament. It is forbidden for women to wear jewellery as adornment (but she can have what she ordinarily wears with the stipulation that she does not display it to anyone, even the male relatives who are mahram, (marriage is forbidden).
9. Wearing sewn clothes (for men).
10. Wearing footwear that covers the upper part of the foot, forbidden (for men).
11. Telling lies, cursing.
12. Swearing to emphasize an argument, by saying "By Allah..."
13. Killing insects that usually live on the human body like fleas.
14. Shaving, or plucking hair from the body.
15. Drawing blood from the body, extracting teeth, cutting the nails.
16. Walking or travelling under moving shade, forbidden (for men).

17. Covering the head forbidden (for men).
18. Covering the face forbidden (for women).
19. Preventing oneself from smelling unpleasant smells.
20. Cutting (unearthing) or uprooting trees plants or grasses that grow in the haram (sanctuary).
21. Carrying weapons.

Note: Should the pilgrim while in Ihram disobey and do what is forbidden (with the exception of few of them) , he has to pay expiation as per the case. For further details, please refer to the books of jurisprudence. Or consult a religious authority to understand the special judgement specified for individual cases.

2. Tawaf (Circumambulation)

Tawaf is the second duty of Umrah. It literally means to circumambulate around the Sacred Ka'ba beginning from the Black Stone and ending at it.

Conditions:

Tawaf is correct only when the following conditions are met:

- a. Intention: The pilgrim should intend: "I make Tawaf of Umrah Tamattu 'of the Islamic Hajj seven time seeking the pleasure of Allah the Exalted. When making the intention the left side of the pilgrim should face the black stone.
- b. Purity from all major and minor impurities through ablution or obligatory bathing (Ghusl).
- c. Clothes and body should be free of any impurities (Najasaat).
- d. Circu1ncision in the case of men.
- e. Covering private parts during Tawaf.

Duties To Be Observed During Tawaf

It is obligatory for a pilgrim to be observed the following points:

1. Starting from the black stone for each of the seven Tawafs.
2. Ending at the black stone.
3. The left side of the Ka'ba should be always on the left side of the pilgrim during Tawaf.

4. The pilgrim should circumambulate around Ismail's Hijr (a semi-circular short wall facing Ka'ba from the west that is considered a part of Ka'ba) without entering it.
5. The pilgrim should make Tawaf around the Ka'ba and away from the place called Shathrawan (the lower part of the walls of Ka'ba) ,
6. One should circumambulate around the Ka'ba seven times continuously.
7. Tawaf should be performed between the Ka'ba and Ibrahim's station (which is about 13 meters away from Ka'ba)

Note:

1. Circumambulation is invalid if it be done more than seven times or if the pilgrim considers the additional turns as a part of his/her obligatory Tawaf (circumambulation) ; otherwise he/she should start once again.
2. Likewise, when the pilgrim comes out of the area of circumambulation, his circumambulation is invalid.
3. During circumambulation, if the pilgrim doubts the number of circumambulation he has performed is more or less than seven, his circumambulation is invalid.

3. The Ritual Prayer Of Circumambulation

1. It is obligatory for the pilgrim, after finishing the circumambulation, to perform its two-cycle prayer like the Morning Prayer, with the intention of seeking Allah's nearness.
2. One must immediately perform the two-cycle prayer without any delay.
3. It is recommended to recite after Surah Al-Hamd , Surah Al-Tawhid in the first cycle and Surah Al-Kafirun in the second; unlike the ritual prayer in which one may recite an surah (chapter) of the Holy Qur'an except those which require a prostration.
4. This particular prayer can be recited either aloud like the Morning Prayer or quietly like the noon prayer.
5. Any doubt which may arise during performing this prayer, makes it invalid and it should be recited once again from the beginning.
6. It is obligatory to recite this kind of prayer alongside Ibrahim's station.

4. Sa'y (Walking Between The Hills Of Safa & Marwah)

- 1- After performing the prayer of circumambulation, one should complete Sa'y between Safa and

Marwah.

2- Sa'y consists of going from the hill of Safa to Marwah and vice versa.

3- It is obligatory to make Sa'y seven times. Note here that going from Safa to Marwah is considered as one time and going from Marwah to Safa, as another.

4- While performing Sa'y one is free to do it either on foot or riding though the first is better.

5- It is recommended but not obligatory to have ablution while performing Sa'y.

6- It is permitted to sit for a rest either on the route of Safa or Marwah or on the way between them.

7- It is recommended but not obligatory to perform Sa'y immediately after circumambulation in other words, one can delay it until night with or without any excuse. However, it is not permitted to delay it for the next day without an excuse like sickness.

8- Sa'y is a form of worship and should be performed with the pure intention of obeying Allah's Command and seeking His nearness.

5. Taqseer (Cutting Some Hair Or Nails)

It is obligatory for the pilgrim, after performing Sa'y, to cut some of his/her nail or hair (the head, moustache or beard) with the intention of seeking Allah's nearness.

It is forbidden to shave one's head instead of doing Taqseer, and the cutting of a piece of hair or nail is a form of worship. If it be done to show off, a person's Umrah will be invalid unless it is repeated.

After the cutting of a piece of hair or nail, everything which was forbidden for the pilgrim will be lawful except for hunting and cutting (unearthing) trees, plants or grass that grows in the sacred area.

Hajj Al-Tamattu

This Hajj consists of the following rites:

1. Ihram

The best time of Ihram is the eighth of Dhul-Hijjah (Yam Al- Tarwiiya). But this date may be preceded by three days or be delayed to noon of the 9th of Dhul-Hijjah. Ihram starts in the holy city of Mecca and preferably at the Holy Mosque. The pilgrim should make his/her intention as follows: "I begin Ihram of Hajj Al-Tamattu seeking Allah's nearness".

Subsequently the pilgrim starts Talbiyah saying of Labbaik after donning the attire of Ihram. A person after finishing Ummrah Al-Tamattu and leaving aside Ihram, should not leave Mecca because of a need

and if the need arises, it is obligatory to wear Ihram for the Hajj Al-Tamattu in Mecca and leave Mecca in the state of Ihram and in that same state of Ihram, return for the Hajj.

2. Staying At Arafat

Arafat is the name of a valley in which the pilgrim stays on the 9th of Dhul-Hijjah. It is an area of more than two square miles and is approximately 12 miles outside Mecca. The pilgrim should stay at Arafat on the ninth day of Dhul-Hijjah, from noon till sunset.

And kindly note that it is forbidden to leave Arafat before sunset intentionally or unintentionally. The pilgrim should also make the intention of seeking Allah's nearness, so if the pilgrim spends the whole time in sleep or in unconsciousness, the staying will be invalid and the type of pilgrimage is changed to Umrah Al-Mufredah, thus Hajj Al-Tamattu should be performed the following year.

The obligation and definition of staying in Arafat is precisely the absolute staying in that noble place, whether you reach there by walking or sitting in or on a means of transportation.

3. Staying At Muzdalifah

On the night of the Eid (festival), and while leaving Arafat after sunset, the pilgrim sets out for Muzdalifah (the name of a place also called 'Al-Misha'r Al-Haram'). The obligatory time for this is between the whiteness of dawn and sunrise.

Staying in Mash'ar is a form of worship in which the intention is obligatory. If you pass through the valley of Mash'ar before the rising of the sun, you have committed a transgression but without redeeming it. It is permitted for the following (those who meet difficulty because of the large crowd on the morning of Eid) to leave Muzdalifah before dawn:

1. People who don't have the strength like women, children and old men.
2. People who have an excuse like fear or sickness.
3. People who are the guides to the above-mentioned people and must watch out for or take care of them.

4. The Obligations Of The Pilgrim In Mina

The pilgrim, after leaving Muzdalifah should set out for Mina to perform the following three acts:

a. Pelting in Jamrah Al-Aqabah

It is (the largest symbol of the devil which is situated on the outskirts of Mina towards Mecca) , and should be thrown with seven pebbles on the tenth day, and the followings should be observed:

- a) Throwing of the pebbles must be accompanied by the intention of seeking Allah's nearness.
- b) The number of pebbles must be seven.
- c) Pebbles must be thrown separately (one after the other) i.e. it is not permitted to throw several pebbles at a time.
- d) Pebbles should reach the place and whatever does not reach does not count.
- e) The time of throwing is from the rising of the sun of the Eid day, till the sunset of the same day.

Note. It is permissible to those who meet difficulty (in throwing the pebbles at the exact time) or fear for themselves because of the large crowd (like women, the old men, sick and the weak), to do it on the night of Eid.

- f) Pebbles must be from the sacred area; and those which are from outside (the sacred area) are not acceptable.
- g) Pebbles should not have been used previously (even if they were used in the preceding years).
- h) It is recommended that the pebbles be collected in Mash'ar.
- i) Throwing must be done with the hands.
- j) A person must be sure that the pebbles should hit the mark.
- k) Another person may act as a representative (in throwing the pebbles) for children, the sick and those who, because of an excuse, cannot themselves go to the place for the throwing of the pebbles.
- l) A person who is excused from throwing the pebbles in the day time, can do so at any time during the night.

b. Offering the Sacrifice at Mina

- a) It is obligatory for the pilgrim to slaughter an animal at Mina with the intention of seeking Allah's nearness.
- b) For the sacrifice, one of four types of animals must be used: Camel (not less than five years) , cow (not less than two years) , sheep (more than one year) or goat (more than two years). Among them, the camel is the best.
- c) The animal should be healthy, free of defect (not sick, blind, lame, too old or very lean).
- d) If the pilgrim is unable to buy the sacrificial animal, instead one must fast ten days (three in Mina and the other seven in his/her homeland).

c. Halq (shaving) and Taqseer (cutting some hair or the nails).

a) Shaving is preferred (for men) , particularly for the one who is performing Hajj for the first time. Some jurists consider shaving (for men) as obligatory; but (for women) having is not permitted. Instead, she must cut only a bit of her hair or nails.

Note: After performing the above mentioned obligations, everything which was forbidden for the pilgrim during Ihram, becomes lawful except using perfumes and having sex if one is married.

5. The Acts In Mecca

After the performance of the rituals on the tenth day in Mina, the pilgrim has to go to Mecca for the day of Eid to perform the following:

1. The circumambulation of the Hajj. It is exactly like the circumambulation of Umrah and should be done with the intention of seeking Allah's nearness.
2. The ritual prayer (two rak'as) of the circumambulation of the Hajj should be done behind Ibrahim's station, preceded with the intention of seeking Allah's nearness.
3. The Sa'y (going and coming) between Safa and Marwah with the intention of seeking Allah's nearness.

5. The Circumambulation Of Women

It is similar to the circumambulation of Umrah, done with the intention of seeking Allah's nearness.

6. The Ritual Prayer Of The Circumambulation Of Women

It is obligatory to perform the two rak'at prayer behind Ibrahim's station with the intention of seeking Allah's nearness.

Note: the circumambulation of women and its prayer are obligatory for both men and women. If they perform it not, both women for men and men for women do not become permissible. This however, is not a pillar of Hajj and non performance does not invalidate the pilgrimage.

7. Spending The Night At Mina

After performing the pilgrim has to go back to Mina and spend the 11th and 12th nights of Dhul-Hijjah at Mina with the intention of seeking Allah's nearness.

The pilgrim can leave Mina after the noon of the 12th day. Should he/she stay at Mina till sunset, one is obliged to spend the 13th night and pelting Jamarat on that day becomes obligatory.

8. Pelting The Jamarat

The last compulsory duty of the three Jamarat should be performed on the 11th and 12th of Dhul-Hijjah with the intention of seeking Allah's nearness. If one spends the 13th night this makes pelting the Jamarat necessary on the next day.

Note:

1. The first Jamarat should be pelted first and then the middle one, and lastly the Jamarat Al-Aqabah.
2. The pilgrim should throw only seven pebbles, following the same rules of the day on which the offerings are slaughtered.

Hajj's Recommendations

1. Tawaf of Al-Wida'e (the Farewell Circumambulation).

It is recommended for the pilgrim, when leaving Mecca, to bid farewell to the Sacred House by performing another seven circumambulations as farewell, and to touch the Black Stone, and praise and glorify Allah by saying peace and blessing be upon Muhammad and his progeny.

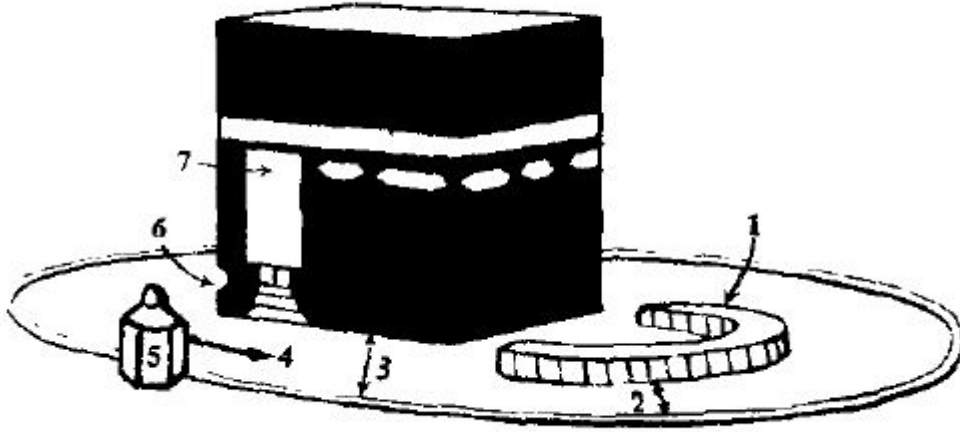
2. The visit to Al-Madinah Al-Munawarah (the City of the Prophet) :

Among the most important recommendation for the pilgrim, before or after performing Hajj (pilgrimage) , is to go to Madinah Al-Munawarah to visit the holy shrine of the holy Prophet Muhammad (s,a.w.) and also the holy shrines of his Ahl-ul-Bait (household) i.e. his daughter, Fatima Al-Zahra with her three son, Imam Hassan, Imam Muhammad Al-Baqir, and Imam Ja'far Al-Sadiq (upon them be peace) at the Baqi cemetery.

[1] [1]

SHARES

Image:



A Supplication Said By Imam Zayn Al-Abideen On The Day Of Arafat

The following is the whole Arabic text and English translation of the famous supplication made by Imam Zayn Al Abideen on the day of Arafat.

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي يَوْمِ عَرَفَةَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ¹.

1- *Praise belongs to God, Lord of the worlds!*¹

اللَّهُمَّ لَكَ الْحَمْدُ².

، بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ

، ذَا الْجَلَالِ وَالْإِكْرَامِ

، رَبِّ الْأَرْبَابِ

، وَ إِلَهَ كُلِّ مَالُوِهٍ

، وَ خَالِقَ كُلِّ مَخْلُوقٍ

، وَ وَاْرثَ كُلِّ شَيْءٍ

، لَيْسَ كَمِثْلِهِ شَيْءٌ ، وَ لَا يَعْزُبُ عَنْهُ عِلْمُ شَيْءٍ

. وَ هُوَ بِكُلِّ شَيْءٍ مُّحِيْطٌ ، وَ هُوَ عَلَىٰ كُلِّ شَيْءٍ رَّقِيْبٌ

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!2

There is nothing like Him,3 knowledge of nothing escapes Him,4

He ***encompasses everything***,5 and He is ***watchful over everything***.6

3. ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .

الْأَحَدُ الْمَتَوَجِّدُ الْفَرْدُ الْمَتَفَرِّدُ

3- Thou art God,

there is no god but Thou,

the Unique, the Alone,

the Single, the Isolated.

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .

، الْكَرِيْمُ الْمُنْكَرِمُ

، الْعَظِيمُ الْمُتَعَزِّمُ

الْكَبِيرُ الْمُتَكَبِّرُ

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.

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ . 5.

، الْعَلِيُّ الْمُتَعَالِ

الشَّدِيدُ الْمِحَالِ

5- Thou art God,
there is no god but Thou,
the All-high, the Sublimely High,
the Strong in prowess.

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ . 6.

، الرَّحْمَنُ الرَّحِيمُ

، الْعَلِيمُ الْحَكِيمُ .

6- Thou art God,
there is no god but Thou,
the All-merciful, the All-compassionate,
the All-knowing, the All-wise.

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ . 7.

السَّمِيعُ الْبَصِيرُ ، الْقَدِيمُ الْخَبِيرُ

7- Thou art God,
there is no god but Thou,
the All-hearing, the All-seeing,
the Eternal, the All-aware.

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ . 8.

، الْكَرِيمُ الْأَكْرَمُ ، الدَّائِمُ الْأَدْوَمُ

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

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ . 9.

الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ ، وَ الْآخِرُ بَعْدَ كُلِّ عَدَدٍ

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

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ . 10.

الدَّانِي فِي عُلُوِّهِ ، وَ الْعَالِي فِي دُنُوِّهِ

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

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .11

ذُو الْبَهَاءِ وَالْمَجْدِ ، وَ الْكِبْرِيَاءِ وَالْحَمْدِ

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

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .12

، الَّذِي أَنْشَأَ الْأَشْيَاءَ مِنْ غَيْرِ سِنَخٍ

، وَ صَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ

، وَ ابْتَدَعْتَ الْمُبْتَدَعَاتِ بِلَا احْتِدَاءٍ .

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.

، أَنْتَ الَّذِي قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا .13

، وَ يَسَّرْتَ كُلَّ شَيْءٍ تَيْسِيرًا

وَ دَبَّرْتَ مَا دُونَكَ تَدْبِيرًا

13- It is Thou who hast ordained each thing with an ordination,7
eased each thing with an easing,8
and governed everything below Thyself with a governing.9

، أَنْتَ الَّذِي لَمْ يُعِينِكَ عَلَى خَلْقِكَ شَرِيكَ* 14.

، وَ لَمْ يُوَازِرَكَ فِي أَمْرِكَ وَزِيرٌ*

. وَ لَمْ يَكُنْ لَكَ مُشَاهِدٌ وَ لَا نَظِيرٌ*

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.

، أَنْتَ الَّذِي أَرَدْتَ فَكَانَ حُتْمًا مَا أَرَدْتَ 15.

، وَ قَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ*

. وَ حَكَمْتَ فَكَانَ نِصْفًا مَا حَكَمْتَ*

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.

، أَنْتَ الَّذِي لَا يَحْوِيكَ مَكَانٌ* 16.

، وَ لَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ*

. وَ لَمْ يُعِينِكَ بُرْهَانٌ وَ لَا بَيَانٌ*

16- It is Thou
whom place does not contain,
before whose authority no authority stands up,
and whom no proof or explication can thwart.

، أَنْتَ الَّذِي أَحْصَيْتَ كُلَّ شَيْءٍ عَدَدًا .17

، وَ جَعَلْتَ لِكُلِّ شَيْءٍ أَمَدًا

. وَ قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا

17- It is Thou

who hast counted everything in numbers,[10](#)
appointed for everything a term,
and ordained everything with an ordination.

، أَنْتَ الَّذِي قَصُرْتَ الْأَوْهَامُ عَنْ ذَاتِيَّتِكَ .18

، وَ عَجَزَتْ الْأَفْهَامُ عَنْ كَيْفِيَّتِكَ

. وَ لَمْ تُدْرِكِ الْأَبْصَارُ مَوْضِعَ أَيْنِيَّتِكَ

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.[11](#)

، أَنْتَ الَّذِي لَا تُحَدُّ فَتَكُونُ مَحْدُودًا .19

، وَ لَمْ تُمَثَّلْ فَتَكُونِ مَوْجُودًا

. وَ لَمْ تَلِدْ فَتَكُونِ مَوْلُودًا

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. [12](#)

، أَنْتَ الَّذِي لَا ضِدَّ مَعَكَ فَيُعَانِدُكَ . 20.

، وَ لَا عِدْلَ لَكَ فَيُكَاثِرُكَ

. وَ لَا نِدًّا لَكَ فَيُعَارِضُكَ .

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.

، أَنْتَ الَّذِي ابْتَدَأَ . 21.

، وَ اخْتَرَعَ ، وَ اسْتَحْدَثَ

. وَ ابْتَدَعَ ، وَ أَحْسَنَ صُنْعَ مَا صَنَعَ

21- It is Thou

who art He who began, devised,

brought forth, originated,

and made well all that He made.

، سُبْحَانَكَ مَا أَجَلُّ شَأْنُكَ . 22.

، وَ أَسْنَى فِي الْأَمَاكِنِ مَكَانَكَ

وَ أَصْدَعَ بِالْحَقِّ فُرْقَانَكَ

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![13](#)

، سُبْحَانَكَ مِنْ لَطِيفٍ مَا أَلْطَفَكَ . 23.

، وَ رَعُوفٍ مَا أَرَأَفَكَ

وَ حَكِيمٍ مَا أَعْرَفَكَ

23- Glory be to Thee!

The Gentle – how gentle Thou art!

The Clement – how clement Thou art!

The Wise – how knowing Thou art!

، سُبْحَانَكَ مِنْ مَلِيكَ مَا أَمْنَعَكَ . 24.

، وَ جَوَادٍ مَا أَوْسَعَكَ

وَ رَفِيعٍ مَا أَرْفَعَكَ

، ذُو الْبَهَاءِ وَ الْمَجْدِ وَ الْكِبْرِيَاءِ وَ الْحَمْدِ

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!

، سُبْحَانَكَ بِسَطْتِ بِالْخَيْرَاتِ يَدِكَ . 25.

، وَ عُرِفَتِ الْهِدَايَةُ مِنْ عِنْدِكَ

فَمَنْ التَّمَسَكَ لِدِينِ أَوْ دُنْيَا وَجَدَكَ

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. سُبْحَانَكَ

، خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ

، وَ خَشَعَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ

وَ انْقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ

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.

سُبْحَانَكَ لَا تُحَسُّ وَ لَا تُجَسُّ 27.

وَ لَا تُمَسُّ وَ لَا تُكَادُ

وَ لَا تُمَاطُ وَ لَا تُتَارَعُ

وَ لَا تُجَارَى وَ لَا تُمَارَى

وَلَا تُخَادَعُ وَلَا تُمَآكِرُ

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. سُبْحَانَكَ سَبِيلُكَ جَدِّدٌ .

، وَ أَمْرُكَ رَشْدٌ

. وَ أَنْتَ حَيٌّ صَمَدٌ

28- Glory be to Thee! Thy path is smooth ground,
Thy command right guidance,
and Thou art a living, eternal refuge.

29. سُبْحَانَكَ قَوْلُكَ حُكْمٌ .

، وَ قَضَاؤُكَ حَقٌّ

. وَ إِرَادَتُكَ عَزْمٌ

29- Glory be to Thee!

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

30. سُبْحَانَكَ لَا رَادَّ لِمَشِيَّتِكَ .

. وَ لَا مُبَدِّلَ لِكَلِمَاتِكَ

30- Glory be to Thee!

None can reject Thy wish,

none can change Thy words. [14](#)

31. ، سُبْحَانَكَ يَا هَرِ الْآيَاتِ

فَاطِرِ السَّمَاوَاتِ ، يَا رِيَّ النَّسَمَاتِ

31- Glory be to Thee,

Outdazzling in signs,

Creator of the heavens,

Author of the spirits!

32. لَكَ الْحَمْدُ حَمْدًا يَدُومُ بِدَوَامِكَ

32- To Thee belongs praise,

a praise that will be permanent with Thy permanence!

33. . وَ لَكَ الْحَمْدُ حَمْدًا خَالِدًا بِنِعْمَتِكَ

33- To Thee belongs praise,

a praise everlasting through Thy favour!

34. وَ لَكَ الْحَمْدُ حَمْدًا يُوَازِي صُنْعَكَ

34- To Thee belongs praise,

a praise that will parallel Thy benefaction!

35. . وَ لَكَ الْحَمْدُ حَمْدًا يَزِيدُ عَلَى رِضَاكَ

35- To Thee belongs praise,

a praise that will increase Thy good pleasure!

36. ، وَ لَكَ الْحَمْدُ حَمْدًا مَعَ حَمْدِ كُلِّ حَامِدٍ

وَ شُكْرًا يَفْصِرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ

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. حَمْدًا لَا يَنْبَغِي إِلَّا لَكَ .

وَلَا يُتَقَرَّبُ بِهِ إِلَّا إِلَيْكَ

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

38. حَمْدًا يُسْتَدَامُ بِهِ الْأَوَّلُ .

. وَ يُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ

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

39. حَمْدًا يَتَضَاعَفُ عَلَى كُرُورِ الْأَزْمِنَةِ .

. وَ يَتَزَايِدُ أَضْعَافًا مُتْرَادِفَةً

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

40. حَمْدًا يَعْجِزُ عَنْ إِحْصَائِهِ الْحَفَظَةُ .

وَ يَزِيدُ عَلَى مَا أَحْصَيْتَهُ فِي كِتَابِكَ الْكُتَيْبَةُ

40- a praise which the guardians will not be able to number

and which exceeds what the writers number in Thy Book; [15](#)

41. حَمْدًا يُوزِنُ عَرْشَكَ الْمَجِيدَ .

. وَ يُعَادِلُ كُرْسِيِّكَ الرَّفِيعَ .

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

42. حَمْدًا يَكْمُلُ لَدَيْكَ تَوَابُهُ .

وَ يَسْتَغْرِقُ كُلَّ جَزَاءٍ جَزَاؤُهُ

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

43. حَمْدًا ظَاهِرُهُ وَفَقَّ لِبَاطِنِهِ .

وَ بَاطِنُهُ وَفَقَّ لِصِدْقِ النِّيَّةِ

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

44. حَمْدًا لَمْ يَحْمَدَكَ خَلْقٌ مِثْلَهُ .

وَ لَا يَعْرِفُ أَحَدٌ سِوَاكَ فَضْلَهُ

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

45. حَمْدًا يُعَانُ مَنْ اجْتَهَدَ فِي تَعْدِيدِهِ .

. وَ يُؤَيِّدُ مَنْ أَغْرَقَ نَزْعاً فِي تَوْفِيئِهِ

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;

، حَمْدًا يَجْمَعُ مَا خَلَقْتَ مِنَ الْحَمْدِ . 46.

. وَ يَنْتَظِمُ مَا أَنْتَ خَالِقُهُ مِنْ بَعْدُ

46- a praise which will gather all the praise which Thou hast created and tie together all which Thou wilt afterwards create;

، حَمْدًا لَا حَمْدَ أَقْرَبُ إِلَيَّ قَوْلِكَ مِنْهُ . 47.

. وَ لَا أَحْمَدَ مِمَّنْ يَحْمَدُكَ بِهِ

47- a praise than which no praise is nearer to Thy word and than which none is greater from any who praise Thee;

، حَمْدًا يُوجِبُ بِكَرَمِكَ الْمَزِيدَ بِؤُفُورِهِ . 48.

، وَ تَصِلُهُ بِمَزِيدٍ بَعْدَ مَزِيدٍ طَوَّلًا مِنْكَ

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

، حَمْدًا يَجِبُ لِكَرَمِ وَجْهِكَ . 49.

. وَ يُقَابِلُ عِزَّ جَلَالِكَ

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

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ .50 ،

الْمُنْتَجَبِ الْمُصْطَفَى الْمُكْرَمِ الْمُقْرَبِ ،

أَفْضَلَ صَلَوَاتِكَ ،

وَ بَارِكْ عَلَيْهِ أُمَّمَ بَرَكَاتِكَ ،

وَ تَرَحَّمْ عَلَيْهِ أَمْتَعَ رَحْمَاتِكَ .

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!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ .51 ،

صَلَاةَ زَاكِيَّةً

، لَا تَكُونُ صَلَاةً أَرْكَى مِنْهَا ،

وَ صَلِّ عَلَيْهِ صَلَاةً نَامِيَةً

، لَا تَكُونُ صَلَاةً أَنْمَى مِنْهَا ،

وَ صَلِّ عَلَيْهِ صَلَاةً رَاضِيَةً

. لَا تَكُونُ صَلَاةٌ فَوْقَهَا

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!

، رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ . 52.

صَلَاةٌ تُرْضِيهِ

، وَتَزِيدُ عَلَى رِضَاهُ

وَ صَلِّ عَلَيْهِ صَلَاةٌ تُرْضِيكَ

و تَزِيدُ عَلَى رِضَاكَ لَهُ

وَ صَلِّ عَلَيْهِ صَلَاةً

، لَا تُرْضِي لَهُ إِلَّا بِهَا

. وَ لَا تَرَى غَيْرَهُ لَهَا أَهْلًا

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!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ . 53

، صَلَاةٌ تُجَاوِزُ رِضْوَانَكَ

، وَ يَتَّصِلُ اتِّصَالُهَا بِبِقَائِكَ

، وَ لَا يَنْفَدُ كَمَا لَا تَنْفَدُ كَلِمَاتُكَ

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! [16](#)

، رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ . 54

صَلَاةٌ تَنْتَظِمُ صَلَوَاتِ

، مَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رَسُولِكَ وَ أَهْلِ طَاعَتِكَ

وَ تَشْتَمِلُ عَلَى صَلَوَاتِ عِبَادِكَ

مِنْ جَنَّتِكَ وَ إِنْسِكَ

، وَ أَهْلِ إِجَابَتِكَ

وَتَجْتَمِعُ عَلَى صَلَاةِ كُلِّ مَنْ

. ذُرَّاتٍ وَ بَرَاتٍ مِنْ أَصْنَافِ خَلْقِكَ .

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!

، رَبِّ صَلِّ عَلَيْهِ وَ آلِهِ . 55.

صَلَاةٌ تُحِيطُ بِكُلِّ صَلَاةٍ

، سَالِفَةٍ وَ مُسْتَأْنَفَةٍ

، وَ صَلِّ عَلَيْهِ وَ عَلَى آلِهِ

صَلَاةً مَرْضِيَّةً لَكَ

، وَ لِمَنْ دُونِكَ

وَ تُنَشِئُ مَعَ ذَلِكَ صَلَوَاتٍ

، تُضَاعَفُ مَعَهَا تِلْكَ الصَّلَوَاتُ عِنْدَهَا

وَتَزِيدُهَا عَلَى كُرُورِ الْأَيَّامِ

. زِيَادَةٌ فِي تَضَاعُيفَ لَا يَعُدُّهَا غَيْرُكَ

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!

رَبِّ صَلِّ عَلَى أَطْيَابِ أَهْلِ بَيْتِهِ . 56.

، الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِكَ

، وَجَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ

، وَحَفَظَةَ دِينِكَ

، وَخُلَفَاءَكَ فِي أَرْضِكَ

، وَحُجَجَكَ عَلَى عِبَادِكَ

، وَطَهَّرْتَهُمْ مِنَ الرَّجْسِ وَالدَّنَسِ تَطْهِيراً بِإِرَادَتِكَ

، وَجَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ

. وَ الْمَسْلُوكَ إِلَى جَنَّتِكَ

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,17
and made the mediation to Thee18
and the road to Thy Garden!

، رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ . 57.

، صَلَاةٌ تُجْزِلُ لَهُمْ بِهَا مِنْ نِحْلِكَ وَ كَرَامَتِكَ

، وَ تُكْمِلُ لَهُمُ الْأَشْيَاءَ مِنْ عَطَايَاكَ وَ نَوَافِكَ

. وَ تُوَفِّرُ عَلَيْهِمُ الْحِظَّ مِنْ عَوَائِدِكَ وَ فَوَائِدِكَ

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!

رَبِّ صَلِّ عَلَيْهِ وَ عَلَيْهِمْ . 58.

، صَلَاةٌ لَا أَمَدَ فِي أَوْلِيهَا

. وَ لَا غَايَةَ لِأَمَدِهَا ، وَ لَا نِهَايَةَ لِآخِرِهَا

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!

، رَبِّ صَلِّ عَلَيْهِمْ زِنَةَ عَرْشِكَ وَمَا دُونَهُ .59

، وَمِلءَ سَمَاوَاتِكَ وَمَا فَوْقَهُنَّ

، وَعَدَدَ أَرْضِيكَ وَمَا تَحْتَهُنَّ وَمَا بَيْنَهُنَّ

، صَلَاةً تُقَرِّبُهُمْ مِنْكَ زُلْفَى

، وَتَكُونُ لَكَ وَ لَهُمْ رِضَى

. وَ مُتَّصِلَةً بِنظَائِرِهِنَّ أَبَدًا

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!

اللَّهُمَّ إِنَّكَ أَيَّدْتَ دِينَكَ فِي كُلِّ أَوَانٍ .60

، بِإِمَامٍ أَقَمْتَهُ عِلْمًا لِعِبَادِكَ

وَ مَنَارًا فِي بِلَادِكَ

، بَعْدَ أَنْ وَصَلْتَ حَبْلَهُ بِحَبْلِكَ ،

، وَ جَعَلْتَهُ الذَّرِيعَةَ إِلَى رِضْوَانِكَ ،

، وَ افْتَرَضْتَ طَاعَتَهُ ،

، وَ حَذَّرْتَ مَعْصِيَتَهُ ،

، وَ أَمَرْتَ بِامْتِنَالِ أَوْامِرِهِ ،

، وَ الْإِنْتِهَاءِ عِنْدَ نَهْيِهِ ،

، وَ الْأَيْتِقَادِ مَتَقَدِّمِهِ ،

وَ لَا يَتَأَخَّرُ عَنْهُ مَتَأَخَّرِ ،

، فَهُوَ عِصْمَةُ اللَّائِذِينَ ،

وَ كَهْفُ الْمُؤْمِنِينَ

، وَ عُرْوَةُ الْمُتَمَسِّكِينَ ، وَ بَهَاءُ الْعَالَمِينَ .

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! [19](#)
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!

اللَّهُمَّ فَأَوْزِعْ لَوْلِيكَ شُكْرًا 61.

، مَا أَنْعَمْتَ بِهِ عَلَيْهِ

، وَأَوْزِعْنَا مِنْهُ فِيهِ

، وَآتِهِ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

، وَافْتَحْ لَهُ فِتْحًا يَسِيرًا

، وَأَعِنُّهُ بِرُكْنِكَ الْأَعَزِّ

، وَاشْدُدْ أَرْزُهُ

، وَاقْوِ عَضُدَهُ

وَرَاعِهِ بِعَيْنِكَ ، وَاحْمِهِ بِحِفْظِكَ

، وَ أَنْصُرْهُ بِمَلَائِكَتِكَ

. وَ أَمُدَّهُ بِجُنْدِكَ الْأَغْلَبِ

61- O God,
so inspire Thy guardian²⁰ 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,²¹
open for him an easy opening,²²
aid him with Thy mightiest pillar,
brace up his back,²³
strengthen his arm,²⁴
guard him with Thy eye, defend him with Thy safeguarding,
help him with Thy angels,
and assist him with Thy most victorious troops!²⁵

وَ أَقِمْ بِهِ كِتَابَكَ وَ حُدُودَكَ وَ شَرَائِعَكَ . 62.

، وَ سُنَّنَ رَسُولِكَ

، صَلَوَاتِكَ اللَّهُمَّ عَلَيْهِ وَ آلِهِ

، وَ أَحْيِي بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِمِ دِينِكَ

، وَ اجْلُ بِهِ صَدَاءَ الْجَوْرِ عَنْ طَرِيقَتِكَ

، وَ أَبْنِ بِهِ الضَّرَاءَ مِنْ سَبِيلِكَ

، وَ أزلْ بِهِ النَّاكِبِينَ عَنْ صِرَاطِكَ

وَ امْحَقْ بِهِ بُغَاةَ قَصْدِكَ عِوَجًا

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!

، وَ أَلِنْ جَانِبَهُ لِأَوْلِيَانِكَ . 63.

، 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 صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِذَلِكَ مُتَقَرِّبِينَ .

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).

اللَّهُمَّ وَصَلِّ عَلَىٰ أَوْلِيَائِهِمْ 64.

، الْمُعْتَرِفِينَ بِمَقَامِهِمْ

، الْمُنْتَبِعِينَ مِنْهُمْ

، الْمُفْتَنِينَ أَثَرَهُمْ

، الْمُسْتَمْسِكِينَ بِعُرْوَتِهِمْ

، الْمُتَمَسِّكِينَ بِوَلَايَتِهِمْ

، الْمُؤْتَمِّينَ بِإِمَامَتِهِمْ

، الْمُسَلِّمِينَ لِأَمْرِهِمْ

، الْمُجْتَهِدِينَ فِي طَاعَتِهِمْ

، الْمُنتَظِرِينَ أَيَّامَهُمْ

، الْمَادِّينَ إِلَيْهِمْ أَعْيُنُهُمْ

. الصَّلَوَاتِ الْمُبَارَكَاتِ الزَّكَايَاتِ النَّامِيَاتِ الْعَادِيَاتِ الرَّائِحَاتِ

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,²⁶
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!

، وَ سَلِّمْ عَلَيْهِمْ وَ عَلَىٰ أَرْوَاحِهِمْ . 65.

، وَ اجْمَعْ عَلَى التَّقْوَىٰ أَمْرَهُمْ

، وَ أَصْلِحْ لَهُمْ شُؤْنَهُمْ ، وَ تُبِّ عَلَيْهِمْ

، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ، وَ خَيْرُ الْغَافِرِينَ

، وَ اجْعَلْنَا مَعَهُمْ فِي دَارِ السَّلَامِ بِرَحْمَتِكَ

. يَا أَرْحَمَ الرَّاحِمِينَ

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-compassionate[27](#)

and the Best of forgivers,
and place us with them in the Abode of Peace,[28](#)
through Thy mercy,
O Most Merciful of the merciful!

اللَّهُمَّ هَذَا يَوْمٌ عَرَفَةٌ. 66.

، يَوْمٌ شَرَّفْتُهُ وَكَرَّمْتُهُ وَعَظَّمْتُهُ

، نَشَرْتَ فِيهِ رَحْمَتَكَ

، وَ مَنَنْتَ فِيهِ بِعَفْوِكَ

. وَأَجْزَلْتَ فِيهِ عَطِيَّتَكَ ، وَ تَفَضَّلْتَ بِهِ عَلَيَّ عِبَادِكَ

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.

اللَّهُمَّ وَأَنَا عَبْدُكَ الَّذِي أَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ. 67.

، وَ بَعْدَ خَلْقِكَ إِيَّاهُ

، فَجَعَلْتَهُ مِمَّنْ هَدَيْتَهُ لِدِينِكَ

، وَوَفَّقْتَهُ لِحَقِّكَ

، وَعَصَمْتَهُ بِحَبْلِكَ

، وَأَدْخَلْتَهُ فِي حِزْبِكَ

. وَأَرْشَدْتَهُ لِمُؤَالَاةِ أَوْلِيَانِكَ ، وَمُعَادَاةِ أَعْدَائِكَ

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.

، ثُمَّ أَمَرْتَهُ فَلَمْ يَأْتُمْرَ . 68.

، وَزَجَرْتَهُ فَلَمْ يَنْزَجِرْ

، وَنَهَيْتَهُ عَنْ مَعْصِيَتِكَ

، فَخَالَفَ أَمْرَكَ إِلَى نَهْيِكَ

، لَا مُعَانَدَةَ لَكَ

، وَلَا اسْتِكْبَاراً عَلَيْكَ

بَلْ دَعَاهُ هَوَاهُ

، إِلَى مَا زَيَّلْتَهُ وَإِلَى مَا حَذَّرْتَهُ

، وَأَعَانَهُ عَلَىٰ ذَٰلِكَ عَدُوُّكَ وَعَدُوُّهُ

، فَأَقْدَمَ عَلَيْهِ عَارِفًا بِوَعِيدِكَ

، رَاجِيًا لِعَفْوِكَ

، وَاتِّقًا بِتَجَاوُزِكَ

. وَكَانَ أَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ إِلَّا يَفْعَلُ

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 caprice²⁹ 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.

وَهَا أَنَا ذَا بَيْنَ يَدَيْكَ. 69.

، صَاغِرًا ذَلِيلًا خَاضِعًا خَاشِعًا خَائِفًا ،

، مُعْتَرِفًا بِعَظِيمٍ مِنَ الذُّنُوبِ تَحْمَلْتَهُ ،

، وَ جَلِيلٍ مِنَ الْخَطَايَا اجْتَرَمْتَهُ ،

، مُسْتَجِيرًا بِصَفْحِكَ ،

، لِأَنْدَا بِرَحْمَتِكَ ،

، مُوقِنًا أَنَّهُ لَا يُجِيرُنِي مِنْكَ مُجِيرٌ ،

، وَلَا يَمْنَعُنِي مِنْكَ مَانِعٌ .

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. فَعُدُّ عَلَيَّ بِمَا تَعُوذُ بِهِ عَلَيَّ

، مَنْ أَقْتَرَفَ مِنْ تَعْمُدِكَ ،

وَ جُدُّ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَيَّ

، مَنْ أَلْقَى بِيَدِهِ إِلَيْكَ مِنْ عَفْوِكَ ،

وَ اٰمُنُّنْ عَلٰى بِمَآ لَا يَنْعَاظُمُكَ اَنْ تَمُنَّ بِهِ

، عَلٰى مَنْ اَمَّلَكَ مِنْ غُفْرَانِكَ

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. وَ اجْعَلْ لِي فِي هٰذَا الْيَوْمِ نَصِيْبًا

، اُنَالُ بِهِ حِطًّا مِنْ رِضْوَانِكَ

وَ لَا تُرُدَّنِي صِفْرًا

مِمَّا يَنْقَلِبُ بِهِ الْمُتَعَبِّدُونَ لَكَ مِنْ عِبَادِكَ

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. وَ اِنِّي وَ اِنْ لَمْ اُقَدِّمْ

مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ

فَقَدْ قَدَّمْتُ تَوْحِيدَكَ

، وَ نَفْيَ الْأَضْدَادِ وَ الْأَنْدَادِ وَ الْأَشْبَاهِ عَنْكَ

وَ أَتَيْتَكَ مِنَ الْأَبْوَابِ

، الَّتِي أَمَرْتَ أَنْ تُؤْتَى مِنْهَا

. وَ تَقَرَّبْتُ إِلَيْكَ بِمَا لَا يَقْرُبُ أَحَدٌ مِنْكَ إِلَّا بِالتَّقَرُّبِ بِهِ

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. ثُمَّ أَتَبَعْتُ ذَلِكَ بِالْإِنَابَةِ إِلَيْكَ .

، وَ التَّذَلُّلِ وَ الْإِسْتِكَانَةَ لَكَ

، وَ حُسْنَ الظَّنِّ بِكَ

، وَ التِّيَقَّةِ بِمَا عِنْدَكَ

وَ شَفَعْتُهُ بِرَجَائِكَ

. الَّذِي قَلَّ مَا يَخِيبُ عَلَيْهِ رَاجِيكَ .

73- Then I followed all this with repeated turning toward Thee,
lowliness and abasement before Thee,
good 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. وَ سَأَلْتُكَ مَسْأَلَةَ الْحَقِيرِ الذَّلِيلِ .

، الْبَائِسِ الْفَقِيرِ الْخَائِفِ الْمُسْتَجِيرِ ،

وَمَعَ ذَلِكَ خِيفَةً وَ تَضَرُّعاً

، وَ تَعَوُّداً وَ تَلَوُّداً

، لَا مُسْتَطِيلًا بِتَكْبَرِ الْمُتَكَبِّرِينَ ،

، وَ لَا مُتَعَالِبًا بِدَالَّةِ الْمُطِيعِينَ ،

. وَ لَا مُسْتَطِيلًا بِشَفَاعَةِ الشَّافِعِينَ .

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.

، وَ أَنَا بَعْدُ أَقَلُّ الْأَقْلِينَ .75

، وَ أَذَلُّ الْأَذَلِينَ

، وَ مِثْلُ الذَّرَّةِ أَوْ دُونَهَا

، فَيَا مَنْ لَمْ يُعَاجِلِ الْمُسِيئِينَ

، وَ لَا يَنْدَهُ الْمُتَرْفِينَ

، وَ يَا مَنْ يَمُنُّ بِإِقَالَةِ الْعَاثِرِينَ

، وَ يَتَفَضَّلُ بِإِنْظَارِ الْخَاطِئِينَ .

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![30](#)

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

76. أَنَا الْمُسِيءُ الْمُعْتَرِفُ الْخَاطِئُ الْعَاثِرُ .

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

77. أَنَا الَّذِي أَقْدَمَ عَلَيْكَ مُجْتَرئًا .

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

78. أَنَا الَّذِي عَصَاكَ مُتَعَمِّدًا .

78- I am he who disobeyed Thee with forethought!

79. أَنَا الَّذِي اسْتَخْفَى مِنْ عِبَادِكَ وَبَارَزَكَ .

79- I am he who hid myself from Thy servants
and blatantly showed myself to Thee![31](#)

80. أَنَا الَّذِي هَابَ عِبَادَكَ وَ أَمِنَكَ .

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

81. أَنَا الَّذِي لَمْ يَرْهَبْ سَطْوَتَكَ ، وَ لَمْ يَخَفْ بِأَسْكَ .

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

82. أَنَا الْجَانِي عَلَى نَفْسِهِ .

82- I am the offender against himself!

83. أَنَا الْمُرْتَهَنُ بِبَلِيَّتِهِ .

8-3 I am the hostage to his own affliction!

84. أَنَا الْقَلِيلُ الْحَيَاءِ .

84- I am short in shame!

85. أَنَا الطَّوِيلُ الْعَنَاءِ .

85- I am long in suffering!

86. بِحَقِّ مَنْ أَنْتَجَبْتَ 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 مَوْلَاتَهُ بِمَوْلَاتِكَ

، وَ مَنْ نُطِئْتَ مُعَادَاتَهُ بِمُعَادَاتِكَ

تَعَمَّدَنِي فِي يَوْمِي هَذَا

بِمَا تَتَعَمَّدُ بِهِ

، مَنْ جَارَ إِلَيْكَ مُتَنَصِّلاً

. وَ عَاذَ بِاسْتِغْفَارِكَ تَائِباً

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 shieldedst
him who prays fervently to Thee while disavowing
and him who seeks refuge in Thy forgiveness
while repenting!

وَتَوْلِنِي بِمَا تَتَوَلَّى بِهِ . 87.

أَهْلَ طَاعَتِكَ وَالزُّلْفَى لَدَيْكَ

. وَالْمَكَانَةَ مِنْكَ .

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

وَتَوَحِّدْنِي بِمَا تَتَوَحَّدُ بِهِ . 88.

، مَنْ وَفَى بِعَهْدِكَ ،

، وَاتَّعَبَ نَفْسَهُ فِي ذَاتِكَ ،

. وَأَجْهَدَهَا فِي مَرْضَاتِكَ .

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!

، وَ لَا تُؤَاخِذْنِي بِتَفْرِيطِي فِي جَنْبِكَ . 89.

، وَ تَعَدِّي طَوْرِي فِي حُدُودِكَ

. وَ مُجَاوِزَةَ أَحْكَامِكَ .

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!

وَ لَا تَسْتَدْرِجْنِي بِإِمْلَائِكَ لِي . 90.

اسْتِدْرَاجَ مَنْ مَنَعَنِي خَيْرَ مَا عِنْدَهُ

. وَ لَمْ يَشْرُكْكَ فِي حُلُولِ نِعْمَتِهِ بِي .

90– Draw me not on little by little by granting me a respite,³²
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!

، وَ نَبِّهْنِي مِنْ رَقَدَةِ الْغَافِلِينَ . 91.

، وَ سِنَةِ الْمُسْرِفِينَ

وَ نَعْسَةِ الْمَخْذُولِينَ

91– Arouse me from
the sleep of the heedless,
the slumber of the prodigal,

and the dozing of the forsaken!

، وَ خُذْ بِقَلْبِي إِلَى مَا اسْتَعْمَلْتَ بِهِ الْفَانِتِينَ . 92.

، وَ اسْتَعْبَدْتَ بِهِ الْمُتَعَبِّدِينَ ،

. وَ اسْتَنْقَذْتَ بِهِ الْمُتَهَاوِنِينَ .

92– Take my heart to that in which Thou hast
employed the devout,
enthralled the worshipers,
and rescued the remiss!

، وَ أَعِزَّنِي مِمَّا يُبَاعِدُنِي عَنْكَ . 93.

، وَ يَحُولُ بَيْنِي وَ بَيْنَ حَظِّي مِنْكَ ،

وَ يَصُدُّنِي عَمَّا أُحَاوِلُ لَدَيْكَ

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!

، وَ سَهِّلْ لِي مَسْلَكَ الْخَيْرَاتِ إِلَيْكَ . 94.

، وَ الْمُسَابَقَةَ إِلَيْهَا مِنْ حَيْثُ أَمَرْتَ

. وَ الْمَشَاحَّةَ فِيهَا عَلَى مَا أَرَدْتَ

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. وَلَا تَمَحِّقْنِي فِيمَنْ تَمَحَّقُ مِنَ الْمُسْتَخْفِينَ بِمَا أُوعِدْتَ .

95– Efface me not along with
those whom Thou effacest
for thinking lightly of what Thou hast promised!

96. وَلَا تُهْلِكْنِي مَعَ مَنْ تَهْلِكُ مِنَ الْمُتَعَرِّضِينَ لِمَقْتِكَ .

96– Destroy me not with
those whom Thou destroyest
for exposing themselves to Thy hate!

97. وَلَا تُتَبِّرْنِي فِيمَنْ تُتَبِّرُ مِنَ الْمُنْحَرِفِينَ عَن سَبِيلِكَ .

97– Annihilate me not among
those whom Thou annihilatest
for deviating from Thy roads!

98. ، وَ نَجِّنِي مِنَ غَمَرَاتِ الْفِتْنَةِ .

، وَ خَلِّصْنِي مِنْ لَهَوَاتِ الْبُلُوَى

، وَ أَجِرْنِي مِنَ أَخْذِ الْإِمْلَاءِ .

98– Deliver me from the floods of trial,
save me from the gullets of affliction,
and grant me sanctuary from being seized by respite![33](#)

99. ، وَ حُلِّ بَيْنِي وَ بَيْنَ عَدُوِّ يُضِلُّنِي .

، وَ هَوَى يُؤَبِّقُنِي

وَمَنْقَصَةٍ تَرْهُقُنِي

99- Come between me and the enemy who misguides me,
the caprice which ruins me,
and the failing which overcomes me!

100. وَلَا تُعْرِضْ عَنِّي

إِعْرَاضَ مَنْ لَا تَرْضَى عَنْهُ بَعْدَ غَضَبِكَ

100- Turn not away from me
with the turning away in wrath
from one with whom Thou art not pleased!

101. وَلَا تُؤَيِّسْنِي مِنَ الْأَمَلِ فِيكَ

فَيَغْلِبَ عَلَيَّ الْقُنُوطُ مِنْ رَحْمَتِكَ

101- Let me not lose heart in expecting from Thee,
lest I be overcome by despair of Thy mercy!

102. وَلَا تَمْنَحْنِي بِمَا لَا طَاقَةَ لِي بِهِ

. فَتَبْهَظَنِي مِمَّا تُحْمَلُنِيهِ مِنْ فَضْلِ مَحَبَّتِكَ

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. ، وَلَا تُرْسِلْنِي مِنْ يَدِكَ إِرْسَالَ مَنْ لَا خَيْرَ فِيهِ

، وَلَا حَاجَةَ بِكَ إِلَيْهِ

وَلَا إِنَابَةَ لَهُ

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]!

، وَ لَا تَرْمِ بِي رَمِي مَنْ سَقَطَ مِنْ عَيْنِ رِعَابَتِكَ . 104.

، وَ مَنْ اشْتَمَلَ عَلَيْهِ الْخِزْيُ مِنْ عِنْدِكَ

، بَلْ خُذْ بِيَدِي مِنْ سَقَطَةِ الْمُتَرَدِّينَ

، وَ وَهْلَةَ الْمُتَعَسِّفِينَ

، وَ زَلَّةَ الْمَغْرُورِينَ

، وَ وَرْطَةَ الْهَالِكِينَ .

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!

، وَ عَافِنِي مِمَّا ابْتَلَيْتَ بِهِ طَبَقَاتِ عَيْبِكَ وَ إِمَانِكَ . 105.

، وَ بَلِّغْنِي مَبَالِغَ مَنْ عُنِيَتْ بِهِ

، وَ أَنْعَمْتَ عَلَيْهِ

، وَ رَضِيتَ عَنْهُ

فَأَعَشْتَهُ حَمِيداً ، وَ تَوَقَّيْتَهُ سَعِيداً

105- Release 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!

106. وَ طَوَّقَنِي طَوْقَ الْإِقْلَاعِ

، عَمَّا يُحْبِطُ الْحَسَنَاتِ

وَ يَذْهَبُ بِالْبَرَكَاتِ

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

، وَ أَشْعِرْ قَلْبِي الْإِزْدِجَارَ عَنْ قَبَائِحِ السَّيِّئَاتِ 107.

. وَ فَوَاضِحِ الْحَوَاتِ

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

108. وَ لَا تَشْغَلْنِي .

بِمَا لَا أُدْرِكُهُ إِلَّا بِكَ عَمَّا لَا يُرْضِيكَ عَنِّي غَيْرُهُ

108– Divert me not

by that which I cannot reach except through Thee

from doing that which alone makes Thee pleased with me![34](#)

109. وَ انزِعْ مِنْ قَلْبِي حُبَّ دُنْيَا دَنِيَّةٍ .

، تَنْهَى عَمَّا عِنْدَكَ

، وَ تَصُدُّ عَنِ ابْتِغَاءِ الْوَسِيلَةِ إِلَيْكَ

، وَ تُذْهِلُّ عَنِ التَّقَرُّبِ مِنْكَ .

109– Root 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,[35](#)

and distracts from striving for nearness to Thee!

110. وَ زَيِّنْ لِي التَّفَرُّدَ .

بِمُنَاجَاتِكَ بِاللَّيْلِ وَ النَّهَارِ

110– Embellish for me solitude

in prayer whispered to Thee by night and by day!

، وَ هَبْ لِي عِصْمَةً تُدِينِي مِنْ خَشْيَتِكَ .

، وَ تَقْطَعُنِي عَنِ رُكُوبِ مَحَارِمِكَ

وَتَفُكِّنِي مِنْ أَسْرِ الْعَظَائِمِ .

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 captivation by dreadful sins!

، وَ هَبْ لِي التَّطْهِيرَ مِنْ دَنَسِ الْعِصْيَانِ .112

، وَ أَذْهِبْ عَنِّي دَرَنَ الْخَطَايَا

، وَ سَرِّبْ لِي بِسِرِّبَالِ عَافِيَتِكَ

، وَ رَدِّبْ رِدَاءَ مُعَافَاتِكَ

، وَ جَلِّبْ لِي سَوَابِغَ نِعْمَاتِكَ

وَ ظَاهِرُ لَدَيَّ فَضْلِكَ وَ طَوْلُكَ

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!

، وَ أَيْدِي بِتَوْفِيقِكَ وَ تَسْدِيدِكَ .113

، وَ أَعِنِّي عَلَى صَالِحِ النَّبِيَّةِ

، وَ مَرْضِي الْقَوْلِ ، وَ مُسْتَحْسِنِ الْعَمَلِ

. وَ لَا تَكْلِبْنِي إِلَىٰ حَوْلِي وَ قُوَّتِي دُونَ حَوْلِكَ وَ قُوَّتِكَ

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!

، وَ لَا تُخْزِنِي يَوْمَ تَبْعُنُنِي لِلْقَائِكَ . 114.

، وَ لَا تَفْضَحْنِي بَيْنَ يَدَيَّ أَوْلِيَاءِكَ

، وَ لَا تُنْسِنِي ذِكْرَكَ

، وَ لَا تَذْهَبْ عَنِّي شُكْرَكَ

، بَلْ أَلْزِمْنِيهِ فِي أَحْوَالِ السَّهُوِ عِنْدَ غَفَلَاتِ الْجَاهِلِينَ لِأَلَّا تَكْ

، وَ أَوْزِعْنِي أَنْ أَثْنِيَ بِمَا أَوْلَيْتَنِيهِ

. وَ اعْتَرَفَ بِمَا أُسَدَيْتَهُ إِلَيَّ .

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!

، وَاجْعَلْ رَغْبَتِي إِلَيْكَ فَوْقَ رَغْبَةِ الرَّاعِبِينَ . 115.

وَ حَمْدِي إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِينَ

115– Place my beseeching Thee above the beseeching of the beseechers
and my praise of Thee above the praise of the praisers!

، وَ لَا تَحْذُلْنِي عِنْدَ فَاقَتِي إِلَيْكَ . 116.

، وَ لَا تُهْلِكْنِي بِمَا أَسَدَيْتُهُ إِلَيْكَ

وَ لَا تَجِبْهُنِي بِمَا جَبَّهْتَ بِهِ

، الْمُعَانِدِينَ لَكَ

، فَإِنِّي لَكَ مُسَلِّمٌ

، أَعْلَمُ أَنَّ الْحُجَّةَ لَكَ

، وَ أَنَّكَ أَوْلَى بِالْفَضْلِ

، وَ أَعُوذُ بِالْإِحْسَانِ

، وَ أَهْلُ التَّقْوَى ، وَ أَهْلُ الْمَغْفِرَةِ

، وَ أَنَّكَ بِأَنْ تَعْفُوَ أَوْلَى مِنْكَ بِأَنْ تُعَاقِبَ

، وَ أَنَّكَ بِأَنْ تَسْتُرَ أَقْرَبُ مِنْكَ إِلَى أَنْ تَشْهَرَ

116- Abandon me not with my neediness for Thee,
destroy me not for what I have done for Thee,[36](#)
and slap not my brow with that with which
Thou slappest 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,[37](#)
that Thou art closer to pardoning than to punishing,
and that Thou art nearer to covering over than to making notorious!

فَأَحْبِنِي حَيَاةً طَيِّبَةً . 117.

، تَنْتَظِمُ بِمَا أُرِيدُ ،

، وَ تَبْلُغُ مَا أُحِبُّ مِنْ حَيْثُ لَا آتِي مَا تَكْرَهُ

، وَ لَا أُرْتَكِبُ مَا نَهَيْتَ عَنْهُ

وَ أَمُتْنِي مِيتَةً مَنْ

. يَسْعَى نُورُهُ بَيْنَ يَدَيْهِ وَ عَنْ يَمِينِهِ

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![38](#)

، وَ ذَلِّلْنِي بَيْنَ يَدَيْكَ . 118.

، وَ أَعِزَّنِي عِنْدَ خَلْقِكَ

، وَ ضَعِنِي إِذَا خَلَوْتُ بِكَ

، وَ ارْفَعْنِي بَيْنَ عِبَادِكَ

، وَ أَغْنِنِي عَمَّنْ هُوَ غَنِيٌّ عَنِّي

، وَ زِدْنِي إِلَيْكَ فَاقَةً وَ فَقْرًا

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!

، وَ أَعِزَّنِي مِنْ شَمَاتَةِ الْأَعْدَاءِ . 119.

، وَ مِنْ حُلُولِ الْبَلَاءِ

، وَ مِنْ الذُّلِّ وَ الْعَنَاءِ

تَعَمَّدَنِي فِيمَا اطَّلَعْتَ عَلَيْهِ مِنِّي

، بِمَا يَتَعَمَّدُ بِهِ الْقَادِرُ عَلَى الْبَطْشِ لَوْ لَا حِلْمُهُ

وَ الْأَخِذُ عَلَى الْجَرِيرَةِ لَوْ لَا أَنَاتُهُ

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!

وَ إِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً أَوْ سُوءًا 120.

، فَنجِّنِي مِنْهَا لَوْأَذَا بِكَ

وَ إِذْ لَمْ تُقِمْنِي مَقَامَ فَضِيحَةٍ فِي دُنْيَاكَ

فَلَا تُقِمْنِي مِثْلَهُ فِي آخِرَتِكَ

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!

، وَ اشْفَعْ لِي أَوْأَيْلَ مِنْكَ بِأَوْأَحْرِهَا 121.

، وَ قَدِيمَ فَوَائِدِكَ بِحَوَادِثِهَا

، وَ لَا تَمُدُّ لِي مَدًّا يَفْسُو مَعَهُ قَلْبِي

، وَ لَا تَقْرَعْنِي قَارِعَةً يَذْهَبُ لَهَا بِهَائِي

وَ لَا تَسْمُنِي خَسِيسَةً يَصْغُرُ لَهَا قَدْرِي

. وَ لَا تَقِصَّةٌ يُجْهَلُ مِنْ أَجْلِهَا مَكَانِي

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![39](#)

Strike me not with a striking
that will take away my radiance![40](#)

Visit me not with
a meanness that will diminish my worth
or a deficiency that will keep my rank unknown!

122. ، وَ لَا تَرُعْنِي رَوْعَةً أُبْلِسُ بِهَا .

، وَ لَا خِيفَةً أُوجِسُ دُونَهَا

، اجْعَلْ هَيْبَتِي فِي وَعِيدِكَ

، وَ حَذْرِي مِنْ إِعْذَارِكَ وَ إِنْذَارِكَ

. وَ رَهْبَتِي عِنْدَ تِلَاوَةِ آيَاتِكَ

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 excuses[41](#) and Thy warning,
and tremble at the recitation of Thy verses!

123. ، وَ اعْمُرْ لِيْلِي بِإِقْطَاعِي فِيهِ لِعِبَادَتِكَ .

، وَ تَفَرُّدِي بِالتَّهَجُّدِ لَكَ

، وَ تَجَرُّدِي بِسُكُونِي إِلَيْكَ

، وَ إِنْزَالِ حَوَائِجِي بِكَ

، وَ مُنَازَلَتِي إِيَّاكَ فِي فَكَكَ رَقَبَتِي مِنْ نَارِكَ

. وَ إِجَارَتِي مِمَّا فِيهَا أَهْلُهَا مِنْ عَذَابِكَ

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!

، وَ لَا تَذَرْنِي فِي طُغْيَانِي عَامِهَاً . 124.

، وَ لَا فِي غَمْرَتِي سَاهِباً حَتَّى حِينٍ

، وَ لَا تَجْعَلْنِي عِظَةً لِمَنْ أَعْطَا

، وَ لَا نَكَالاً لِمَنْ اِعْتَبَرَ

، وَ لَا فِتْنَةً لِمَنْ نَظَرَ

، وَ لَا تَمَكُّرٌ بِي فِيمَنْ تَمَكَّرُ بِهِ

، وَ لَا تَسْتَبْدِلْ بِي غَيْرِي

، وَ لَا تُغَيِّرْ لِي اسْمًا

، وَ لَا تُبَدِّلْ لِي جِسْمًا

، وَ لَا تَتَّخِذْنِي هُزُوءًا لِخَلْقِكَ

، وَ لَا سُخْرِيًّا لَكَ

، وَ لَا تَبِعًا إِلَّا لِمَرْضَاتِكَ

وَ لَا مُمْتَهَنًا إِلَّا بِالْإِنْتِقَامِ لَكَ

124- Leave me not blindly wandering in my insolence⁴²
or inattentive in my perplexity for a time,⁴³
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,⁴⁴
transform not my body,⁴⁵
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!

، وَ أَوْجِدْنِي بَرْدَ عَفْوِكَ 125.

وَ حَلَاوَةَ رَحْمَتِكَ

، وَ رَوْحِكَ وَ رِيحَانِكَ

، وَ جَنَّةِ نَعِيمِكَ

، وَ أَذِقْنِي طَعْمَ الْفَرَاغِ لِمَا تُحِبُّ بِسَعَةٍ مِنْ سَعَتِكَ

وَ الْاجْتِهَادِ فِيمَا يُزَلِّفُ

، لَدَيْكَ وَ عِنْدَكَ

. وَ أَتَحْفِنِي بِتُحْفَةٍ مِنْ تُحَفَاتِكَ

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![46](#)

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!

، وَ اجْعَلْ تِجَارَتِي رَابِحَةً. 126.

، وَ كَرَّتِي غَيْرَ خَاسِرَةٍ

، وَ أَحْفِنِي مَقَامَكَ

، وَ شَوْقِنِي لِقَاءَكَ

وَ تُبِّ عَلَيَّ تَوْبَةً نَصُوحًا

، لَا تُبْقِ مَعَهَا ذُنُوباً صَغِيرَةً وَ لَا كَبِيرَةً

. وَ لَا تَذَرُ مَعَهَا عَلَانِيَةً وَ لَا سَرِيرَةً

126– Make my commerce profitable⁴⁷
and my return without loss,⁴⁸
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!

، وَ أَنْزِعِ الْعِلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ . 127.

، وَ اعْطِفْ بِقَلْبِي عَلَى الْخَاشِعِينَ

، وَ كُنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ

، وَ حَلِّبْنِي حَلِيَّةَ الْمُتَّقِينَ

، وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْغَابِرِينَ

، وَ ذَكُرًا نَامِيًا فِي الْآخِرِينَ

. وَ وَاْفِ بِي عَرَصَةَ الْأَوْلِيَيْنِ

127– Root out rancour toward the faithful from my breast,⁴⁹
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 report⁵⁰ among those yet to come

and a growing remembrance among the later folk,
and take me to the plain of those who came first![51](#)

128. ، وَ تَمِّمْ سُبُوغَ نِعْمَتِكَ عَلَيَّ .

، وَ ظَاهِرُ كَرَامَاتِهَا لَدَيَّ

، اَمْلَأُ مِنْ فَوَائِدِكَ يَدِي

، وَ سُقُ كَرَائِمِ مَوَاهِبِكَ إِلَيَّ

وَ جَاوِرُ بِي الْأَطْيَبِينَ مِنْ أَوْلِيَانِكَ

، فِي الْجَنَانِ الَّتِي زَيَّنْتَهَا لِأَصْفِيَانِكَ

. وَ جَلَّلَنِي شَرَائِفَ نِحْلِكَ فِي الْمَقَامَاتِ الْمُعَدَّةِ لِأَحِبَّائِكَ

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. وَ اجْعَلْ لِي عِنْدَكَ مَقِيلًا

، آوِي إِلَيْهِ مُطْمَئِنًّا

، وَ مَثَابَةً أَتَّبُوهُهَا

، وَ أَقْرُ عَيْنًا

، وَ لَا تُقَايِسْنِي بِعَظِيمَاتِ الْجَرَائِرِ

، وَ لَا تُهْلِكْنِي يَوْمَ تُبْلَى السَّرَائِرُ

، وَ أزلْ عَنِّي كُلَّ شَكٍّ وَ شُبُهَةٍ

، وَ اجْعَلْ لِي فِي الْحَقِّ طَرِيقًا مِنْ كُلِّ رَحْمَةٍ

، وَ أَجْزِلْ لِي قِسَمَ الْمَوَاهِبِ مِنْ نَوَالِكَ

. وَ وَفِّرْ عَلَيَّ حُظُوظَ الْإِحْسَانِ مِنْ إِفْضَالِكَ

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***,⁵²
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!

، وَ اجْعَلْ قَلْبِي وَاثِقًا بِمَا عِنْدَكَ . 130

، وَ هَمِّي مُسْتَفْرَعًا لِمَا هُوَ لَكَ

، وَ اسْتَعْمِلْنِي بِمَا تَسْتَعْمِلُ بِهِ خَالِصَتَكَ

، وَ أَشْرِبْ قَلْبِي عِنْدَ ذُهُولِ الْعُقُولِ طَاعَتَكَ

. وَ اجْمَعْ لِي الْغِنَى وَ الْعَفَافَ وَ الدَّعَةَ وَ الْمُعَافَاةَ وَ الصِّحَّةَ وَ السَّعَةَ وَ الطُّمَأْنِينَةَ وَ الْعَافِيَةَ

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!

وَ لَا تُحِطْ حَسَنَاتِي . 131.

، بِمَا يَشُوهُهَا مِنْ مَعْصِيَتِكَ

، وَ لَا خَلَوَاتِي بِمَا يَعْرِضُ لِي مِنْ نَزَعَاتِ فِتْنَتِكَ

وَ صُنْ وَجْهِي عَنِ الطَّلَبِ إِلَى

، أَحَدٍ مِنَ الْعَالَمِينَ

. وَ ذُبْنِي عَنِ التَّمَاسِ مَا عِنْدَ الْفَاسِقِينَ

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!

، وَ لَا تَجْعَلْنِي لِلظَّالِمِينَ ظَهِيْرًا . 132.

، وَ لَا لَهُمْ عَلَى مَحْوِ كِتَابِكَ يَدًا وَ نَصِيْرًا

، وَ حُطْنِي مِنْ حَيْثُ لَا أَعْلَمُ حِيَاطَةً تَقِيْنِي بِهَا

وَ افْتَحْ لِي أَبْوَابَ تَوْبَتِكَ وَ رَحْمَتِكَ

، وَ رَأْفَتِكَ وَ رِزْقِكَ الْوَاسِعِ

، إِنِّي إِلَيْكَ مِنَ الرَّاْغِبِيْنَ

، وَ أَتَمِّمْ لِي إِنْعَامَكَ

إِنَّكَ خَيْرُ الْمُنْعَمِيْنَ

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!

وَ اجْعَلْ بَاقِي عُمْرِي فِي الْحَجِّ وَ الْعُمْرَةِ . 133.

، اِبْتِغَاءَ وَجْهِكَ ،

، يَا رَبَّ الْعَالَمِينَ ،

، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ ،

، وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ أَبَدَ الْأَبَدِينَ .

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!

[1.](#) Holy Qur'an, 1:2.

[2.](#) Cf. Holy Qur'an, 15:21–23: Naught is there, but its treasures 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.

[3.](#) Holy Qur'an, 42: 11.

[4.](#) Reference to Holy Qur'an, 10:61: Not so much as the weight of an ant in earth or heaven escapes from thy Lord...

[5.](#) Holy Qur'an, 41:54.

[6.](#) Holy Qur'an, 33:52.

[7.](#) Reference to Holy Qur'an, 25:2: He created everything, then He ordained it with an ordination.

[8.](#) Allusion to Holy Qur'an, 80:20: He created him [man] and determined him then the way eased for him.

[9.](#) Perhaps an allusion to Holy Qur'an, 32:5: He governs the affair from the heaven to the earth.

[10.](#) Reference to Holy Qur'an, 72:28: He has counted everything in numbers.

[11.](#) 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.

[12.](#) Reference to Sura 112.

[13.](#) The 'Separator' is the Qur'an (cf. Supplication 42.2 of *as-Sahifa as-Sajjadiyah*). There is an allusion here to Holy Qur'an, 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.

[14.](#) Reference to Holy Qur'an, 6: 115.

[15.](#) The guardians or writers are the recording angels. Cf. Supplication 3. 18 of *as-Sahifa as-Sajjadiyah*. 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).

[16.](#) Allusion to Holy Qur'an, 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.'

[17.](#) Reference to Holy Qur'an, 33:33: Folk of the House, God only desires to put away from you uncleanness and to purify you.

[18.](#) Muslims hold that 'mediation' will be given to the Prophet, 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' (7, 326–340).

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 Holy Qur'an, 5:35, al-Tabarsi, Majma' al-bayan; Maybudi, Kashf al-Asrar).

[19.](#) Cf. Supplication 1.4 of as-Sahifa as-Sajjadiyah.

[20.](#) 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; 8.3; 20.7, 22; 26.1; 47.64; and 77.2 of as-Sahifa as-Sajjadiyah.

[21.](#) Allusion to Holy Qur'an, 17:80: And say [O Muhammad]: '... grant me authority from Thee to help me.'

[22.](#) Cf. Holy Qur'an, 48:1: Surely We have given thee a manifest opening.

[23.](#) Cf. Moses' supplication in Holy Qur'an, 20:31: Appoint for me of my folk a familiar, Aaron, my brother; by him brace up my back.

[24.](#) 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).

[25.](#) Cf. Holy Qur'an, 37:173: Our troops – they are the victors.

[26.](#) Wilaya – which may be translated as friendship, authority, guardianship, rule – is the office or function of the 'Friend' or wali mentioned in an above note.

[27.](#) Holy Qur'an, 2:218.

[28.](#) Cf. Holy Qur'an, 10:25: And God summons to the Abode of Peace. Cf. also 6:127: They shall have the abode of peace with their Lord, and He is their guardian because of what they did.

[29.](#) As indicated in another note, 'caprice' denotes any desire opposed to the divine guidance.

[30.](#) This may be an allusion to Holy Qur'an, 17:16: And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

[31.](#) Allusion to Holy Qur'an, 4:108: They hide themselves from men but hide themselves not from God.

[32.](#) Allusion to Holy Qur'an, 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. (7:182) (Sayyid "Alikhan).

[33.](#) Cf. Stanza, number 90 of this same Supplication.

[34.](#) 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.

[35.](#) Allusion to Holy Qur'an, 5:35: O you who have faith fear God and seek the mediation to Him.

[36.](#) The commentator suggests that this is an allusion to the principle enunciated in Holy Qur'an, 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 .

[37.](#) Holy Qur'an, 75:56.

[38.](#) Reference to Holy Qur'an, 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.

[39.](#) Allusion to Holy Qur'an, 19:75: Say: Whoever is in error, let the All-merciful prolong his term for him!....

[40.](#) Cf. stanza number 60 of this same Supplication, where mention is made of the 'radiance' of the Imam.

[41.](#) 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.

[42.](#) Reference to Holy Qur'an, 7: 186: Whomsoever God leads astray no guide has he; He leaves them in their insolence blindly wandering.

[43.](#) Reference to Holy Qur'an, 23:54: So leave them in their perplexity for a time.

[44.](#) 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.

[45.](#) The commentator explains this to mean: Transform it not through an affliction in this world or through making it ugly in the next.

[46.](#) Reference to Holy Qur'an, 56:88-89: Then if he be of those brought nigh to the Throne, there shall be repose and ease, and a garden of bliss.

[47.](#) Allusion to Holy Qur'an, 2: 16: Those are they who have bought error at the price of guidance, and their commerce has not profited them.

[48.](#) Reference to Holy Qur'an, 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!'

[49.](#) Allusion to Holy Qur'an, 15:47: We shall root out all rancour that is in their breasts. Cf. stanza number 43 of Supplication 7 of as-Sahifa as-Sajjadiyah.

[50.](#) Holy Qur'an, 26:84, part of a prayer of Abraham.

[51.](#) The commentator sees this as a reference to the first Muslims, as in Holy Qur'an, 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.

[52.](#) Holy Qur'an, 86:9.

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