

مناجاة التائبين

The Whispered Prayer of the Repenters

by

Imām ʿAlī ibn Ḥusayn
Zayn al-ʿĀbidīn عليه السلام

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Preface

This du^{ʿāʾ} is narrated in Ṣaḥīfa Sajjadiya as one of the *munnajāt* (whispered prayers) of ʾImām Zayn al-ʿĀbidīn ؑ. The whispered prayer of repenters (مناجاة التائبين) elaborates upon the etiquettes (ʿādāb) of repenting. Any one who commits a sin can seek forgiveness from Allāh ﷻ. However, in order to receive the benefits, it is essential to learn the proper manner in which repentance is performed. The du^{ʿāʾ} essentially serves as a point of self reflection and realization. The sinner first realizes that a sin has been committed and there is a need to repent, then looks upon the ultimate authority who can pardon that sin. It emphasizes upon the state of the sinner in which one finds that there is no other option but to return and repent.

ʾiltemas-e-du^{ʿāʾ}

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إِلَهِي أَلْبَسْتَنِي الْخَطَايَا ثَوْبَ مَذَلَّتِي،

°ilāhī °al-basatnil-khaṭāyā ṭhawbā madḥ°al-latī

My Allāh, offenses have clothed me in the garment of my lowliness,

وَجَلَّلَنِي التَّبَاعُدُ مِنْكَ لِبَاسَ مَسْكَنتِي،

wa jal-lalani-t-tabā°udū minkā libāsa maskanati

separation from You has wrapped me in the clothing of my misery!

وَأَمَاتَ قَلْبِي عَظِيمُ جَنَائِتِي،

wa °amāta qalbī adhīmu jināyati

My dreadful crimes have deadened my heart,

فَأَخِيهِ بِتَوْبَةٍ مِنْكَ يَا أَمَلِي وَبُغْيَتِي،

fa°ḥ-yih bitaw-batim-minka yā°amalī wa bugḥ-yati

so bring it to life by a repentance from You!

O my hope and my aim!

وَيَا سُؤْلِي وَمُنِّيَّتِي،

wa yā sū°lī wa munyati

O my wish and my want!

فَوَعَزَّتْكَ مَا أَحَدٌ لِدُنُوبِي سِوَاكَ غَافِرًا،

fawa°iz-zatika mā °ajidu liḍhunūbī siwāka ḡhafira

By Your might, I find no one but You to forgive my sins

وَلَا أَرَى لِكُسْرِي غَيْرَكَ جَابِرًا،

walā °arā likasrī ḡhayraka jābirā

and I see none but You to mend my brokenness!

وَقَدْ خَضَعْتُ بِالْإِنَابَةِ إِلَيْكَ

wa qad kḥaḍa°tu bil-inābati °ilayk

I have subjected myself to You in repeated turning,

وَعَنَوْتُ بِالْإِسْتِكَانَةِ لَدَيْكَ،

wa °anaw-tu bil-istikānati ladayk

I have humbled myself to You in abasement.

فَإِنْ طَرَدْتَنِي مِنْ بَابِكَ فَبِمَنْ أَلُوذُ؟

fa ʾinṭarad-tanī mim-bābika fabiman ʾalūdḥ?

If You cast me out from Your door, in whom shall I take shelter?

وَأِنْ رَدَدْتَنِي عَنْ جَنَابِكَ فِيمَنْ أَعُوذُ؟

wa ʾir-radad-tanī ʾan janābika fabiman ʾaʿūdḥ?

If You repel me from Your side, in whom shall I seek refuge?

فَوَا أَسْفَاهُ مِنْ خَجَلْتِي وَافْتِضَاحِي،

fawā ʾasāfāhu min khajlatī wa-iftidāḥī

O my grief at my ignominy and disgrace!

وَوَا لَهْفَاهُ مِنْ سُوءِ عَمَلِي وَاجْتِرَاحِي.

wa wā lah-fāhū min sūʾi ʿamalī waj-tirāḥī

O my sorrow at my evil works and what I have committed!

أَسْأَلُكَ يَا غَافِرَ الذَّنْبِ الْكَبِيرِ

ʾasāluka yā ghāfiradḥ-ḍḥambil-kabīr

I ask You, O Forgiver of great sins,

وَيَا جَابِرَ الْعَظْمِ الْكَسِيرِ،

wa yā jābiral-ʿadḥ-mil-kasīr

O Mender of broken bones,

أَنْ تَهَبَ لِي مُوبِقَاتِ الْجَرَائِرِ،

an tahaba lī mūbiqātil-jarāʾir

to overlook my ruinous misdeeds

وَتَسْتُرْ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ،

wa tas-tura ʿalay-ya fādīḥātis-sarāʾir

and cover my disgraceful secret thoughts!

وَلَا تُخْلِنِي فِي مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ،

walā tukḥlinī fī mashḥadi-l-qīyāmati mim-bardi ʿafwika wa ghaf-rik

At the witnessing place of the Resurrection,
empty me not of the coolness of Your pardon and forgiveness,

وَلَا تُغْرِنِي مِنْ جَمِيلِ صَفْحِكَ وَسِتْرِكَ.

walā tuʿrinī min jamīli ṣafḥika wa-satrik

and strip me not of Your beautiful forbearance and covering!

إِلَهِي ظَلَّلْ عَلَيَّ ذُنُوبِي غَمَامَ رَحْمَتِكَ،

ʔilāhī ḏhal-lil ʿalā ḏhunūbī ghamāma raḥmatik

My Allāh, let the cloud of Your mercy cast its shadow upon my sins

وَأَرْسِلْ عَلَيَّ عُيُوبِي سَحَابَ رَأْفَتِكَ

wa ʔarsil ʿalā ʿuyūbī saḥāba rā-fatik

and send the billow of Your clemency flowing over my faults!

إِلَهِي هَلْ يَرْجِعُ الْعَبْدُ الْأَبْقُ إِلَّا إِلَىٰ مَوْلَاهُ

ʔilāhī hal yar-jiʿul-ʿabdul-ʔābiqul ʔillā ʔilā mawlāhū

My Allāh, does the fugitive servant return to anyone other than his Master?

أَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِوَاهُ؟

ʔam hal yujiruhū min sakḥaṭihī aḥdun siwāhū

Or does anyone grant him sanctuary from his Master's wrath
other than his Master Himself?

إِلَهِي إِنْ كَانَ النَّدَمُ عَلَيَّ الذَّنْبِ تَوْبَةً،

ilāhī in kānan-nadamu ʿalāḏḏh- ḏḥambi tawbatan

My Allāh, if remorse for sins is a repentance,

فَأِنِّي وَعِزَّتِكَ مِنَ النَّادِمِينَ،

fa ʔinnī wa ʿiḏḥatika minan-nādimīn

I - by Your might - am one of the remorseful!

وَإِنْ كَانَ الْاسْتِغْفَارُ مِنَ الْخَطِيئَةِ حِطَّةً،

wa ʔin kānalis-tigh-fāru minal-kḥaṭīʔati ḥiṭ-tatan

If praying forgiveness for offenses is an alleviation

فَأِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ،

fa ʔin-nī laka minal-mus-tagḥ-firīna

I am one of those who pray forgiveness!

لَكَ الْعُتْبَىٰ حَتَّىٰ تَرْضَىٰ.

lakal-ʔut-bā ḥattā tarḏā

To You I return that You may be well pleased!

إِلَهِي بِقُدْرَتِكَ عَلَيَّ تُبَّ عَلَيَّ،

ʔilāhī biqud-ratika ʿalayya tubā ʔalay

My Allāh, through Your power over me, turn toward me,

وَبِحِلْمِكَ عَنِّي اَغْفُ عَنِّي،

wa biḥil-mika °an-nī a°fu °an-nī

through Your clemency toward me, pardon me,

وَبِعِلْمِكَ بِي اَرْقُ بِبِي.

wa bi°il-mika bī °arfuq bī

and through Your knowledge of me, be gentle toward me!

إِلَهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ سَمَّيْتَهُ التَّوْبَةَ،

°ilāhī °antal-laḍḥī fataḥta li°ibādika bāban °ilā °afwika sammay°-tahu-t-tawbata

My Allāh, You are He who has opened a door to Your pardon
and named it 'repentance',

فَقُلْتُ: (تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا)،

faqul-ta (tūbū °ilal-lāhī taw-batan-naṣūḥa)

for You said, Repent to Allāh with unswerving repentance.

فَمَا عَذْرُ مَنْ أَغْفَلَ دُخُولَ الْبَابِ بَعْدَ فَتْحِهِ.

famā °udḥru man agh-fala dukḥūlal-bābi ba°-da fat-ḥih

What is the excuse of him who remains heedless of entering the door
after its opening?

إِلَهِي إِنْ كَانَ قَبِحَ الذَّنْبُ مِنْ عَبْدِكَ

°ilāhī in kāna qabuḥaḍḥ-dḥambu min °ab-dika

My Allāh, though the sins of Your servant are ugly,

فَلْيُحْسِنِ الْعَفْوَ مِنْ عِنْدِكَ

fal-yah-sunil-°afwu min °indik

Your pardon is beautiful.

إِلَهِي مَا أَنَا بِأَوَّلِ مَنْ عَصَاكَ، فَتُبَّتْ عَلَيْهِ،

°ilāhī mā °anā bi°aw-wali man- °aṣāka fatubta °alayh

My Allāh, I am not the first to have disobeyed You,
and You turned toward him,

وَتَعَرَّضَ بِمَعْرُوفِكَ، فَجَدَّتْ عَلَيْهِ،

wa ta°ar-raḍa bima°rūfika fajudta °alayh

or to have sought to attain Your favour, and You were munificent toward him

يَا مُجِيبَ الْمُضْطَرِّ،

yā mujībal-muḍṭar

O Responder to the distressed!

يَا كَاشِفَ الضُّرِّ،

yā kāshifad-ḍur

O Remover of injury!

يَا عَظِيمَ الْبِرِّ،

yā ʿadhīmal-bir

O Great in goodness!

يَا عَلِيمًا بِمَا فِي السِّرِّ،

yā ʿalīmam-bimā fis-sir

O Knower of everything secret!

يَا جَمِيلَ السِّتْرِ

yā jamīlas-sitr

O Beautiful through covering over!

اسْتَشْفَعْتُ بِجُودِكَ وَكَرَمِكَ إِلَيْكَ،

istash-faʿtu bijūdika wa karamika ʿilayk

I seek Your munificence and Your generosity to intercede with You,

وَتَوَسَّلْتُ بِجَنَابِكَ وَتَرَحُّمِكَ لَدَيْكَ،

wa tawas-saltu bijanabika wa tarah-ḥumika ladayk

I seek Your side and Your showing mercy to mediate with You,

فَاسْتَجِبْ دُعَائِي،

fastajib duʿāʾī

so grant my supplication

وَلَا تُخَيِّبْ فِيكَ رَجَائِي

walā tukḥayyib fika rajāʾī

disappoint not my hope in You,

وَتَقَبَّلْ تَوْبَتِي

wa taqab-bal taw-batī

accept my repentance,

وَكَفِّرْ خَطِيئَتِي،

wa kaf-fir khaṭī'atī
and hide my offense,

بِمَنِّكَ وَرَحْمَتِكَ

biman-nika wa raḥ-matik
through Your kindness and mercy,

يَا أَرْحَمَ الرَّاحِمِينَ.

yā 'ar-ḥamar-rāḥimīn
O Most Merciful of the merciful



Introduction

The arabic trilateral root for *tayibīn* (repenters) is *ta-waw-ba* which means to return, to repent or turning oneself in a repentant manner. *Tawba* means repentance or penitence. A *tawwāb* is a person who does repentance. The underlying meaning, thus, is 'to return to something'. The point of returning here is Allāh ﷻ and *tawba* in 'islām means returning to Allāh ﷻ, the One who is Oft-returning;

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then learnt ʿĀdam from his Lord words of inspiration,
and his Lord **Turned** towards him;
for He is **Oft-Returning**, Most Merciful.
(Qurʾān, Sūratu-l-Baqarah 02:36)

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا
وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ [٢:١٢٨]

"Our Lord! make of us Muslims, bowing to Thy (Will),
and of our progeny a people Muslim, bowing to Thy (will);
and show us our place for the celebration of (due) rites;
and turn unto us (in Mercy);
for Thou art the **Oft-Returning**, Most Merciful.
(Qurʾān, Sūratu-l-Baqarah 02:128)

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَاُولَئِكَ أَتُوبُ عَلَيْهِمْ
وَأَنَا التَّوَّابُ الرَّحِيمُ [٢:١٦٠]

Except those who repent and make amends and openly declare:
To them **I turn**; for I am **Oft-returning**, Most Merciful.
(Qurʾān, Sūratu-l-Baqarah 02:160)

Allāh ﷻ loves those who repent and does *tawba*. ʿImām Ali ؑ reported that the Prophet ﷺ has said, "Allāh loves the believing servant who is severely tried and is penitent." Repentance in-turn makes one pure and clean. It helps in reflecting upon one's mistake and how to make oneself better by avoiding those mistakes in future.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

For Allāh loves those **who turn to Him** constantly
and He loves those who keep themselves pure and clean.

(Qur'ān, Sūratu-l-Baqarah 02:222)

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ
وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

Know they not that Allāh doth accept **repentance** from His votaries
and receives their gifts of charity,
and that Allāh is verily He, the **Oft-Returning**, Most Merciful?
(Qur'ān, Sūratu-t-Tawbah, 09:104)

التَّائِبُونَ الْعَابِدُونَ
الْحَامِدُونَ السَّائِحُونَ
الرَّاكِعُونَ السَّاجِدُونَ
الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ
وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ

Those **that turn (to Allāh) in repentance**; that serve Him,
and praise Him; that wander in devotion to the cause of Allāh,;
that bow down and prostrate themselves in prayer;
that enjoin good and forbid evil;
and observe the limit set by Allāh;- (These do rejoice).
So proclaim the glad tidings to the Believers
(Qur'ān, Sūratu-t-Tawbah, 09:112)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Celebrate the praises of thy Lord, and pray for His Forgiveness:
For He is **Oft-Returning** (in Grace and Mercy).
(Qur'ān, Sūratu-n-Naṣr, 110:03)

On returning from the Battle of Siffīn, ʿImām ʿAlī عليه السلام gave certain pieces of advice to one of his sons which further elaborates upon the importance of repentance and the attributes of Allāh سبحانه and how He سبحانه forgives. Allāh سبحانه has left the doors of repentance open and He سبحانه remembers His worshippers whenever they remember Him.

If you go back upon your promises, if you break your vows, or start doing things that you have repented of, He will not immediately punish you nor does He refuse His Blessings in haste and if you repent once again He neither taunts you nor betrays you though you may fully deserve both, but He accepts your penitence and pardons you. He never grudges His Forgiveness nor refuses His Mercy, on the contrary He has decreed repentance as a virtue and pious deed. The Merciful Lord has ordered that every evil deed of yours will be counted as one and a good deed and pious action will be rewarded tenfold. He has left the door of repentance open. He hears you whenever you call Him. He accepts your prayer whenever you pray to Him. Invoke Him to grant you your heart's desire, lay before Him the secrets of your heart, tell Him about all the calamities that have befallen you and misfortunes which face you, and beseech His help to overcome them. You may invoke His Help and Support in difficulties and distresses (Naḥju-l-blāghah, Kḥutba: 31).

The process of repentance holds the promise of the betterment of a human being, the perfection of the self, as Allāh سبحانه says;

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ
 أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ
 نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ
 رَبَّنَا آتِنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

O ye who believe! **Turn to Allah with sincere repentance:**

In the hope that your Lord will remove from you your ills
 and admit you to Gardens beneath which Rivers flow,
 - the Day that Allāh will not permit to be humiliated
 the Prophet and those who believe with him.

Their Light will run forward before them and by their right hands,
 while they say, "Our Lord! Perfect our Light for us,
 and grant us Forgiveness: for Thou hast power over all things."

(Qurʾān, Sūratu-t-Taḥrīm, 66:08)

Thus the act of repentance signifies an important step in the growth and betterment of a human being. This is also stressed upon in one

of the sayings of ʿImām Jaʿfar as-Sādiq عليه السلام:

"Prayers without repentance are not appropriate for Allah ﷻ has made repentance the preamble upon prayers.

Commentary

This Du^{‘ā} of ʾImām Zayn al-‘Ābidīn ؑ can be divided into four sections, on the basis of its content. The first section represents the situation of the repenter, the one who realizes to repent and is in dire need of forgiveness. The second section talks about eight specific attributes of Allāh ؑ who is the Forgiver. The third section elaborates upon seven distinct reasons on why a repenter should be forgiven by Allāh ؑ and the concluding fourth section is a short prayer on repentance asking for forgiveness.

1. The Situation of a repenter (*halat-ut-ta’ib*)

The repenter finds himself in a strange situation. It is a moment of self reflection, where he realizes that he has done something wrong. He feels deeply that he has to do something to correct this, to get out of this situation and a change is required in his self. In a response to correct his situation there is no other way but to make du^{‘ā} and offer his repentance to Allāh ؑ. This is further guided by the ʾislāmic belief where an individual is expected to take repsonisbilty of his actions. This position is completely different than other religions, for example in Christianity Prophet ʾĪsā ؑ is supposed to forgive sins if the individual recongnizes him as his Lord. On the contrary, in ʾIslām the person has to make *tawba* for his mistakes. The situation of a repenter (*halat-ut-ta’ib*) explains the state in which one finds onself caught within, where there is no choice but to repent. ʾImām Zayn al-‘Ābidīn ؑ has explained ten specific signs of a person who finds himself in this situation and is ready to repent.

1. The first step towards repentance is the realization that one has committed a sin.

2. One finds himself wearing a garment of humiliation (*maḍḥ’al-lat*) which covers from his head to toes, and has kept him separated from Allāh ؑ. This situation has deprived him of all the benfits he could have received in the nearness of Allāh ؑ.

إِلٰهِي اَلْبَسْتَنِي الْخَطَايَا ثَوْبَ مَذَلَّتِي،

ʾilāhī ʾal-basatnīl-khaṭāyā ṭhawbā maḍḥ’al-latī

My Allāh, offenses have clothed me in the garment of my lowliness,

وَجَلَّلَنِي التَّبَاعُدُ مِنْكَ لِبَاسَ مَسْكَنَتِي،

wa jal-lalani-t-tabā'udū minkā libāsa maskanātī

separation from You has wrapped me in the clothing of my misery!

3. The persons realizes that the sins which he has committed has killed his heart and his heart doesn't feel alive anymore.

وَأَمَاتَ قَلْبِي عَظِيمُ جَنَايَتِي،

wa 'amāta qalbī adhīmu jināyatī

My dreadful crimes have deadened my heart,

4. The realization is further asserted by a need to revive one's heart. The heart can only be brought back to life by Allāh ﷻ.

فَأُحْيِهِ بِتَوْبَةٍ مِنْكَ يَا أَمَلِي وَبُغْيَتِي،

fa'h-yih bitaw-batim-minka yā'amalī wa bugħ-yatī

so bring it to life by a repentance from You!
O my hope and my aim!

وَيَا سُوْلِي وَمُنِّيَّتِي،

wa yā sū'lī wa muniyatī

O my wish and my want!

فَوَعِزَّتِكَ مَا أَجِدُ لِذُنُوبِي سِوَاكَ غَافِرًا،

fawa'iz-zatika mā 'ajidu liḍhunūbī siwāka ḡhafira

By Your might, I find no one but You to forgive my sins

Only in returning to Allāh ﷻ a heart trodden can find rest which is a remedy from all illness and provides a sense of peace and tranquility as Allāh ﷻ says;

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who believe,

and whose hearts find satisfaction in the remembrance of Allah:

for without doubt in the remembrance of Allah

do hearts find satisfaction.

(Qur'ān, Sūratu-r-Ra'dā 13:28)

5. A broken heart finds no solace. The repentor doesn't find anyone but Allāh ﷻ to mend his brokenness;

وَلَا أَرَى لِكَسْرِي غَيْرَكَ جَابِرًا،

walā 'arā likasrī ḡhayraka jābirā

and I see none but You to mend my brokenness!

6. Ināba: The repenter on finding his heart broken and himself clothed in the garment of humiliation finds no way but to return. Here the word *ināba* is used instead of *tawba*, both of which are synonymously used for repentance or turning towards Allāh ﷻ. However, *ināba* implies a profound meaning which is to turn away from doubts and heedlessness (by having clarity of one's situation) to Allāh ﷻ. *Ināba* implies the working of the heart, while *tawba* is turning towards or approaching the master. Thus, one has to do repentance wholeheartedly to mend his broken heart.

وَقَدْ خَضَعْتُ بِالْإِنَابَةِ إِلَيْكَ

wa qad khaḍa' tu bil-inābati 'ilayk

I have subjected myself to You in repeated turning,

7. Istikāna : The repenter humbly accepts to the fact that there is no other place where he can get rid of his situation. *Istikāna* is a way of surrendering to the will of Almighty. The forgiveness, therefore is a benefaction which a repenter is redy to receive with an attitude of humble acceptance (*istikāna*), a sense of deep gratitude rather than mere thankfulness.

وَعَنَوْتُ بِالِاسْتِكَانَةِ لَدَيْكَ،

wa 'anaw-tu bil-istikānati ladayk

I have humbled myself to You in abasement.

8. The repenter finds shelter only at the door of Allāh ﷻ.

فَإِنْ طَرَدْتَنِي مِنْ بَابِكَ فِيمَنْ أَلُوذُ؟

fa 'inṭarad-tanī mim-bābika fabiman 'alūḍh?

If You cast me out from Your door, in whom shall I take shelter?

9. No one can give refuge to a sinner who has committed a sin, better than Allāh ﷻ who may forgive his sins.

وَإِنْ رَدَدْتَنِي عَنْ جَنَابِكَ فِيمَنْ أَعُوذُ؟

wa 'ir-radad-tanī 'an janābika fabiman 'a'ūḍh?

If You repel me from Your side, in whom shall I seek refuge?

10. The repenter, thus totally realizes the evil work which he has committed for which he is feeling sorrow, grief and shamefulness. He, therefore makes a complete intention to return.

فَوَا أَسْفَاةً مِنْ خَجَلَتِي وَافْتِضَاحِي،

fawā ʿasāfāhu min khajlatī wa-aftiḍāḥī
O my grief at my ignominy and disgrace!

وَوَا لَهْفَاءَ مِنْ سُوءِ عَمَلِي وَاجْتِرَاحِي.

wa wā lah-fāhū min sūʿi ʿamalī waj-tirāḥī
O my sorrow at my evil works and what I have committed!

2. The Attributes of Allāh ﷻ who is Forgiver of sins: In this section, 'Imām Zayn al-°Ābidīn ؑ has listed those attributes of Allāh ﷻ which entail repentance. Similar to any wordly illness, where a person is supposed to get to the doctor (instead of any other authority), it is expected that in case of spiritual illness arising from the sins committed by the soul, one should be able to recognise the right authority who can provide the treatment. In this perspective, the first section of the dua°ā° elaborates upon the illness and the second section talks about its remedy. There are eight attributes of the highest authority who provides the treatment for such a disease;

1. Allāh ﷻ is the Forgiver of sins. He is the only one who can pardon. Al-Ġhafūr is one of the 99 names of Allāh ﷻ.

أَسْأَلُكَ يَا غَافِرَ الذَّنْبِ الْكَبِيرِ

°asāluka yā ghāfiradh-ḡhambil-kabīr

I ask You, O Forgiver of great sins,

In Sūratu-z-Zumar, Allāh ﷻ speaks about His mercy and how he forgives all the sins.

قُلْ يَا عِبَادِيَ
الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say: "O my Servants who have transgressed against their souls!

Despair not of the Mercy of Allah:

for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

(Qur°ān, Sūratu-z-Zumar 39:53)

2. Allāh ﷻ is the source of healing (*shifā*) and comfort. If a bone is broken the patient is crippled and unable to move. In several cases nothing can be done. However, still there remains a ray of hope, in which the patient expects to revive himself. Allāh ﷻ provides that hope and comfort. This keeps an individual in a positive shape.

وَيَا جَابِرَ الْعَظْمِ الْكَسِيرِ،

wa yā jābir-al-°adh-mil-kasīr

O Mender of broken bones,

Indeed Allāh ﷻ is the one who cures;

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

And when I am ill, it is He Who cures me
(Qur'ān, Sūratu-sh-Shu'arāā° 26:82)

3. The repentor finds a ray of hope, in the ḡhāt of Allāh ﷻ, the sole authority who can overlook his sins and bestow him the gift of *tawba*. Only Allāh ﷻ can give this gift to anybody. °Awliyā can only provide the intercession, but Allāh ﷻ is the source of forgiveness.

أَنْ تَهَبَ لِي مُوَبِقَاتِ الْجَرَائِرِ

an tahaba lī mūbiqātil-jarā°ir
to overlook my ruinous misdeeds

4. The °arabic trilateral root for *tastura* is *siin-ta-ra* which means to cover or conceal. Allāh ﷻ is the only one who can cover one's secret. *Al-Sattār* is one the 99 names of Allāh which means the veiler (of the sins).

5. What is in one's heart, no one knows. It is narrated from °Imām Muḥammad Bāqir ؑ through authentic chains of narrators that °Amīrul Mominīn ؑ once said, "If Abu-dḡar had known what belief Salmān had, he would have indeed killed him", which implies that that Abu-dḡar would not have been able to bear the divine secrets that Salmān was cognizant of. Allāh ﷻ covers the secrets of the heart, which human beings are unaware of. Many people have secrets about several sins which they have committed, of which Allāh ﷻ is the only witness. Sometimes, it is better not to expose such secrets in public. A person may feel ashamed himself and stops committing such sins. This way of concealing is to give him the ample time and opportunity to repent.

وَتَسْتُرْ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ

wa tastura °alay-ya fāḡihātis-sarā°ir
and cover my disgraceful secret thoughts!

6. Allāh ﷻ is the One who knows everything, the secrets of the heart. He ﷻ accepts repentance and provides forgiveness

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

وَيَغْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

He is the One that accepts repentance from His Servants
and forgives sins: and He knows all that ye do.
(Qur'ān, Sūratu-sh-Shūrā 42:25)

Forgiveness is a virtue. If a person commits a mistake against someone and the other person does not forgive then he ends up keeping resentment and revengefulness in his heart. Forgiveness, on the contrary, purifies the heart. A forgiving person neither keeps a resentment nor takes a revenge. Same is expected from the attributes of Allāh ﷻ as He ﷻ never takes a revenge from His creation.

وَلَا تُخْلِنِي فِي مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ عَنُوكَ وَغَفْرِكَ،

walā tukhlinī fī mashhadi-l-qiyāmati mim-bardi °afwika wa ghaf-rik

At the witnessing place of the Resurrection,
empty me not of the coolness of Your pardon and forgiveness,

In this statement of the du'ā two of the attributes of Allāh ﷻ; Al-°Afū (العفو) and Al-Ghafūr (الغفور) are invoked, both of which signifies the forgiving nature of Allāh ﷻ, however there is a subtle difference. Al-Ghafūr defines the attribute Al-°Afū (العفو) as "The One Who Erases Sin". Al-Ghafūr (الغفور) indicates a veiling (of the sin) whereas Al-°Afū (العفو) indicates an erasing, and the erasing (of sin) is more far-reaching (than the simple veiling of it). Al-°Afū (العفو) is said to be like the desert wind completely obliterating footprints in the sand. It is as if no one had ever walked there. Such a fundamental image in the root of the word shows us that with Al-°Afū (العفو), one does not even notice the fault.

وَلَا يَأْتِلِ أَوَّلُو الْفَضْلِ مِنْكُمْ
وَالسَّعَةِ أَنْ يُؤْتُوا أُولِيَ الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ
فِي سَبِيلِ اللَّهِ ۚ وَلِيَعْفُوا وَلِيَصْفَحُوا
أَلَّا تَحِبُّوا أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ

Let not those among you who are endued
 with grace and amplitude of means
 resolve by oath against helping their kinsmen,
 those in want, and those who have left their homes in Allah's cause:
 let them forgive and overlook,
 do you not wish that Allah should forgive you?
 For Allāh is Oft-Forgiving, Most Merciful.
 (Qur'ān, Sūratu-n-Nūr 24:22)

7. The above mentioned āyah discusses another attribute of Allāh, the root of which is ṣad-fa-ha which means to overlook. The difference between °ayn-fa-waw (Al-°Afū), gh-fa-ra (Al-Gḥafūr) and ṣad-fa-ḥa is subtle as thier meanings are synonymous to forgiveness. The following āyah explains the difference between the three.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ
 عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ
 وَإِنْ تَعَفَّوْا وَتَصْفَحُوا وَتَغْفِرُوا
 فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

O ye who believe! Truly, among your wives and your children
 are (some that are) enemies to yourselves:
 so beware of them! But if ye forgive and overlook,
 and cover up (their faults),
 verily Allah is Oft-Forgiving, Most Merciful.
 (Qur'ān, Sūratu-t-Taghābun 64:14)

In the concluding statement of this section of the du'ā°, °Imām عليه السلام has invoked the attribute of Allāh سبحانه, as a beautiful forbearance, to overlook upon the sins. This is similar to what Allāh سبحانه has himself asked us to do in the above mentiod āyah in pardoning the faults of one's spouse and children (or fellow human beings in general). The practice of showing beautiful forbearance (الصَّفْحُ الْجَمِيلُ, *ṣafḥal-jamīl*) is emphasized in the following message of Allāh سبحانه;

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
 وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ

We created not the heavens, the earth, and all between them,

but for just ends.

And the Hour is surely coming (when this will be manifest).

So overlook (any human faults) with gracious forgiveness.

(Qur^oān, Sūratu-l-Hijr 15:85)

وَلَا تُعْرِنِي مِنْ جَمِيلِ صَفْحِكَ وَسَتْرِكَ.

walā tu^crinī min jamīli ṣafḥika wa-satrik

and strip me not of Your beautiful forbearance and covering!

8. The end statement of this section further invokes the veiling of Allāh ﷻ (*satrik*), Who covers up the sins.

3. Why the repentant needs to be forgiven:

This section lists the reasons for which the prayer should be accepted. This is similar to any other petition where one is required to point out the specific reasons so that the petition may be accepted. However, there is a subtle difference. In a secular court, the judge generally facilitates rulings on petitions based upon the *letter of law*, which simply looks at the crime committed and an equivalent punishment which should be granted. There are two other components of the law; *the spirit of law* and *the intention of the law*. Spirit of law looks at the motives behind a crime, for example an accidental murder committed by a child is different than a planned murder by a matured person, and the two should get the similar level of punishment. The secular court sometimes, does observe the *spirit of law* vis-à-vis trying to balance it with the *letter of law*. On the other hand, *the intention of the law* looks at the purpose why the law was made at the first place and considers its limitation. This third condition is difficult to observe in a secular court, as a judge has no power to consider matters beyond the limit of the law and facilitates judgement based upon the true intention of the law. On the contrary, the judgement given by Allāh ﷻ considers the intention of the divine law as He ﷻ is the sole authority. His Mercy encompasses everything and provides forgiveness to even those sins which can not be easily forgiven in the court of humans.

While hoping for His Mercy, a repenting person should consider the types of mistake he has committed, which may be related to the violation of the following three types of rights;

1. ḥuqūq-n-nās (rights of the people)
2. ḥuqūqu-l-lāh (rights of Allāh ﷻ)
3. ḥuqūqu-n-nafs (rights of oneself)

A person who commits a sin against someone should first ask forgiveness from that person and then perform his *tawba*. He can not come directly to Allāh ﷻ to seek forgiveness without asking forgiveness from people for his faults. This is part of the attitude (*ʿadab*) of repenting. For a mistake violating the rights of Allāh ﷻ (*ḥuqūqu-l-lāh*), Allāh ﷻ may forgive that person by the virtue of His all encompassing Mercy. In this duʿāʾ, ʿImām Zayn al-ʿĀbidīn ؑ has specifically mentioned seven reasons for which Allāh may forgive.

1. Raḥmatul-lil-lāh: Allāh ﷻ is the source of Mercy. His Mercy

covers the sin of a repenting persons;

إِلَهِي ظِلِّ عَلَى ذُنُوبِي غَمَامَ رَحْمَتِكَ،

°ilāhī ḍhal-lil °alā ḍḥunūbī ghamāma raḥmatik

My Allāh, let the cloud of Your mercy cast its shadow upon my sins

وَأَرْسِلْ عَلَى عُيُوبِي سَحَابَ رَأْفَتِكَ

wa °arsil °alā °uyūbī saḥāba rā-fatik

and send the billow of Your clemency flowing over my faults!

2. Wilayatul-lāh: When a child commits a mistake, he finds no one but to turn to his parents. Similarly when a slave commits an error, he has no body but to turn to his master. Allāh ﷻ is the authority and Master (*mawla*) to all human beings. He ﷻ is the sole point of returning. His *wilāya* (authority) is supreme.

إِلَهِي هَلْ يَرْجِعُ الْعَبْدُ الْأَبْقُ إِلَّا إِلَىٰ مَوْلَاهُ

°ilāhī hal yar-ji°ul-°abdul-°ābiqū °illā°ilā mawlāhū

My Allāh, does the fugitive servant return to anyone other than his Master?

أَمْرٌ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِوَاهُ؟

°am hal yujiruhū min sakḥaṭihī aḥdun siwāhū

Or does anyone grant him sanctuary from his Master's wrath other than his Master Himself?

3. Rida-llāh: Allāh ﷻ is satisfied and pleased with any one who is obedient. Repentance is one way of showing obedience. In general, when a person apologize to somebody for his mistake then it makes a big difference. Similarly, repenting in front of Allāh ﷻ on your sins by showing your remorse brings a difference in life.

إِلَهِي إِنْ كَانَ النَّدَمُ عَلَى الذَّنْبِ تَوْبَةً،

ilāhī in kanan-nadamu °alāḍḥ- ḍḥambi tawbatan

My Allāh, if remorse for sins is a repentance,

فَإِنِّي وَعِزَّتِكَ مِنَ النَّادِمِينَ،

fa °innī wa °iḍḥatika minan-nādimīn

I - by Your might - am one of the remorseful!

وَأِنْ كَانَ الْاسْتِغْفَارُ مِنَ الْخَطِيئَةِ حِطَّةً،

wa °in kānalis-tigh-fāru minal-kḥaṭī°ati ḥiṭ-tatan

If praying forgiveness for offenses is an alleviation

فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ،

fa 'in-nī laka minal-mus-tagħ-firīna
I am one of those who pray forgiveness!

لَكَ الْعُتْبَىٰ حَتَّىٰ تَرْضَىٰ.

lakal-ʿut-bā ḥattā tarḍā
To You I return that You may be well pleased!

The one who returns to Allāh ﷻ by the act of repenting and asking for forgiveness, Allāh ﷻ is well pleased with him. It's one way achieving inner peace and satisfaction, as Allāh ﷻ says;

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

yāā-ʿayyatuha-n-nafsu-l-muṭamaʿinnah:
ʾirjʿī ilā rabbiki rāḍiyatam-marḍiyyah:
fa-dākhulī fī ʿibādī: wa-dā-khulī jannatī

Oh ! you soul whose self is at peace!

Return to Your Lord well pleased, well pleasing.

So enter [the ranks of] My worshippers and enter My Garden.

(Qurʿān, Sūratu-l-Fajr 89:27-30)

4. ʿAdḥmatullah: Allāh ﷻ is the greatest, mightiest, grandest and above all. It doesn't suits to a powerful authority to show his might and power to lesser individuals. It is considered a virtue that one someone does harm to you, you forgive him despite having all the power to punish him. ʿImām ﷺ is invoking Allāh ﷻ for the Power, He ﷻ possesses over human being and with that Power, He ﷻ may forgive. Allāh ﷻ is greatest (*al-ʿadḥīm*) in power (*al-qādir*) and forbearance (*al-ḥalīm*). Therefore, Allāh ﷻ may likely show clemency (ḥilm) to a repenting person by not manifesting His anger even if it is justified. .

إِلَهِیْ بِقُدْرَتِكَ عَلَیَّ تُبَّ عَلَیَّ،

ʾilāhī biqud-ratika ʿalayya tubā ʿalay
My Allāh, through Your power over me, turn toward me,

وَبِحِلْمِكَ عَنِّي اغْفُ عَنِّي،

wa biḥil-mika ʿan-nī aʿfu ʿan-nī
through Your clemency toward me, pardon me,

وَبِعِلْمِكَ بِي اَرْقُ بِي.

wa biʿil-mika bī ʿarfuq bī
and through Your knowledge of me, be gentle toward me!

5. Bāb-e-tawba: Allāh ﷻ is the sole door (*bāb*) to forgiveness (*tawba*). When a person comes to this door asking for forgiveness then Allāh ﷻ forgives him. The act of repenting is itself a cause to forgive. Allāh ﷻ himself have asked to, "Turn to Allāh with sincere repentance: In the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow, - the Day that Allāh will not permit to be humiliated the Prophet and those who believe with him. (Qurʾān, Sūratu-t-Taḥrīm, 66:08)

إِلَهِیْ أَنْتَ الَّذِی فَتَحْتَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ سَمَّيْتَهُ التَّوْبَةَ.

ʾilāhī ʾantal-ladhī fataḥta liʿibādika bāban ʾilā ʿafwika sammayʾ-tahu-t-tawbata
My Allāh, You are He who has opened a door to Your pardon
and named it 'repentance',

قُلْتَ: (تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا).

faqul-ta (tūbū ʾilal-lāhī taw-batan-naṣūḥa)

for You said, Repent to Allāh with unswerving repentance.
(Qurʾān, Sūratu-t-Taḥrīm, 66:08)

فَمَا عَذْرُ مَنْ أَغْفَلَ دُخُولَ الْبَابِ بَعْدَ فَتْحِهِ.

famā ʿudḥru man aghḥ-fala dukḥūlal-bābi baʿ-da fat-ḥih

What is the excuse of him who remains heedless of entering the door
after its opening?

6-ʿAfū-a-llāh: The repenting person realizes that the sins he has committed are grave. However, the beauty and magnificence of the pardoning authority lies in how he forgives. The forgiveness of Allāh ﷻ is beautiful, our sins are ugly. Therefore, the repenting person deserves forgiveness for the sake of the Magnanimity of Allāh ﷻ. ʾImām ﷺ has invoked the name Al-ʿAfū (العفو) to ask Allāh ﷻ to erase his sins and to show the beauty of His pardon.

إِلَهِي إِنْ كَانَ قَبِيحَ الذَّنْبِ مِنْ عَبْدِكَ

[°]ilāhī in kāna qabūḥaḍḥ-ḍḥambu min [°]ab-dika
My Allāh, though the sins of Your servant are ugly,

فَلِيُحْسِنِ الْعَفْوَ مِنْ عِنْدِكَ

fal-yah-sunil-°afwu min °indik
Your pardon is beautiful.

7- Jūd-allāh: Allāh ﷻ is al-Jawād, which means He ﷻ is good, and excellent. He is egregious, liberal, bountiful, munificent and generous. °Imām ﷺ reminds us about this generosity (*jud*) of Allāh ﷻ by which He also favors those who have gone astray.

إِلَهِي مَا أَنَا بِأَوَّلِ مَنْ عَصَاكَ، فَتُبَّتْ عَلَيْهِ،

[°]ilāhī mā [°]anā bi°aw-wali man- [°]aṣāka fatubta [°]alayh
My Allāh, I am not the first to have disobeyed You,
and You turned toward him,

وَتَعَرَّضَ بِمَعْرُوفِكَ، فَجُدْتَ عَلَيْهِ،

wa ta°ar-raḍa bima°rūfika fajudta °alayh
or to have sought to attain Your favour, and You were munificent toward him



4. Du^{ʿa} for Repentance;

In this section the ʾImām ﷺ is summarizing the theme of the du^{ʿa} by referring to the underlying theme of the Qurʾān. It has to be noticed here that in one of its functioning, Qurʾān serves as a major source of the literature and the reference for muslims. This hold true even in today's time and possibly more during the time of the ʾImām ﷺ. He ﷺ is calling Allāh ﷻ as the responder to the distressed;

يَا مُجِيبَ الْمُضْطَرِّ،

yā mujībal-muḍṭar

O Responder to the distressed!

Allāh ﷻ is called upon by the distressed with the same name (*mujībal-muḍṭar*) in the Qurʾān;

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ
أَلِلَّهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ

Or, Who listens to the (soul) distressed when it calls on Him,
and Who relieves its suffering,
and makes you (mankind) inheritors of the earth?

(Can there be another) god besides Allāh? Little it is that ye heed!
(Qurʾān, Sūratu-n-Naml 27:62)

The theme of this du^{ʿa} can be summarized in one word which is 'hope'. When someone is sick and the doctor finds no way to treat him further, as the patient reflects no sign of recovering, there is still a ray of hope. By praying to Almighty Allāh ﷻ for healing (*shifā*), a person hopes to recover. The power of prayers has been felt by the observers of many religions. Prayers, in general, give hope to people. A sinner finds no way to recover from his guilt unless and until he return to the original source of mercy, forgiveness and comfort which is Allāh ﷻ. This is similar to a child, who in distress finds no way to return but to the original source of his return, his mother. Therefore, when one returns to Allāh ﷻ, he gets help, comfort and mercy.

The repenter by invoking 'responder to the distressed' (*mujībal-muḍṭar*), is actually putting up his plea to the One who can answer

it. He knows that he has to come to Allāh ﷻ through Him only. Allāh ﷻ is the original source of Mercy. °Awliyā may help in making du‘a° to Allāh ﷻ, but they can not themselves provide forgiveness. Following five points should be noted;

1. Mujībal-muḍṭar: When someone is in the state of distress (*ḥalat-e-iḍṭar*) his situation itself is justifiable for forgiveness. For example if a person is rich or capable to earn, he can not go on the road and beg to people for financial help. The situation of a person is justified for begging when one foresee no other option but to beg before people. He situation justifies his begging. Similarly, a person in distress finds no other option but to call upon Allāh ﷻ for help.

2. Kāshifaḍ-ḍur: Allāh ﷻ is the only one who can remove the distress.

يَا كَاشِفَ الضُّرِّ،

yā kāshifaḍ-ḍur

O Remover of injury!

3. °Adhīmal-bir: Al-Birr signifies goodness of Allāh ﷻ which means the One who is recompensing, rewarding for obedience, accepting and approving.

يَا عَظِيمَ الْبِرِّ،

yā °adhīmal-bir

O Great in goodness!

Allāh ﷻ himself encourage goodness (righteousness) in people

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Help ye one another in righteousness and piety,
but help ye not one another in sin and rancour:

(Qur°ān, Sūratu-l-Māā'idah 05:02)

4. Bimāfis-sir: Allāh ﷻ knows the secrets of the heart. Everyone has a secret which no one knows except Allāh ﷻ.

يَا عَلِيمًا بِمَا فِي السِّرِّ،

yā °alīmam-bimā fis-sir

O Knower of everything secret!

5. Jamīl-as-sitr: Allāh ﷻ covers the sins by a beautiful covering.

يَا جَمِيلَ السِّرِّ

yā jamīlas-sitr

O Beautiful through covering over!

The repenting person therefore is asking Allāh ﷻ to forgive him by his generous (*jud* , *karam*) nature, to show mercy (*raḥam*) on him as he is approaching him through him (*wasila-billāh*). These attributes (*jud* , *karam*, *wasila-billāh*, *raḥam*) only belong to Allāh ﷻ as no one can be as generous as Allāh is, no one can approach Allāh (*wasila-billāh*) except the one who approach Him through Him and no one can be merciful as He ﷻ is;

اَسْتَشْفَعْتُ بِجُودِكَ وَكَرَمِكَ إِلَيْكَ،

istash-fa^ctu bijūdika wa karamika ʿilayk

I seek Your munificence and Your generosity to intercede with You,

وَتَوَسَّلْتُ بِجَنَابِكَ وَتَرَحُّمِكَ لَدَيْكَ،

wa tawas-saltu bijanabika wa tarah-ḥumika ladayk

I seek Your side and Your showing mercy to mediate with You,

فَاسْتَجِبْ دُعَائِي،

fastajib du^cāʿī

so grant my supplication

وَلَا تُخَيِّبْ فِيكَ رَجَائِي

walā tukḥayyib fika rajāʿī

disappoint not my hope in You,

وَتَقَبَّلْ تَوْبَتِي

wa taqab-bal taw-batī

accept my repentance,

وَكُفِّرْ خَطِيئَتِي،

wa kaf-fir kḥaṭīʿatī

and hide my offense,

بِمَنِّكَ وَرَحْمَتِكَ

biman-nika wa raḥ-matik

through Your kindness and mercy,

يَا أَرْحَمَ الرَّاحِمِينَ.

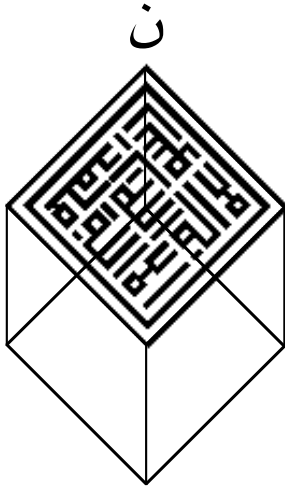
yā ʿar-ḥamar-rāḥimīn

O Most Merciful of the merciful



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