

39) His Supplication in Seeking Pardon and Mercy

(39) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي طَلَبِ الْعَفْوِ وَالرَّحْمَةِ

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ ،

وَ اكْسِرْ شَهْوَتِي عَنْ كُلِّ مَحْرَمٍ ،

وَ ازْوِ حِرْصِي عَنْ كُلِّ مَأْتَمٍ ،

وَ اْمْنَعْنِي عَنْ أَدَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ ،

وَ مُسْلِمٍ وَ مُسْلِمَةٍ .

2. اللَّهُمَّ وَ أَيُّمَا عَبْدٍ نَالَ مِنِّي مَا حَضَرْتَ عَلَيْهِ ،

وَ انْتَهَكَ مِنِّي مَا حَجَزْتَ عَلَيْهِ ،

فَمَضَى بِظُلَامَتِي مَيِّتًا ،

أَوْ حَصَلَتْ لِي قِبَلَهُ حَيًّا

فَاغْفِرْ لَهُ مَا أَلَمَّ بِهِ مِنِّي ،

وَ اعْفُ لَهُ عَمَّا أَدْبَرَ بِهِ عَنِّي ،

وَ لَا تَقْفُهُ عَلَى مَا ارْتَكَبَ فِيَّ ،

وَ لَا تَكْشِفْهُ عَمَّا اكْتَسَبَ بِي ،

وَ اجْعَلْ مَا سَمَحْتُ بِهِ مِنَ الْعَفْوِ عَنْهُمْ ،

وَ تَبَرَّعْتُ بِهِ مِنَ الصَّدَقَةِ عَلَيْهِمْ

أَزْكَىٰ صَدَقَاتِ الْمُتَصَدِّقِينَ ،

وَأَعْلَىٰ صِلَاتِ الْمُتَقَرِّبِينَ

3. وَ عَوْضِنِي مِنْ عَفْوِي عَنْهُمْ عَفْوِكَ ،

وَ مِنْ دُعَائِي لَهُمْ رَحْمَتِكَ

حَتَّىٰ يَسْعَدَ كُلُّ وَاحِدٍ مِنَّا بِفَضْلِكَ ،

وَ يَنْجُوَ كُلُّ مِنَّا بِمَنِّكَ .

4. اللَّهُمَّ وَ أَيُّمَا عَبْدٍ مِنْ عِبِيدِكَ

أَدْرَكَهُ مِنِّي دَرَكٌ ،

أَوْ مَسَّهُ مِنْ نَاحِيَّتِي أَدَىٰ ،

أَوْ لَحِقَهُ بِي أَوْ بِسَبَبِي ظُلْمٌ

فَقْتَهُ بِحَقِّهِ ،

أَوْ سَبَقْتُهُ بِمَظْلَمَتِهِ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ ،

وَ أَرْضِهِ عَنِّي مِنْ وَجْدِكَ ،

وَ أَوْفِهِ حَقَّهُ مِنْ عِنْدِكَ

5. ثُمَّ قِنِي مَا يُوجِبُ لَهُ حُكْمَكَ ،

وَ خَلِّصْنِي مِمَّا يَحْكُمُ بِهِ عَدْلُكَ ،

فَإِنَّ قُوَّتِي لَا تَسْتَقِلُّ بِنِقْمَتِكَ ،

وَ إِنَّ طَاقَتِي لَا تَنْهَضُ بِسُخْطِكَ ،

فَإِنَّكَ إِنْ تَكَافَيْتَنِي بِالْحَقِّ تَهْلِكُنِي ،

وَإِلَّا تَغْمَدَنِي بِرَحْمَتِكَ تُوبِقَنِي .

6. اللَّهُمَّ إِنِّي أَسْتَوْهِبُكَ يَا إِلَهِي

مَا لَا يُنْقِصُكَ بَدَلُهُ ،

وَ أَسْتَحْمِلُكَ ، مَا لَا يَبْهَظُكَ حَمْلُهُ .

7. أَسْتَوْهِبُكَ يَا إِلَهِي نَفْسِي

الَّتِي لَمْ تَخْلُقْهَا لِتَمْتَنَعَ بِهَا مِنْ سُوءٍ ،

أَوْ لِتَطَّرَقَ بِهَا إِلَى نَفْعٍ ،

وَ لَكِنْ أَنْشَأْتَهَا

إِثْبَاتًا لِقُدْرَتِكَ عَلَى مِثْلِهَا ،

وَ احْتِجَاجًا بِهَا عَلَى شَكْلِهَا .

8. وَ أَسْتَحْمِكُ مِنْ ذُنُوبِي مَا قَدْ بَهَظَنِي حَمْلُهُ ،

وَ أَسْتَعِينُ بِكَ عَلَى مَا قَدْ فَدَحَنِي ثِقْلُهُ .

9. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ هَبْ لِنَفْسِي عَلَى ظُلْمِهَا نَفْسِي ،

وَ وَكِّلْ رَحْمَتَكَ بِاحْتِمَالِ إِصْرِي ،

فَكَمْ قَدْ لَحِقَتْ رَحْمَتُكَ بِالْمُسِيئِينَ ،

وَ كَمْ قَدْ شَمِلَ عَفْوُكَ الظَّالِمِينَ .

10. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْنِي أُسْوَةً مَنْ قَدْ أَنْهَضَتْهُ بِتَجَاوُزِكَ

عَنْ مَصَارِعِ الخَاطِئِينَ ،

وَ خَلَّصْتَهُ بِتَوْفِيقِكَ مِنْ وَرَطَاتِ الْمُجْرِمِينَ ،

فَأَصْبَحَ طَلِيقَ عَفْوِكَ مِنْ إِسَارِ سُخْطِكَ ،

وَ عَتِيقَ صُنْعِكَ مِنْ وَثَاقِ عَدْلِكَ .

11. إِنَّكَ إِنْ تَفَعَلْ ذَلِكَ يَا إِلَهِي

تَفَعَلُهُ بِمَنْ لَا يَجِدُ اسْتِحْقَاقَ عُقُوبَتِكَ ،

وَ لَا يُبْرِئُ نَفْسَهُ مِنْ اسْتِجَابِ نَقْمَتِكَ

12. تَفَعَلْ ذَلِكَ يَا إِلَهِي بِمَنْ

خَوْفُهُ مِنْكَ أَكْثَرُ مِنْ طَمَعِهِ فِيكَ ،

وَ بِمَنْ يَأْسُهُ مِنَ النَّجَاةِ أَوْ كَدُّ مِنْ رَجَائِهِ لِلْخَلَاصِ ،

لَا أَنْ يَكُونَ يَأْسُهُ قُنُوطًا ،

أَوْ أَنْ يَكُونَ طَمَعُهُ اغْتِرَارًا ،

بَلْ لِقَلَّةِ حَسَنَاتِهِ بَيْنَ سَيِّئَاتِهِ ،

وَ ضَعْفِ حُجَجِهِ فِي جَمِيعِ تَبِعَاتِهِ

13. فَأَمَّا أَنْتَ يَا إِلَهِي فَأَهْلٌ أَنْ لَا يَغْتَرَّ بِكَ الصِّدِّيقُونَ ،

وَ لَا يَيْئَسَ مِنْكَ الْمُجْرِمُونَ ،

لِأَنَّكَ الرَّبُّ الْعَظِيمُ الَّذِي

لَا يَمْنَعُ أَحَدًا فَضْلَهُ ، وَ لَا يَسْتَقْصِي مِنْ أَحَدٍ حَقَّهُ .

14. تَعَالَى ذِكْرُكَ عَنِ الْمَذْكُورِينَ ،

وَ تَقَدَّسَتْ أَسْمَاؤُكَ عَنِ الْمُنْسُوبِينَ ،

وَ فَشَتْ نِعْمَتُكَ فِي جَمِيعِ الْمَخْلُوقِينَ ،

فَلِكِ الْحَمْدُ عَلَىٰ ذَٰلِكَ يَا رَبَّ الْعَالَمِينَ .

1- O God, bless Muhammad and his Household,
break my passion for every unlawful thing,
take away my craving for any sin,
and bar me from harming any believer, male or female,
and any Muslim, male or female!

2- O God, if any of Thy servants should harm me in what Thou hast forbidden
or violate me in what Thou hast interdicted,
and if he should pass into death with my complaint
or I come to have a complaint against him while he is alive,
forgive him what he did to me
and pardon him that through which he turned his back on me!
Inquire not from him about what he committed toward me
and expose him not through what he earned by me!
Make my open-handedness in pardoning such servants
and my contribution in charity toward them
the purest charity of the charitable
and the highest gift of those seeking nearness to Thee!

3- Recompense me for my pardoning them with Thy pardon
and for my supplicating for them with Thy mercy
so that each one of us may gain felicity through Thy bounty
and each may attain deliverance through Thy kindness!

4- O God, if there is a servant from among Thy servants whom
an ill visits on my account,
a harm touches from my direction,
or a wrong overtakes through me or because of me,
and should I fail to take care of his right
or go before him [in death] with his complaint,
bless Muhammad and his Household,
satisfy him toward me through Thy wealth,
and give him his full right from Thyself!

5- Then protect me from what Thy decision mandates
and save me from what Thy justice decides,
for my strength cannot bear Thy vengeance

and my power cannot stand up to Thy displeasure!
If Thou recompensest me with the right,
Thou wilt destroy me,
and if Thou dost not shield me in Thy mercy,
Thou wilt lay me waste.

6- O God, I ask Thee to grant, my God,
that whose giving will not decrease Thee,
and I ask Thee to carry
that whose carrying will not weigh Thee down:

7- My God, I ask Thee to give my soul,
which Thou didst not create to keep Thyself from evil
nor to find the way to profit.
No, Thou brought it forth
to demonstrate Thy power over its like
and to provide an argument against its similar.

8- I ask Thee to carry those of my sins whose carrying weighs me down
and I seek help from Thee in that whose heaviness oppresses me.

9- So bless Muhammad and his Household,
give to me my soul in spite of its wrongdoing,¹
and appoint Thy mercy to carry my burden!
How many evildoers Thy mercy has overtaken!
How many wrongdoers Thy pardon has embraced!

10- So bless Muhammad and his Household
and make me the model of him whom Thou hast
aroused through Thy forbearance
from the deadly infirmities of the Senders
and saved through Thy giving success from the tangled plights of the sinners,
so that I may rise up freed by Thy pardon from the bonds of Thy displeasure
and released by Thy benefaction from the ties of Thy justice!

11- Surely if Thou dost that, my God,
Thou wilt do it to one who does not
deny deserving Thy punishment
or acquit himself from merit for Thy vengeance.

12- Do that, my God, for one
whose fear of Thee is greater than his craving from Thee,

whose hopelessness of deliverance is firmer than his hope for salvation!

Not that his hopelessness is despair,

nor that his expectation is deluded.

No, rather his good deeds are few

among his evil deeds

and his arguments are frail

in face of everything due from his acts.

13- But Thou, my God, art worthy that
the righteous not be deluded concerning Thee
and the sinners not lose hope in Thee,
for Thou art the All-mighty Lord who
holds back His bounty from none
and takes His full right from no one.

14- High exalted is Thy mention above those mentioned!
Holy are Thy names beyond those described!
Spread is Thy favour among all creatures!
Thine is the praise for that,
O Lord of the worlds!

1. The Persian translators read this as meaning, 'pardon me (mara bibakhsh) in spite of my wrongdoing against myself', and Mohani's English translation agrees: 'Pardon my soul despite its having worked to its own hurt'. However this verse refers back to verse 7, which suggests a different reading.

Hence I follow the interpretation of Sayid 'Alikhan, who explains the text as follows: 'The soul is pledged to fulfil the covenant which it has made with God. This covenant, for which it is held accountable when it is sent down into this world, is that it must return to God safe from His displeasure, having observed His commandments and avoided stepping outside His paths which He established through the tongue of the Messenger of God.

If the soul fulfils its covenant, it emerges from the ties of its pledge and its recompense is multiplied, just as God has said:

Whoso fulfils his covenant made with God, God will give him a mighty wage (48:10).

But if he breaks the covenant and commits that which has been prohibited, he remains a pledge to his works, just as God has said:

Every soul shall be a pledge for what it has earned (74:38).

Hence in this verse the Imam asks his Lord to be kind to him by releasing his soul from its pledge and giving it to him.'

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