

# Some Notes on the State of Islam in English (Including a New Translation of *Munājāt Sha‘bāniyya*)

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## Beauty and Eloquence in Islam

With some noteworthy exceptions, Islam in English is neither beautiful nor eloquent.<sup>1</sup> In light of the centrality of beauty and eloquence in Islam, this situation is, to put it mildly, ironic. For instance, according to a well-known *ḥadīth*, “God is beautiful and he loves beauty.”<sup>2</sup> More to the point, it has long been understood that the beauty and the eloquence of the Qur’ān are two essential aspects of its miraculous nature.<sup>3</sup> The Qur’ān itself attests to the beauty of its expressions in Q 39:23, which states: “God has sent down the most beautiful of all teachings: a scripture that is consistent and draws comparisons, that causes the skins of those in awe of their Lord to shiver...”<sup>4</sup> For example, consider Q 2:17-20, which states:

They are like people who [labour to] kindle a fire: when it lights up everything around them, God takes away all their light, leaving them in utter darkness, unable to see—deaf, dumb, and

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<sup>1</sup> By “Islam in English,” I mean English language material that Anglophone Muslims use as a means to approach God, especially in ritualised contexts. For Shī‘a, this includes the Qur’ān, *du‘ā’*, *maqtal*, and, to a much lesser extent, *ḥadīth*.

<sup>2</sup> Muḥammad b. Ya‘qūb al-Kulaynī, *al-Kāfi* (Dār al-Ḥadīth: 1429/2008), 13:7.

<sup>3</sup> See Syed Shiraz Husain Agha, “*Ṣarfah*: An Examination of the Debate on the Nature of the Qur’an’s Inimitability,” *al-Sidrah*. Accessed 11th April 2025, <https://www.al-sidrah.com/%e1%b9%a3arfah-examination-debate-nature-qur%ca%beans-inimitability/>.

<sup>4</sup> I have used Abdel Haleem’s translations of the Qur’ān throughout.

blind: they will never return. Or [like people who, under] a cloudburst from the sky, with its darkness, thunder, and lightning, put their fingers into their ears to keep out the thunderclaps for fear of death—God surrounds the disbelievers. The lightning almost snatches away their sight: whenever it flashes on them they walk on and when darkness falls around them they stand still. If God so willed, He could take away their hearing and sight: God has power over everything.

If all he had wanted was to convey information, why did God use such elaborate imagery to describe the helplessness of disbelievers? Or consider the example of the Speaking Qurʾān himself, Imam ʿAlī, who said:

How do I describe a world that begins in weariness and ends in death, where you are held accountable for approaching what is lawful and punished for consuming what is unlawful, where the wealthy are seduced and the poor grieve? The world eludes those who try to catch her while she comes willingly to those who pay her no heed. She instructs those who view her with discernment and blinds those who look at her with longing.<sup>5</sup>

That is how he answered a man who asked him to describe the world. Surely, he could have given a far less refined reply, but this was ʿAlī after all, whose speech is said to have been “below the words of the creator and above the words of his creatures.”<sup>6</sup> No one, not even his sworn enemies, could deny ʿAlī’s eloquence. “When ʿAbd al-Ḥamīd al-Kātib (d. 132/750)—who has been called the ‘father of Arabic prose,’ and who was a chancery official for the intensely anti-ʿAlid Umayyads—was asked, ‘What enabled you to master the science of eloquence? What formed your training in it?’, he replied, ‘Memorising the words of ʿAlī.’”<sup>7</sup>

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<sup>5</sup> al-Sharīf al-Raḍī, *Nahj al-Balāghah: The Wisdom and Eloquence of ʿAlī*, ed. and trans. by Tahera Qutbuddin (Brill: 2024), 203.

<sup>6</sup> *Ibid.*, 1, no. 1.

<sup>7</sup> Tahera Qutbuddin, *A Treasury of Virtues: Sayings, Sermons, and Teachings of ʿAlī, with the One Hundred Proverbs Attributed to Al-Jahiz* (NYU Press: 2014),

## The Ugliness of Islam in English

From the very beginning, it seems, Muslims have understood the power of language. The Prophet is even reported to have said, “Some eloquent speech is magical.”<sup>8</sup> In other words, you can win people’s hearts over and attract them by speaking in a beautiful way.<sup>9</sup> Why, then, is so much of Islam in English so ugly?

I can think of a few reasons: First, there is the general phenomenon of illiteracy,<sup>10</sup> which, it seems to me, is behind much of the enthusiasm for Artificial Intelligence. In 2010, Jaron Lanier, who pioneered virtual reality technology, made the following observation:

You can’t tell if a machine has gotten smarter or if you’ve just lowered your own standards of intelligence to such a degree that the machine seems smart. If you can have a conversation with a simulated person presented by an AI program, can you tell how far you’ve let your sense of personhood degrade in order to make the illusion work for you?<sup>11</sup>

The degradation of language, as George Orwell argued in “Politics and

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<sup>8</sup> Ibn Abī Jumhūr, *ʿAwālī al-laʿālī al-ʿaziziya al-dīniyya* (Muʿassasat Sayyid al-Shuhadāʾ: 1983), 1:71.

<sup>9</sup> *Ibid.*, 1:71, no. 3.

<sup>10</sup> It is encouraging to see senior ulema like Sayyid Munīr al-Khabbāz lament this phenomenon in public. See, for example, <https://www.youtube.com/watch?v=v8a8yoPsYTY&list=PLB8F595DFBCB48380&index=14>. Al-Khabbāz has also spoken about the reading habits of Sayyid al-Sīstānī. See, for example

<https://www.youtube.com/watch?v=hiWlHO8BebI&list=PLB8F595DFBCB48380&index=22> and <https://www.youtube.com/watch?v=NiO-rvf8ryk&list=PLB8F595DFBCB48380&index=23>.

<sup>11</sup> Jaron Lanier, *You Are Not a Gadget: A Manifesto* (Alfred A. Knopf: 2010), 24, eBook, quoted in Muhammad U. Faruque, “AI versus Human Consciousness: A Future with Machines as Our Masters?,” *Renovatio* 2022. Accessed 11th April 2025, <https://renovatio.zaytuna.edu/article/ai-versus-human-consciousness>.

the English Language,” has political (and I would add spiritual) consequences.<sup>12</sup> He writes:

[Language] becomes ugly and inaccurate because our thoughts are foolish, but the slovenliness of our language makes it easier for us to have foolish thoughts... Modern English, especially written English, is full of bad habits which spread by imitation... If one gets rid of these habits one can think more clearly, and to think clearly is a necessary first step toward political regeneration: so that the fight against bad English is not frivolous and is not the exclusive concern of professional writers.

Not only does illiteracy diminish our capacity to recognise what is truly human and inhibit clear thinking, it deprives us of the ability to manifest beauty in speech and in writing.

Second, much of Islam in English is ugly because those who possess the requisite skill in Arabic (or Persian, Turkish, Urdu, etc.) rarely possess the requisite skill in English and vice versa. To be sure, philological expertise is necessary, but it is not sufficient: one needs to have good taste in both languages and that is a tall order indeed. As an aside, I should warn you that, while I’m somewhat competent in Arabic and English, I’m no philologist and my kids question my taste in just about everything.

Third, Islam in English tends to prioritise meaning over readability, lyricism, and affect. Frankly, this is understandable as no real lover would countenance the distortion of his beloved’s words. But an overriding concern for meaning does not ensure accuracy either. Consider Shawkat Toorawa’s translation of Q 111 (which he titles Abu Lahab):

*In the name of God, Full of Compassion, Ever Compassionate*

(1) Abu Lahab and his power both will expire. (2) He will not be saved by wealth or the profits he may acquire. (3) He will be

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<sup>12</sup> George Orwell, “Politics and the English Language,” *Horizon* (April 1946). Accessed 11th April 2025, <https://www.orwellfoundation.com/the-orwell-foundation/orwell/essays-and-other-works/politics-and-the-english-language/>.

plunged into *lahab*, a flaming fire! (4) And his woman—that kindling-carrier—(5) Will wear about her neck a halter of palm-fibre!

In a lecture titled “How (Not) to Translate the Qur’ān,” Toorawa explains some of his choices.<sup>13</sup> First, his translation of the *basmala* reflects the etymological relationship between “*al-raḥmān*” and “*al-raḥīm*.” Second, his translation preserves the end rhyme in the original *sūra*. Moreover, the letter “b” in the word “fibre” evokes the primary rhyme in the original *sūra*: *tabb, kasab, lahab, al-ḥaṭab, masad*. Finally, to preserve the pun on his name, Toorawa left “*Abu Lahab*” untranslated and used the original term “*lahab*” in Q 111:3, followed by the gloss “a flaming fire.”

By attempting to strike a balance between meaning, readability, lyricism, and affect, Toorawa has managed to produce a translation that conveys at least some of the power of the original *sūra*. In this respect, it is *more* accurate than translations that are narrowly focused on meaning. There is a place for academic translations that bring the Arabic text to mind, but such translations are rarely eloquent and therefore they do not stir the soul or “set hearts at ease.”<sup>14</sup>

English is a relatively new Islamic language. It will take time for Islam in English to achieve the level of beauty and eloquence that Islam in Arabic, Persian, Urdu, and other languages has achieved. Remember that it took the virtuosity of a Mīr Anīs (1803-1874) to transform *marsiya* into a genre of Urdu poetry that could be mentioned alongside *ghazal*.<sup>15</sup> Moreover, the situation of Islam in English is far better than

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<sup>13</sup> Shawkat Toorawa, “How (Not) to Translate the Qur’ān,” YouTube. Accessed 12th March 2025, <https://www.youtube.com/watch?v=EOoLj7oCCFU>.

<sup>14</sup> Q 13:28.

<sup>15</sup> See Timsal Masud, *Mir Anees ka ek Marsiya* (Arshia Publications: 2011), 5-8. On the development of *marsiya* in Pakistan, see this interview with Iftikhar Arif, YouTube. Accessed 12th March 2025, <https://www.youtube.com/watch?v=-WU9ANNEWSY>.

it was just twenty years ago. In addition to Toorawa's excellent translations of the Qur'an,<sup>16</sup> Tahera Qutbuddin has produced a truly marvelous translation of *Nahj al-balāgha*.<sup>17</sup> And yet, the landscape of Islam in English still appears desolate to me. I long to see beautiful translations of *Du'ā' kumayl*, *Du'ā' abī ḥamza al-thumālī*, *Ziyārat al-jāmi'a al-kabīra*, and so many other prayers that have sustained the Shī'a over time. It was this longing and not some mistaken belief in my abilities that caused me to attempt (perhaps foolishly) a translation of *Munājāt sha'bāniyya*.

### The Imams' Special Appeals to God

The legacy of the House of the Prophet includes scores of beautiful supplications, but there is perhaps no supplication more beautiful than *Munājāt sha'bāniyya*. In the introduction to his translation of *al-Ṣaḥīfa al-sajjādiyya*, William Chittick says, "No one with any sensitivity toward human weakness and God's love can fail to be moved at least by some of the supplications contained in the *Ṣaḥīfa*."<sup>18</sup> This statement is even truer of *Munājāt sha'bāniyya*, which men and women of great spiritual achievement have held in the highest regard. One of these sages said the following:

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<sup>16</sup> See *The Devotional Qur'an: Beloved Surahs and Verses*, selected and trans. by Shawkat Toorawa (Yale University Press: 2024) and "Translations." Accessed 12th March 2025, <https://shawkutis.weebly.com/translations.html>.

<sup>17</sup> *Nahj al-Balāghah*, ed. and trans. by Tahera Qutbuddin. See also al-Qāḍī al-Quḍā'ī, *Light in the Heavens: Sayings of the Prophet Muhammad*, ed. and trans. by Tahera Qutbuddin (NYU: 2016) and idem., *A Treasury of Virtues*. See also the translations in Tahera Qutbuddin, *Arabic Oration: Art and Function* (Brill, 2019), which includes a translation of *al-Khuṭba al-fadakiyya*. Although it is beyond the scope of Islam in English (as I have defined the term), I would like to acknowledge a new translation of Fayz-i Kāshānī's *al-Asfā fi tafsīr al-Qur'an* by my dear friend and colleague Alexander Khaleeli (ICAS Press: 2024).

<sup>18</sup> *al-Ṣaḥīfa al-sajjādiyya*, trans. by W. Chittick (1988), *Al-Islam.org*. Accessed 4th November 2025, <https://al-islam.org/sahifa-al-kamilah-al-sajjadiyya-imam-ali-zayn-al-abidin/translators-introduction#tawhid-devotional-mode>

You've read *Munājāt sha'bāniyya*. Read it. *Munājāt sha'bāniyya* belongs to a special class of special appeals to God. If you apply the teachings in these appeals, if you reflect on their contents, they'll elevate your soul. The one who spoke these words—and, according to tradition, all of the Imams prayed to God in these words—had already been liberated from sin and yet he prayed to God in this way because he wasn't egotistical. Whatever they were in reality, the Imams did not think "I am," for example, "Imam Sadiq." No, Imam Sadiq prayed to God like someone drowning in sin because he could see that he himself is nothing, whatever exists is flawed, and whatever exists comes from Him. Whatever perfection there is, it's from God. Imam Sadiq himself has nothing. None of the Imams had anything and neither did the prophets. Everyone is nothing. There is only God. And everyone is drawn to Him—everything is drawn to Him by its very nature. But, since we're cloaked in veils, we don't understand that we're drawn to Him. Those who do understand are liberated and they set out in search of this very reality. This is the total detachment they sought, which means abandoning everything in existence. Regarding the phrase "he has always been outrageous and oblivious," which occurs in the verse "We offered the trust to the heavens, the earth, and the mountains, but they refused to undertake it and were afraid of it. Man undertook it—*he has always been outrageous and oblivious*," some say "outrageous and oblivious" is actually God's highest praise for man. He's "outrageous" because he breaks every idol, breaks everything. He's "oblivious" because he pays no attention to anything, he doesn't notice anything—he's oblivious to everything other than God. We can't be like that. We can't undertake God's trust. But we can walk the road.

Reading *Munājāt sha'bāniyya* with an open heart is one of the surest ways of walking the road that leads to God and God alone. Q 39:53 states, "My servants who have wronged yourselves by your own excesses, do not despair of God's mercy—God forgives all sins. He is truly

the most forgiving, the most merciful.” I have found *Munājāt sha‘bāniyya* to be a potent remedy for despair.

### The Provenance of the Text

The content of *Munājāt sha‘bāniyya* speaks for itself, but there is no harm in addressing the provenance of the text.<sup>19</sup> Ibn Ṭāwūs (d. 664/1266) included the text in his *Iqbāl al-a‘māl*.<sup>20</sup> He says it was related from “Ibn Khālawayh” (*marwī ‘an ibn Khālawayh*) whom he identifies as the famous Shi‘ī litterateur Abū ‘Abd Allāh al-Ḥasan b. Muḥammad. As Ibn Ṭāwūs notes, al-Najāshī (d. 450/1058) said this individual knew “our doctrine” in addition to knowing Arabic language and literature, and he resided in Aleppo.<sup>21</sup> Furthermore, Ibn Ṭāwūs notes that Ibn al-Najjār (d. 643/1245) mentioned Ibn Khālawayh in his addendum (*dhayl*) to al-Khaṭīb al-Baghdādī’s (d. 464/1072) *Tārīkh baghdad*—Ibn Ṭāwūs had summarised this addendum in a work titled *Kitāb al-taḥṣīl min al-tadhīl* and he says that he mentioned this individual in his summary too. Quoting Ibn al-Najjār, Ibn Ṭāwūs says, “[al-Ḥasan Ibn Khālawayh] was an authority (*imām*), unique among the people of his time in every branch of knowledge and literature. People came to see him from far and wide. He resided in Aleppo [where] the Ḥamdānids honored him and he died there.”<sup>22</sup>

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<sup>19</sup> See Hassan Ansari, “Darbāra-yi Sanad-i Munājāt-i Sha‘bāniyya,” *Kateban*. Accessed 13th March 2025, <https://ansari.kateban.com/post/4832>. My remarks are based on Ansari’s brief notice. More broadly, see Ansari, “Some Remarks on the Authenticity of Supplications in Shi‘a Hadith Literature,” trans. by Sayyid Ali, *Iqra Online*. Accessed 27th March 2025, <https://iqraonline.net/some-remarks-on-the-authenticity-of-supplications-in-shia-hadith-literature/>.

<sup>20</sup> ‘Alī b. Mūsā Ibn Ṭāwūs, *Iqbāl al-a‘māl* (Maktab al-‘Ilām al-Islāmī: 1414/1993), 3:295-299.

<sup>21</sup> al-Najāshī, *Rijāl al-Najāshī* (Mu‘assasat al-Nashr al-Islāmī: 1407/1986), 67, no. 161.

<sup>22</sup> Ansari states that al-Ḥasan Ibn Khālawayh was associated with the Ḥamdānid emir Sayf al-Dawla, who ruled Aleppo from 336/947 until his

Returning to *Munājāt sha'bāniyya*, according to Ibn Ṭāwūs, Ibn Khālawayh said, “It is the *munājāt* of Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib, peace be upon him, and the Imams among his descendants, peace be upon them. They would pray in these words in the month of Sha'bān.” Part of the text may very well go back to 'Alī. Furthermore, it is plausible to suppose that a later Imam amended this core and the Shī'a received the amended text.

Ibn Ṭāwūs seems to have misidentified the narrator of the text. It seems more likely that the Ibn Khālawayh in question was actually Abū l-Ḥasan 'Alī ibn Muḥammad ibn Yūsuf ibn Mahjūr al-Fārisī. In his profile on this individual, who was also known as Ibn Khālawayh, al-Najāshī says, “[He was] a sheikh from among our associates [and he was] trustworthy... He had a book on the rituals of Rajab, *a book on the rituals of Sha'bān*, and a book on the rituals of Ramaḍān. Several of our associates related material from him to me.”<sup>23</sup>

If the narrator of *Munājāt sha'bāniyya* was 'Alī Ibn Khālawayh and not al-Ḥasan Ibn Khālawayh, then it seems reasonable to suppose that it was included in 'Alī Ibn Khālawayh's book on the rituals of Sha'bān. Moreover, the wording in *Iqbāl* (*i.e. marwī 'an Ibn Khālawayh*) suggests Ibn Ṭāwūs did not possess the book itself so he must have cited it indirectly, which explains why he confused the author of this book with the Shī'ī litterateur by the same name.

Al-Najāshī died in the middle of the fifth/eleventh century and he transmitted material from 'Alī Ibn Khālawayh via an intermediary. Therefore, we can trace the text back to a written source that circulated among the Shī'a during the first half of the fifth/eleventh century (if not earlier) with some degree of confidence, which mitigates the weakness of its chain of transmission.

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death in 356/967.

<sup>23</sup> al-Najāshī, *Rijāl al-Najāshī*, 268 no. 699. Emphasis added.

## A Comparison of Translations

In addition to dictionaries, thesauruses, and great works of English literature, I consulted three older translations. The best way to illustrate my approach to the translation, which favours readability and affect, is to compare three selections from these older translations (1-3) with my proposals (4). Consider the following phrase:

*wa-lā yakhfā ‘alayka amru munqalabī wa-mathwāya*

- (1) And no matter pertaining to my transitory life and my ultimate goal is hidden from you
- (2) And [you] are not unaware of my future and of my present
- (3) And all my moves and stillness are known by you
- (4) You know every move I make

The verb “*inqalaba*” means to be turned over, transformed, to return, etc. *Munqalab* is the end one meets. For example, Q 26:227 states, “The evildoers will find out what they will return to (*ayya munqalab yanqalibūn*).” The verb *thawā* means to stay, settle, remain forever. *Mathwā* is a dwelling, a place of rest. For example, Q 3:151 states, “Their shelter will be the fire—how miserable is the home (*mathwā*) of the evildoers.” So a straightforward translation of the meaning is “you know my fate,” but this seems incongruous with the next three phrases all of which deal with God’s knowledge of what the supplicant wants in the present moment: [You know] everything I want to say, all that I wish to ask of you, and the end for which I hold out hope. It also fails to capture the contrast between *munqalab* and *mathwā*, movement and inactivity. For these reasons, I prefer (3) over (1) and (2), but the syntax of (3) is unnatural. If something is known to you, then you know it—the use of the passive voice does not add anything. Additionally, “every move I make” is better English than “all my moves and stillness.” In my translation, the entire sentence (this phrase plus the next three phrases) reads as follows: You know every move I make, everything I want to say, all that I wish to ask of you, and the end for which I hold out hope.

Now consider the following sentence:

*ilāhī hab lī qalban yudnīhi minka shawquhu wa-lisānan yurfa‘u ilayka šidquhu wa-naẓaran yuqarribuhu minka ḥaqquhu*

(1) My God, give me a heart whose ardour draws one close to you, a tongue whose sincerity ascends towards you, a vision whose trueness brings one close to you!

(2) My Lord, provide me with a heart, the passion of which may bring it near you, with a tongue the truth of which may be submitted to you, and with a vision the nature of which may bring it close to you.

(3) Oh my God, (please) grant me a heart whose longing for you will approach it to you, a tongue whose truthfulness is directed to you, and a sight whose righteousness advances towards you.

(4) Oh, God, grant me a heart that is enamoured with you, a tongue that speaks lofty truths, and the vision to draw nigh to you.

The key terms in the first phrase are “*qalb*” and “*shawq*.” “*Shawq*” means longing, yearning, craving, etc. In this respect, (2) and (3) are better than (1). “Enamoured” means captivated and affected by strong feelings of love, admiration, or fascination. If you are enamoured with someone, you are drawn to them, which eliminates the need to translate “*yudnīhi minka*” and allows for a finer English phrase: a heart that is enamoured with you. “Heart” and “enamoured” also seem to go together, as in Emily Dickinson’s poem “Arrows enamoured of his Heart.”<sup>24</sup> None of the older translations of the second phrase make much sense. For instance, what is the ascent of the sincerity of a tongue? Instead of translating the expression “*yurfa‘u ilayka šidquhu*” literally, I prefer to convey its meaning with the expression “lofty truths” since “lofty” means rising to a great height. As for the third

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<sup>24</sup> See <https://acdc.amherst.edu/view/EmilyDickinson/ed0132-133> and <https://emilydickinson.org/node/54> (Accessed 13th March 2025).

phrase, it is difficult to translate well. The key terms are “*naẓar*” and “*ḥaqq*.” The supplicant is asking God for the power to see in the truest sense of the word, which implies seeing beyond mere forms. The ability to truly see, to see things as they are, draws you toward God. “Vision” carries this sense of the supernatural so I settled on “the vision to draw nigh to you.” My translation of the entire sentence reads as follows: Oh, God, grant me a heart that is enamoured with you, a tongue that speaks lofty truths, and the vision to draw nigh to you.

Finally, consider the following passage, the first sentence of which (*ilāhī hab lī kamāl al-inqītā’i ilayk*) is among the most beloved sentences in the entire prayer:

*ilāhī hab lī kamāl al-inqītā’i ilayk wa-anir abṣāra qulūbinā bi-ḍiyā’i naẓarihā ilayk ḥattā takhriqa abṣāru l-qulūb ḥujuba l-nūr fa-taṣila ilā ma’dini l-‘aẓama wa-taṣīra arwāḥunā mu‘allaqatan bi-‘izzi qudsik*

(1) My God, grant me utmost dedication to you and illumine the vision of our hearts with the light of their gaze towards you, until our hearts’ vision pierces the curtains of light to reach the reserves of supremacy and our spirits become suspended to the majesty of your holiness!

(2) My Lord, grant me complete severance of my relations with everything else and total submission to you. Enlighten the eyes of our hearts with the light of their looking at you to the extent that they penetrate the veils of light and reach the Source of Grandeur, and let our souls get suspended by the glory of your sanctity.

(3) Oh my God, (please) grant me absolute devotion to you and illuminate the sights of our hearts with the light of observing you so that the sight of the hearts will penetrate the Screens of Light and arrive at the Core of Magnificence and that our souls hang to the majesty of your Holiness.

(4) Give me the gift of total indifference to everything but you,

God. Illuminate the vision of our hearts by the splendour of setting their sight upon you until that vision pierces the curtains of light, reaching the core of grandeur, and our souls become fastened on the power of your sanctity.

Even though I handled “*ilāhī*” differently in the previous example, in most cases I prefer to place “God” (rather than “my God”) after a plea and use a comma to indicate the vocative, which is customary in English. “*Inqīṭā*” denotes the severance of one thing from another. In this respect, (2) is preferable to (1) and (3), but it is wordy. To my ear, “Total indifference to everything but you” sounds much better and it conveys the significance of “*kamāl al-inqīṭā’i ilayk*” very well. The challenging bit in “*wa-anir abṣāra qulūbinā bi-ḍiyā’i naẓarihā ilayk*” is “*bi-ḍiyā’i naẓarihā ilayk*.” How is the vision of our hearts illuminated? Is it “with the light of their gaze towards you” (1), “with the light of their looking at you” (2), “with the light of observing you” (3), or “by the splendour of setting their sight upon you” (4)? “By,” which means through, seems preferable. “Splendour” means great brightness and it has the advantage of alliteration with “setting” and “sight.” Although there is no alliteration in the original Arabic phrase, it adds a lyrical quality to the translation that runs throughout the Arabic prayer as a whole. The last point I wish to raise about this passage concerns the translation of “*wataṣīra arwāḥunā mu’allaqatan bi-’izzi qudsik*,” particularly the translation of “*mu’allaqa*.” While “*mu’allaq*” can mean suspended (1 and 2) or hanging (3), neither of these make much sense in this context. “*Mu’allaq bi*” means dependent on, which seems to make sense until you realise that our souls have always been dependent on God—they do not become dependent on Him. The expressions “*’ullīqa bi-hā*” and (more commonly) “*’ullīqahā*” mean he became attached to her (i.e., he fell in love with her). Furthermore, the expression “*raghbatuhu mu’allaqa bi-hā*” means his desire is directed toward her, he has his heart set on her. “Our souls become directed to the power of your sanctity” sounds strange, but “our souls become attached to the power of your sanctity” works. However, the verb “*’allaqa bi*” also means to fasten to, which works even better since “fasten” can mean to direct one’s eyes or

thoughts intently as in the sentence “He fastened his eyes on the speaker.” Therefore, it seems “and our souls become fastened on the power of your sanctity” is the best option. In my translation, the entire passage reads as follows: Give me the gift of total indifference to everything but you, God. Illuminate the vision of our hearts by the splendour of setting their sight upon you until that vision pierces the curtains of light, reaching the core of grandeur, and our souls become fastened on the power of your sanctity.

I did not highlight inadequacies in these older translation to (God forbid) ridicule them.<sup>25</sup> I have no doubt that each of them was a labour of love. To be sure, in some cases, I could not do any better than one of these translations. I am sure people will find fault with my translation for one reason or another and I welcome constructive criticism, but there is something to be said for a translation that is recognisable as good English. I have shown my translation to undergraduate students and the responses have been overwhelmingly positive. These students could not assess the accuracy of the translation. While it was important for my translation to remain faithful to the original prayer, the fact that it moved my students, most of whom are not Muslim, is extremely gratifying. One student said it helped her see how the relationship between God and humanity is modelled after the relationship between a benevolent king and his wayward subject, and the scene of an intimate encounter with God is comparable to a royal court where subjects have an audience with their king. I could not have hoped for a better result.

### Teach Your Children to Love ‘Alī

It is said that Jābir ibn ‘Abd Allāh al-Anṣārī went around Medina saying “Teach (*addibū*) your children to love ‘Alī.”<sup>26</sup> The verb “*addaba*” means educate or discipline, and it is related to the word “*adab*.”

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<sup>25</sup> For this reason, I chose not to identify the authors of these older translations.

<sup>26</sup> See, for example, ‘Abd Allāh al-Māmaqānī, *Tanqīḥ al-maqāl fī ‘ilm al-rijāl* (Mu’assasat Āl al-Bayt li-Iḥyā’ al-Turāth: 1431/2009), 14:56.

“*Adab*” is commonly translated as manners or etiquette, but it means more than just that.<sup>27</sup> To conclude this short essay, I want to draw your attention to the fact that, in addition to “proper social and aesthetic form,” the word “*adab*” also means literature.<sup>28</sup> This, of course, is no coincidence as exposure to good literature was considered part of the cultivation of fine manners, good taste, and virtue. If that is true, what can we expect from a generation raised on *The Adventures of Captain Underpants* and *Dog Man*? Moreover, what if, having no recourse, this generation were to begin taking the ugliness of Islam in English for granted? Imam al-Riḍā is reported to have said, “If people only knew the beauty of our words, they would follow us.”<sup>29</sup> We have a responsibility to nurture our children’s innate desire for beauty and convey the words of the House of the Prophet to them in a beautiful way. Expose your children to good literature so they learn to recognise what is truly human, learn to think clearly, and learn to appreciate beauty—all of these paths lead to God.

### A Translation of *Munājāt Sha‘bāniyya*

I begin in the name of God the most compassionate, the most caring.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

Oh, God, bless Muhammad and his family.

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<sup>27</sup> See Mana Kia, “Persianate ‘*adab*’ involves far more than elegant manners,” *Psyche*. Accessed 17th March 2025, <https://psyche.co/ideas/persianate-adab-involves-far-more-than-elegant-manners>. See also Mana Kia, “Being Persian,” *Aeon*. Accessed 17th March 2025, <https://aeon.co/essays/when-persian-belonging-was-a-generous-cosmopolitan-belonging>.

<sup>28</sup> “Proper social and aesthetic form” is Kia’s explanation of the concept of Kia, “Persianate ‘*adab*.’” See *Ibid*.

<sup>29</sup> Ibn Bābawayh, *Ma‘ānī l-akhbār* (Daftar-i Intishārāt-i Islāmī: 1403/1982), 180.

وَأَسْمَعُ دُعَائِي إِذَا دَعَوْتُكَ، وَأَسْمَعُ نِدَائِي إِذَا نَادَيْتُكَ، وَأَقْبِلْ عَلَيَّ إِذَا نَاجَيْتُكَ،

Hear my calls when I call out to you, listen to my cries when I cry out to you, come to my aid when I beseech you secretly.

فَقَدْ هَرَبْتُ إِلَيْكَ، وَوَقَفْتُ بَيْنَ يَدَيْكَ مُسْتَكِينًا لَكَ، مُتَضَرِّعًا إِلَيْكَ، رَاجِيًا لِمَا لَدَيْكَ  
ثَوَابِي،

For I have run to you and now I stand before you in a pitiful state, imploring you in hope of the bounties that lie with you alone.

وَتَعْلَمُ مَا فِي نَفْسِي، وَتَخْبِرُ حَاجَتِي، وَتَعْرِفُ ضَمِيرِي،

You know what is in my heart, my needs, and my innermost thoughts.

وَلَا يَخْفَى عَلَيْكَ أَمْرٌ مُنْقَلَبِي وَمَثْوَايَ، وَمَا أُرِيدُ أَنْ أُبْدِيَ بِهِ مِنْ مَنْطِقِي، وَأَتَفَوَّهُ بِهِ  
مِنْ طَلِبَتِي، وَأَرْجُوهُ لِعَاقِبَتِي،

You know every move I make, everything I want to say, all that I wish to ask of you, and the end for which I hold out hope.

وَقَدْ جَرَتْ مَقَادِيرُكَ عَلَيَّ - يَا سَيِّدِي - فِيمَا يَكُونُ مِنِّي إِلَى آخِرِ عُمْرِي، مِنْ سَرِيرَتِي  
وَعَلَانِيَتِي،

You, my master, have already decreed what is to befall me until the end of my life—what I conceal from others and what I do openly.

وَبِيَدِكَ - لَا بِيَدِ غَيْرِكَ - زِيَادَتِي وَنَقْصِي، وَنَفْعِي وَضَرِّي.

Whether I am given more or less, my welfare and my adversities, all of it is in your hands and your hands alone.

إِلَهِي، إِنْ حَرَمْتَنِي، فَمَنْ ذَا الَّذِي يَرْزُقُنِي؟

If you, God, were to deprive me, then who would provide for me?

وَإِنْ خَذَلْتَنِي، فَمَنْ ذَا الَّذِي يَنْصُرُنِي؟

And if you were to forsake me, then who would come to my aid?

إِلَهِي، أَعُوذُ بِكَ مِنْ غَضَبِكَ، وَحُلُولِ سَخَطِكَ.

I seek refuge with you, God, from your fury and the bluster of your wrath.

إِلَهِي، إِنْ كُنْتُ غَيْرَ مُسْتَأْهِلٍ لِرَحْمَتِكَ، فَأَنْتَ أَهْلٌ أَنْ تَجُودَ عَلَيَّ بِفَضْلِ سَعَتِكَ.

I may be unworthy of your mercy, God, but you are worthy of showering me with your overflowing generosity.

إِلَهِي، كَأَنِّي بِنَفْسِي وَاقِفَةٌ بَيْنَ يَدَيْكَ، وَقَدْ أَظَلَّهَا حُسْنُ تَوَكُّلِي عَلَيْكَ، فَقُلْتَ مَا أَنْتَ أَهْلُهُ، وَتَعَمَّدْتَنِي بِعَفْوِكَ.

It is as if my soul stands before you, God, and the trust I have placed in you is sheltering it. You say what you are worthy of saying and your forgiveness completely envelops me.

إِلَهِي، إِنْ عَفَوْتَ، فَمَنْ أَوْلَى مِنْكَ بِذَلِكَ؟

If you forgive, God, then who better to forgive than you.

وَإِنْ كَانَ قَدْ دَنَا أَجَلِي، وَلَمْ يُدْنِنِي مِنْكَ عَمَلِي، فَقَدْ جَعَلْتُ الْإِقْرَارَ بِالذَّنْبِ إِلَيْكَ وَسِيلَتِي.

And if death approaches and my deeds have not brought me close to you, then let the confession of my sins bring me close to you.

إِلَهِي، قَدْ جُرْتُ عَلَى نَفْسِي فِي النَّظَرِ لَهَا، فَلَهَا الْوَيْلُ إِنْ لَمْ تَغْفِرْ لَهَا.

I have wronged my self, God, by neglecting it. If you do not forgive it, it is doomed.

إِلَهِي، لَمْ يَزَلْ بَرُّكَ عَلَيَّ أَيَّامَ حَيَاتِي، فَلَا تَقْطَعْ بَرِّكَ عَنِّي فِي مَمَاتِي.

Throughout my life, God, you have been kind to me. Cease not to be kind in the hour of my death.

إِلَهِي، كَيْفَ آيَسُ مِنْ حُسْنِ نَظْرِكَ لِي بَعْدَ مَمَاتِي، وَأَنْتَ لَمْ تُؤَلِّني إِلَّا الْجَمِيلَ فِي حَيَاتِي؟

How could I ever despair of your loving care after death, God, when you have tended to me beautifully throughout my life?

إِلَهِي، تَوَلَّ مِنْ أَمْرِي مَا أَنْتَ أَهْلُهُ، وَعَدُّ عَلَيَّ بِفَضْلِكَ عَلَيَّ مُذْنِبٍ قَدْ غَمَرَهُ جَهْلُهُ.

Tend to me in a way that is worthy of you, God, and confer your favour upon a sinner drowning in his own foolishness.

إِلَهِي، قَدْ سَتَرْتَ عَلَيَّ ذُنُوبًا فِي الدُّنْيَا، وَأَنَا أَحْوَجُ إِلَى سِتْرِهَا عَلَيَّ مِنْكَ فِي الْآخِرَى.

You have overlooked my sins in this world, God, and I desperately need you to overlook them in the world to come.

إِلَهِي، قَدْ أَحْسَنْتَ إِلَيَّ إِذْ لَمْ تُظْهِرْهَا لِأَحَدٍ مِنْ عِبَادِكَ الصَّالِحِينَ، فَلَا تَفْضَحْنِي يَوْمَ الْقِيَامَةِ عَلَيَّ رُؤُوسِ الْأَشْهَادِ.

You were good to me, God, as you did not divulge my sins to any of your virtuous servants, so do not expose me on the day of the resurrection in front of everyone.

إِلَهِي، جُودُكَ بَسَطَ أَمَلِي، وَعَفْوُكَ أَفْضَلُ مِنْ عَمَلِي. إِلَهِي، فَسُرِّنِي بِلِقَائِكَ يَوْمَ نَقْضِي فِيهِ بَيْنَ عِبَادِكَ.

Your magnanimity has filled me with hope. Your pardon is far better than my deeds. So make me rejoice in meeting you on the day when you shall settle all accounts.

إِلَهِي، اِعْتَذَارِي إِلَيْكَ اِعْتِدَارُ مَنْ لَمْ يَسْتَغْنِ عَنْ قَبُولِ عُدْرِهِ، فَاقْبَلْ عُدْرِي يَا أَكْرَمَ  
مَنْ اِعْتَذَرَ إِلَيْهِ الْمُسِيئُونَ.

My plea to you, God, is the plea of one who cannot but plead for the acceptance of his excuse. So accept my excuse, oh, most noble of anyone to whom the disobedient plea.

إِلَهِي، لَا تَرُدَّ حَاجَتِي، وَلَا تُخَيِّبْ طَمَعِي، وَلَا تَقْطَعْ مِنْكَ رَجَائِي وَأَمَلِي.

Do not refuse my request, God. Do not disappoint me, do not dash my hopes.

إِلَهِي، لَوْ أَرَدْتَ هَوَانِي لَمْ تَهْدِنِي، وَلَوْ أَرَدْتَ فَضِيحَتِي لَمْ تُعَافِنِي.

If you had wanted to disgrace me, God, you would never have guided me. And if you had wanted to humiliate me, you would never have spared me.

إِلَهِي، مَا أَظُنُّكَ تَرُدُّنِي فِي حَاجَةٍ، قَدْ أَفْنَيْتُ عُمْرِي فِي طَلَبِهَا مِنْكَ.

Oh, God, I do not think you would refuse a request that I spent my entire life seeking from you.

إِلَهِي، فَلَكَ الْحَمْدُ أَبَدًا أَبَدًا، دَائِمًا سَرْمَدًا، يَزِيدُ وَلَا يَبِيدُ، كَمَا تُحِبُّ وَتَرْضَى.

You alone are worthy of praise, God, forever and ever, perpetually and eternally, increasing and never perishing, in the way you wish and find pleasing.

إِلَهِي، إِنْ أَخَذْتَنِي بِجُرْمِي، أَخَذْتُكَ بِعَفْوِكَ، وَإِنْ أَخَذْتَنِي بِذُنُوبِي، أَخَذْتُكَ بِمَغْفِرَتِكَ،  
وَإِنْ أَدْخَلْتَنِي النَّارَ، أَعْلَمْتُ أَهْلَهَا أَنِّي أُحِبُّكَ.

Oh, God, if you were to hold me to account for my offenses, I would hold you to account for your pardon. And if you were to hold me to account for my sins, I would hold you to account for your forgiveness.

And if you were to send me to hell, I would tell its inhabitants that I love you.

إِلَهِي، إِنْ كَانَ صَغُرَ فِي جَنْبِ طَاعَتِكَ عَمَلِي، فَقَدْ كَبُرَ فِي جَنْبِ رَجَائِكَ أَمَلِي.

Oh, God, if the effort I put into obeying you was trivial, the hope I placed in you was immense.

إِلَهِي، كَيْفَ أُنْقَلِبُ مِنْ عِنْدِكَ بِالْخِيَةِ مَحْرُومًا، وَقَدْ كَانَ حُسْنُ ظَنِّي بِجُودِكَ أَنْ تَقْلِبَنِي بِالنَّجَاةِ مَرْحُومًا.

How could I be turned away frustrated and deprived when your generosity led me to believe you would let me go with the news of my redemption.

إِلَهِي، وَقَدْ أَفْنَيْتُ عُمْرِي فِي شِرَّةِ السَّهْوِ عَنْكَ، وَأَبْلَيْتُ شَبَابِي فِي سَكْرَةِ التَّبَاعُدِ مِنْكَ.

I spent my life mischievously neglecting you, God, and I wasted my youth drunk off of my alienation from you.

إِلَهِي، فَلَمْ أَسْتَيْقِظْ أَيَّامَ اغْتِرَارِي بِكَ، وَرَكُونِي إِلَى سَبِيلِ سَخَطِكَ؛

Oh, God, I slumbered the days away when I was blind to you and inclined to a path that displeases you.

إِلَهِي، وَأَنَا عَبْدُكَ وَأَبْنُ عَبْدِكَ قَائِمٌ بَيْنَ يَدَيْكَ، مُتَوَسِّلٌ بِكَرَمِكَ إِلَيْكَ.

But I am your servant, God, and your servant's son. I stand before you today beseeching you by your magnanimity.

إِلَهِي، وَأَنَا عَبْدُكَ وَأَبْنُ عَبْدِكَ قَائِمٌ بَيْنَ يَدَيْكَ، مُتَوَسِّلٌ بِكَرَمِكَ إِلَيْكَ. إِلَهِي، أَنَا عَبْدٌ أَتَّصَلُ إِلَيْكَ مِمَّا كُنْتُ أَوَاجِهَكَ بِهِ مِنْ قَلَّةِ اسْتِحْيَائِي مِنْ نَظْرِكَ، وَأَطْلُبُ الْعَفْوَ مِنْكَ إِذِ الْعَفْوَ نَعْتُ لِكَرَمِكَ.

I am just a slave, God, renouncing how shamelessly and openly I defied

you, and begging your pardon as forgiveness is one aspect of your magnanimity.

إِلَهِي، لَمْ يَكُنْ لِي حَوْلٌ فَأَنْتَقِلَ بِهِ عَنْ مَعْصِيَتِكَ، إِلَّا فِي وَفْتٍ أَيْقَظْتَنِي لِمَحَبَّتِكَ،  
وَكَمَا أَرَدْتَ أَنْ أَكُونَ كُنْتُ، فَشَكَرْتُكَ بِإِدْخَالِي فِي كَرَمِكَ، وَلِتَطْهِيرِ قَلْبِي مِنْ أَوْسَاخِ  
الْغَفْلَةِ عَنْكَ.

I did not have the strength to stop disobeying you, God, until you awakened me to your love. Then and only then did I become what you wanted me to be: I thanked you for enfolding me in your gentle arms and cleansing my heart from the stain of disregard.

إِلَهِي، أَنْظِرْ إِلَيَّ نَظَرَ مَنْ نَادَيْتَهُ فَأَجَابَكَ، وَاسْتَعْمَلْتَهُ بِمَعُونَتِكَ فَأَطَاعَكَ،

Oh, God, look at me like someone who responded to your call when you summoned him, someone who complied when you helped him enter into your service.

يَا قَرِيبًا لَا يَبْعُدُ عَنِ الْمُغْتَرِّ بِهِ، وَيَا جَوَادًا لَا يَبْخَلُ عَمَّنْ رَجَا ثَوَابَهُ.

Oh, God, you are never far away from those who are blind to you and you are never stingy with those who expect bounties from you.

إِلَهِي، هَبْ لِي قَلْبًا يُدْنِيهِ مِنْكَ شَوْقُهُ، وَلِسَانًا يَرْفَعُ إِلَيْكَ صِدْقُهُ، وَنَظْرًا يُقَرِّبُهُ مِنْكَ  
حَقُّهُ.

Oh, God, grant me a heart that is enamoured with you, a tongue that speaks lofty truths, and the vision to draw nigh to you.

إِلَهِي، إِنَّ مَنْ تَعَرَّفَ بِكَ غَيْرُ مَجْهُولٍ، وَمَنْ لَادَ بِكَ غَيْرُ مَخْذُولٍ، وَمَنْ أَقْبَلْتَ عَلَيْهِ  
غَيْرُ مَمْلُوكٍ.

One who befriends you, God, will never be forgotten, one who takes shelter with you will never be forsaken, and one to whom you attend

will never grow weary.

إِلَهِي، إِنَّ مَنْ انْتَهَجَ بِكَ لِمُسْتَتِيرٍ، وَإِنْ مَنْ اعْتَصَمَ بِكَ لِمُسْتَجِيرٍ،

One who finds his way to you, God, is enlightened and one who clings to you finds refuge—I have taken shelter with you, God.

وَقَدْ لُدْتُ بِكَ - يَا إِلَهِي - فَلَا تُخَيِّبْ ظَنِّي مِنْ رَحْمَتِكَ، وَلَا تَحْجُبْنِي عَنْ رَأْفَتِكَ.

I expect you to have mercy on me, God, so do not disappoint me and do not prevent me from experiencing your compassion.

إِلَهِي، أَقِمْنِي فِي أَهْلِ وِلَايَتِكَ مَقَامَ مَنْ رَجَا الزِّيَادَةَ مِنْ مَحَبَّتِكَ.

Oh, God, lift me up to the station of your intimate friends, the station of those who long to be loved by you more and more.

إِلَهِي، وَاللَّهِمَّيْ وَلَهَا بِذِكْرِكَ إِلَى ذِكْرِكَ، وَهَمَّتِي فِي رَوْحِ نَجَاحِ أَسْمَائِكَ وَمَحَلِّ قُدْسِكَ.

Let my remembrance of you, God, inspire a passion to continue remembering you and make me long for the day when I am rejuvenated by your names and your sacred presence.

إِلَهِي، بِكَ عَلَيْكَ إِلَّا أَحَقَّقْتَنِي بِمَحَلِّ أَهْلِ طَاعَتِكَ، وَالْمَثْوَى الصَّالِحِ مِنْ مَرْضَاتِكَ، فَإِنِّي لَا أَقْدِرُ لِنَفْسِي دَفْعًا، وَلَا أَمْلِكُ لَهَا نَفْعًا.

I beseech you, God, to place me among those who obey you, in a good place where you are pleased with me, for I cannot ward off harm from my self nor can I benefit my self.

إِلَهِي، أَنَا عَبْدُكَ الضَّعِيفُ المَذْنِبُ، وَمَمْلُوكُ المُنِيبُ، فَلَا تَجْعَلْنِي مِمَّنْ صَرَفَتْ عَنْهُ وَجْهَكَ، وَحَجَبَهُ سَهْوُهُ عَنْ عَفْوِكَ.

I am just a weak and sinful servant, God, a contrite slave, so do not turn

away from me and do not let my negligence prevent me from obtaining your forgiveness.

إِلَهِي، هَبْ لِي كَمَالَ الْإِنْقِطَاعِ إِلَيْكَ، وَأَنْزِرْ أَبْصَارَ قُلُوبِنَا بَضِيَاءٍ نَظَرَهَا إِلَيْكَ، حَتَّى تَخْرُقَ أَبْصَارُ الْقُلُوبِ حُجُبَ النُّورِ، فَتَصِلَ إِلَى مَعْدِنِ الْعِظَمَةِ، وَتَصِيرَ أَرْوَاحُنَا مُعَلَّقَةً بِعِزِّ قُدْسِكَ.

Give me the gift of total indifference to everything but you, God. Illuminate the vision of our hearts by the splendour of setting their sight upon you until that vision pierces the curtains of light, reaching the core of grandeur, and our souls become fastened on the power of your sanctity.

إِلَهِي، وَاجْعَلْنِي مِمَّنْ نَادَيْتَهُ فَأَجَابَكَ، وَلَا حَظَّتْهُ فَصَعِقَ لِجَلَالِكَ، فَنَاجَيْتُهُ سِرًّا، وَعَمِلَ لَكَ جَهْرًا.

Oh, God, include me among those who respond to you when you call them, those who swoon before your glory when you look upon them—you speak to them softly and they work for you openly.

إِلَهِي، لَمْ أُسَلِّطْ عَلَى حُسْنِ ظَنِّي قُنُوطَ الْأَيَّاسِ، وَلَا انْقَطَعَ رَجَائِي مِنْ جَمِيلِ كَرَمِكَ.  
إِلَهِي، لَمْ أُسَلِّطْ عَلَى حُسْنِ ظَنِّي قُنُوطَ الْأَيَّاسِ، وَلَا انْقَطَعَ رَجَائِي مِنْ جَمِيلِ كَرَمِكَ.  
إِلَهِي، لَمْ أُسَلِّطْ عَلَى حُسْنِ ظَنِّي قُنُوطَ الْأَيَّاسِ، وَلَا انْقَطَعَ رَجَائِي مِنْ جَمِيلِ كَرَمِكَ.

I never allowed the gloom of despair to prevail over my belief in your goodness, God, and I never lost hope in the beauty of your kindness.

إِلَهِي، إِنْ كَانَتْ الْخَطَايَا قَدْ أَسْقَطْتَنِي لَدَيْكَ، فَاصْفَحْ عَنِّي بِحُسْنِ تَوَكُّلِي عَلَيْكَ.

If my mistakes have degraded me in your eyes, God, then pardon me on account of the absolute trust I placed in you.

إِلَهِي، إِنْ حَطَّتْني الذُّنُوبُ مِنْ مَكَارِمِ لُطْفِكَ، فَقَدْ نَبَّهَنِي الْيَقِينَ إِلَى كَرَمِ عَطْفِكَ.

If my sins have made me unworthy of your benevolent grace, God, my unshakeable faith in you has reassured me of your bounteous compassion.

إِلَهِي، إِنَّ أُنَامَتِي الْغَفْلَةَ عَنِ الْإِسْتِعْدَادِ لِلِقَائِكَ، فَقَدْ نَبَهْتَنِي الْمَعْرِفَةُ بِكَرَمِ آيَاتِكَ.

If my failure to prepare to meet you, God, lulled me to sleep, then my cognisance of your lavish blessings has roused me from my slumber.

إِلَهِي، إِنَّ دَعَانِي إِلَى النَّارِ عَظِيمٌ عِقَابِكَ، فَقَدْ دَعَانِي إِلَى الْجَنَّةِ جَزِيلٌ ثَوَابِكَ.

Oh, God, if the severity of your punishment summons me to hell, the abundance of your rewards summons me to heaven.

إِلَهِي، فَلَكَ أَسْأَلُ، وَإِلَيْكَ أَبْتَهِلُ وَأَرْغَبُ،

It is you alone that I ask, God, you alone that I beseech, you alone that I petition.

وَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدًا وَآلَ مُحَمَّدٍ، وَأَنْ تَجْعَلَنِي مِمَّنْ يُدِيمُ ذِكْرَكَ، وَلَا يَنْقُضُ عَهْدَكَ، وَلَا يَغْفُلُ عَن شُكْرِكَ، وَلَا يَسْتَخِفُّ بِأَمْرِكَ.

I ask you to bless Muhammad and his family, and to include me among those who constantly remember you, those who never violate their covenant with you, those you never fail to thank you, and those who never make light of your commands.

إِلَهِي، وَالْحَقِّينِي بِنُورِ عِزِّكَ الْأَبْهَجِ، فَأَكُونَ لَكَ عَارِفًا، وَعَنْ سِوَاكَ مُنْحَرِفًا، وَمِنْكَ خَائِفًا مُرَاقِبًا،

Oh, God, surround me with the brilliant light of your majesty so that I may know you and turn away from everything other than you, so that I may fear you and devote myself to you.

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ،

Oh, you who are exalted and revered.

وَصَلَّى اللّٰهُ عَلَى مُحَمَّدٍ رَسُوْلِهِ وَاٰلِهِ الطّٰهَرِيْنَ، وَسَلَّم تَسْلِيْمًا كَثِيْرًا.

May God bless his messenger Muhammad and the pure family of Muhammad, and lavish peace upon them.