

دعاء الندبة

DUA'A NUDBA (SUPPLICATION OF LAMENTATION)

This supplication is narrated by Sayed ibn Tawwus in Musbah Al-Za'er. Al-Majlisi mentions in Bihar Al-Anwar that it has a reliable sanad back to Imam As-Sadeq (as). It is recommended to recite it on the four Eids; Eid Al-Fitr, Eid Al-Adha, Eid Al-Ghadeer and Friday.

English Translation	Transliteration	Arabic Text
Praise be to Alláh, the Lord of the worlds.	<i>alhamdo lillaahe rabbil a'alameena</i>	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
And Blessings of Alláh be upon our Master, Mohammad His Prophet, and upon his progeny, and His peace be upon them plentifully	<i>wa sallallaaho a'laa sayyedenaa mohammadin nabiyyehi wa aalehi wa sallama tasleeman</i>	وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا،
O' Alláh (All) Praise is for You for all the matters concerning which Your Decree was issued	<i>allaahumma lakal hamdo a'laa maa jaraa behi qazaaa- oka</i>	اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا جَرَى بِهِ قَضَاؤُكَ
regarding Your friends; those whom You have purified for Yourself and for Your religion	<i>fee awleyaaa-ekal lazeenas takhlastahum lenafseka wa deeneka</i>	فِي أَوْلِيَائِكَ الَّذِينَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ وَدِينِكَ،
Since You have decided to bestow on them the choicest of Your everlasting favours	<i>ezikh tarta lahum jazeela maa i'ndaka menan na-e'emil moqem</i>	إِذِ اخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ مِنَ النَّعِيمِ الْمُقِيمِ
Which neither decline nor decrease	<i>il lazee laa zawaala lahu wa laz-mehlaala</i>	الَّذِي لَا زَوَالَ لَهُ وَلَا اِضْمِحَالٍ،
After You took promise from them to renounce all the stages of this despicable world,	<i>ba'da an sharatta a'layhemuz zohda fee darajaate haazehid dunyad daniyyate</i>	بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدَّنِيَّةِ
and its superficial attractions and allurements.	<i>wa zukhrofehaa wa zibrejehaa</i>	وَزُخْرُفِهَا وَزِبْرَجِهَا،
Then they accepted the promise	<i>fa-sharattoo laka zaaleka</i>	فَشَرَطُوا لَكَ ذَلِكَ
and You did know their fulfillment towards it (the promise).	<i>wa 'alimta minhomul wafaaa- a behi</i>	وَعَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ
So You accepted them and brought them near to Yourself,	<i>faqabiltahum wa qarrabtahum</i>	فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ،
And accorded for them the exalted remembrance and a glowing praise.	<i>wa qaddamta lahomuz zikral a'liyya wath thanaaa-al jaliyya</i>	وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيِّ وَالشَّاءَ الْجَلِيَّ،

And You send down Your angels on them:	<i>wa ahbatta a'layhim malaaa-ekataka</i>	وَأَهْبَطْتَ عَلَيْهِمْ مَلَائِكَتَكَ
and honoured them by Your revelations.	<i>wa karramtahum be-wah-yeka</i>	وَكَرَّمْتَهُمْ بِوَحْيِكَ،
And helped them with Your knowledge	<i>wa rafadtahum be-i'lmeka</i>	وَرَفَدْتَهُمْ بِعِلْمِكَ،
and appointed them as the means of approach to You,	<i>wa ja-a'ltahomuz zaree-a'ta elayka</i>	وَجَعَلْتَهُمُ الذَّرِيعَةَ إِلَيْكَ
and the means towards Your satisfaction.	<i>wal waseelata elaa rizwaaneka</i>	وَالْوَسِيلَةَ إِلَى رِضْوَانِكَ،
Then You one some of them dwell in Your Paradise; until You sent him out from there	<i>fa-ba'-zun askantahu jannataka elaa an akhrajtahu minhaa</i>	فَبَعْضٌ أَسْكَنْتَهُ جَنَّاتِكَ إِلَى أَنْ أُخْرِجْتَهُ مِنْهَا،
And You carried one of them in Your Ark.	<i>wa ba'-zun hamaltahu fee fulkeka</i>	وَبَعْضٌ حَمَلْتَهُ فِي فُلِكَ
And rescued him and those who believed with him, by Your Mercy, from destruction.	<i>wa najjaytahu wa man aamana ma-a'hu menal halakate berahmateka</i>	وَنَجَّيْتَهُ وَمَنْ آمَنَ مَعَهُ مِنَ الْهَلَكَةِ بِرَحْمَتِكَ،
And You selected for Yourself one of them as Your friend.	<i>wa ba'-zun ittakhaztahu lenafseka khaleelan</i>	وَبَعْضٌ اتَّخَذْتَهُ لِنَفْسِكَ خَلِيلاً
And he requested You to grant him a tongue of truth in the last epoch of the time.	<i>wa sa-alaka lesaana sidqin fil aakhereena</i>	وَسَأَلَكَ لِسَانَ صِدْقٍ فِي الْآخِرِينَ
Then You granted his wish and You appointed that elevated one.	<i>fa-ajabtahu wa ja-a'lta zaaleka a'liyyan</i>	فَأَجَبْتَهُ وَجَعَلْتَ ذَلِكَ عَلِيًّا،
And to one of them You spoke directly from a tree	<i>wa ba'-zun kallamtahu min shajaratin takleeman</i>	وَبَعْضٌ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيمًا
And appointed his brother as his supporter and vizier.	<i>wa ja-a'lta lahu min akheehe rid-an wa wazeeran</i>	وَجَعَلْتَ لَهُ مِنْ أَخِيهِ رِدْءًا وَوَزِيرًا،
And you did cause one of them to be born without a father.	<i>wa ba'-zun awladtahu min ghayre abin</i>	وَبَعْضٌ أَوْلَدْتَهُ مِنْ غَيْرِ أَبٍ
And You gave him the clear signs	<i>wa aataytahul bayyenaate</i>	وَأَتَيْتَهُ الْبَيِّنَاتِ
and supported him with the Holy Spirit.	<i>wa ayyadtahu be-roohil qodose</i>	وَأَيَّدْتَهُ بِرُوحِ الْقُدُسِ،
For each You prescribed a Divine law	<i>wa kullun shara'-ta lahu sharee-a'tan</i>	وَكُلُّ شَرَعْتَ لَهُ شَرِيعَةً،
and set up a traced out path	<i>wa nahajta lahu minhaajan</i>	وَنَهَجْتَ لَهُ مِنْهَاجًا،
and You selected successors for him.	<i>wa takhayyarta lahu awseyaaa-a</i>	وَتَخَيَّرْتَ لَهُ أَوْصِيَاءَ،

A protector after a protector	<i>mustahfezan ba'-da mustahfezin</i>	مُسْتَحْفِظًا بَعْدَ مُسْتَحْفِظٍ
for a definite period.	<i>min muddatin elaa muddatin</i>	مِنْ مُدَّةٍ إِلَى مُدَّةٍ،
To establish Your religion	<i>eqaamatan le-deeneka</i>	إِقَامَةً لِدِينِكَ،
and to be a witness and argument over Your servants (mankind)	<i>wa hujjatan a'laa e'baadeka</i>	وَحُجَّةً عَلَى عِبَادِكَ،
Lest the truth wane from its place	<i>wa le-allaa yazoolal haqqo a'n maqarrehi</i>	وَلَيْلًا يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ
and falsehood conquer the hearts of the people	<i>wa yaghlebal baatelo a'laa ahlehi</i>	وَيَغْلِبَ الْبَاطِلُ عَلَى أَهْلِهِ،
and might not say a single man: "If only You had sent a Messenger unto us as a Warner,	<i>wa laa yaqoola ahadun lawlaa arsalta elaynaa rasoolan munzeran</i>	وَلَا يَقُولَ أَحَدٌ لَوْلا أَرْسَلْتَ إِلَيْنَا رَسُولًا مُنذِرًا
and appointed for us a flag of guidance.	<i>wa aqamta lanaa a'laman haadeyan</i>	وَأَقَمْتَ لَنَا عِلْمًا هَادِيًا
Then, we would have followed Your signs before we were (thus) humbled and disgraced	<i>fanattabe-a' aayaateka min qable an nazilla wa nakhzaa</i>	فَتَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنُخْزَى،
Till You ended the affair towards Your beloved and Your noble	<i>elaa anin tahayta bil-amre elaa habeebeka wa najeebeka</i>	إِلَى أَنْ أَنْتَهَيْتَ بِالْأَمْرِ إِلَى حَبِيبِكَ وَنَجِيبِكَ
Mohammad, may the peace of Alláh be upon him and his progeny.	<i>mohammadin sallallaaho a'layhe wa aalehi</i>	مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،
Then, he was as You had selected him leader of Whosoever You created.	<i>fa-kaana kaman tajabtahu sayyeda man khalaqtahu</i>	فَكَانَ كَمَا أَنْتَجَبْتَهُ سَيِّدًا مَنْ خَلَقْتَهُ،
and the excellent one of Your selected ones;	<i>wa safwata manis- tafaytahu</i>	وَصَفْوَةً مَنْ اصْطَفَيْتَهُ،
and the best one of those whom You have selected	<i>wa afzala manij tabaytahu</i>	وَأَفْضَلَ مَنْ اجْتَبَيْتَهُ،
and the most honoured of those whom You have sanctioned;	<i>wa akrama manea' tamadtahu</i>	وَأَكْرَمَ مَنْ اعْتَمَدْتَهُ،
You gave him precedence over Your prophets.	<i>qaddamtahu a'laa ambeyaaa- eka</i>	قَدَّمْتَهُ عَلَى أَنْبِيَائِكَ،
And sent him to mankind and jinnkind, among Your servants	<i>wa ba-athtahu elath- thaqalayne min e'baadeka</i>	وَبَعَثْتَهُ إِلَى الثَّقَلَيْنِ مِنْ عِبَادِكَ،
lowered and humbled before him the Easts and the Wests	<i>wa aw-taatahu mashaareqaka wa maghaarebaka</i>	وَأَوْطَأْتَهُ مَشَارِقَكَ وَمَغَارِبَكَ،

under his total control was brought all affairs	<i>wa sakhkharta lahul boraqa</i>	وَسَخَّرْتَ لَهُ الْبُرَاقَ،
and did make him ascend towards Your heavens.	<i>wa a'rajta behi elaa samaaa-eka</i>	وَعَرَجْتَ بِهِ إِلَى سَمَائِكَ،
And You entrusted in him the knowledge what took place and what will happen, concerning facts and operation of creation.	<i>wa awda'-tahu i'lma maa kaana wa maa yakoona elan qezaaa-e khalqeka</i>	وَأَوْدَعْتَهُ عِلْمَ مَا كَانَ وَمَا يَكُونُ إِلَى انْقِضَاءِ خَلْقِكَ،
Then You helped him with awe and majesty.	<i>thumma nasartahu bir roa'-be</i>	ثُمَّ نَصَرْتَهُ بِالرُّعْبِ،
And You surrounded him with Jibraeel and Mikaeel	<i>wa hafaftahu be-jabra-eela wa meekaa-eela</i>	وَحَفَفْتَهُ بِجِبْرَائِيلَ وَمِيكَائِيلَ
and the distinguished angels.	<i>wal mosawwemeena min malaaa-ekateka</i>	وَالْمُسَوِّمِينَ مِنْ مَلَائِكَتِكَ
And You promised him that You would make his religion prevail over all the religions	<i>wa wa-adtahu an tuzhera deenahu a'lad deene kullehi</i>	وَوَعَدْتَهُ أَنْ تُظْهِرَ دِينَهُ عَلَى الدِّينِ كُلِّهِ
though the polytheists may be averse (to it).	<i>wa law-karehal mushrekoona</i>	وَلَوْ كَرِهَ الْمُشْرِكُونَ،
And this is after You provided good and perfection for his family.	<i>wa zaaleka ba'-da an bawwa-tahu mobawwa-a sidqin min ahlehi</i>	وَذَلِكَ بَعْدَ أَنْ بَوَّأْتَهُ مَبُوءًا صِدْقٍ مِنْ أَهْلِهِ،
And You appointed for him and them the first sanctuary appointed for mankind,	<i>wa ja-a'lta lahu wa lahum awwala baytin woze-a' lin-naase</i>	وَجَعَلْتَ لَهُ وَلَهُمْ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ
the one which is at Becca (Mecca),	<i>lal-lazee be-bakkata</i>	لِلَّذِي بَكَةَ
a blessed place, a guidance to the people	<i>mobaarakan wa hodal lil a'alameena</i>	مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ،
wherein are plain and clear signs	<i>feehe aayaatun bayyenaatun</i>	فِيهِ آيَاتٌ بَيِّنَاتٌ
the place where Ibraahim stood up to pray, and whosoever enters it is safe.	<i>maqaamo ibraaheema wa man dakhalahu kaana aamenan</i>	مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا،
And You did say: Verily Alláh intends to keep off from you uncleanness, and to purify you people of the House with a thorough purification.	<i>wa qulta innamaa yoreedullaaho le-yuzheba a'nkomur rijsa ahlal bayte wa yotahherakum tat-heeraa</i>	وَقُلْتَ (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)
Thereupon You settled conclusively fee (recompense) of Muhammad (Your blessings be on him and on his progeny) love for them, in Your Book.	<i>thumma ja-a'lta ajra mohammadin salawaatoka a'layhe wa aalehi mawaddatum fee ketaabeka</i>	ثُمَّ جَعَلْتَ أَجْرَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ مَوَدَّتَهُمْ فِي كِتَابِكَ

Then You said, "Say (O Muhammad): I ask of you no fee (recompense) therefore, save love of (my) Kinsfolk."

*fa-qulta qul laa as-alokum
a'layhe ajran illal mawaddata
fil qurbaa*

فَقُلْتُ: (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى)

And you said "Whatever recompense (return) I have asked for you, (it) is only for yourselves."

*wa qulta maa sa-altokum min
ajrin fahowa lakum*

وَقُلْتُ (مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ
لَكُمْ)

And you said, "I ask of you no reward for this, save that, who wills to adopt a path unto his Lord."

*wa qulta maa as-alokum
a'layhe min ajrin illaa man
shaaa-a ayn yattakheza elaa
rabbehi sabeelan*

وَقُلْتُ: (مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ
سَبِيلًا)

Then, they (Ahlul Bait) are the path toward You

*fa-kaanoo homus sabeela
elayka*

فَكَانُوا هُمُ السَّبِيلَ إِلَيْكَ

and the way towards Your satisfaction.

wal maslaka elaa rizwaaneka

وَالْمَسْلَكَ إِلَىٰ رِضْوَانِكَ،

So when his (Holy Prophet) days passed,

falamman qazat ayyaamohu

فَلَمَّا انْقَضَتْ أَيَّامُهُ

he appointed his successor Ali, son of Abu Talib as a guide, Your peace be upon them and their progeny.

*aqama waliyyahu a'liyyabna
abee taalebin salawaatoka
a'layhema wa aalehema*

أَقَامَ وَليَّهُ عَلِيَّ بْنَ أَبِي طَالِبٍ
صَلَوَاتِكَ عَلَيْهِمَا وَآلِهِمَا هَادِيًا،

As he was a warner and (there is) a guide for every people,

*haadeyan iz kaana howal
munzera wa le-kulle qawmin
haadin*

إِذْ كَانَ هُوَ الْمُنذِرَ وَلِكُلِّ قَوْمٍ
هَادٍ،

Then he (Holy Prophet) said before a huge gathering,

*fa-qaala wal mala-o
amaamahu*

فَقَالَ وَالْمَلَأُ أَمَامَهُ:

"Whomsoever I am his Master, then Ali, is his Master"

*man kunto mawlaaho fa-
a'liyyun mawlaaho*

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

O' Alláh Be a friend of one who is his friend

*allaahumma waale man
walaaho*

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

and be the enemy of one who is his enemy;

wa a'ade man a'adaaho

وَعَادِ مَنْ عَادَاهُ

and help one who helps him

wan-sur man nasarahu

وَأَنْصُرْ مَنْ نَصَرَهُ

and forsake one who forsakes him

wakh-zul man khazalahu

وَاخْذُلْ مَنْ خَذَلَهُ،

And he said, "Of whomsoever I am his Prophet, then Ali is his chief."

*wa qaala man kunto anaa
nabiyyahu fa-a'liyyun
ameerohu*

وَقَالَ: مَنْ كُنْتُ أَنَا نَبِيَّهُ فَعَلِيٌّ
أَمِيرُهُ،

And he said, "I and Ali are (one basic root of) a tree

*wa qaala anaa wa a'lyyun
min shajaratin waahedatin*

وَقَالَ أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ
وَاحِدَةٍ

and the rest of mankind are like diverse plants”

wa saa-irun naaso min shajarin shattaa

وَسَائِرِ النَّاسِ مِنْ شَجَرٍ شَتَّى،

And he placed him (Ali) in a position, as Haroon had with Moosa.

wa ahallahu mahalla haaroon min moosaa

وَأَحَلَّهُ مَحَلَّ هَارُونَ مِنْ مُوسَى،

Then he said to him, "your position to me is as Haroon had with Moosa,

fa qaala lahu anta minnee be-manzelate haaroon min moosaa

فَقَالَ لَهُ أَنْتَ مَنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

except that there will be no Prophet after me

illaa annahu laa nabiyya ba'de

إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي،

And he got him married to his daughter, chief of the ladies of the Worlds.

wa zawwajahub-natahu sayyedata nesaaa-il a'alameena

وَزَوَّجَهُ ابْنَتَهُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ،

And he made for him whatever was lawful for himself in his mosque;

wa ahalla lahu min masjiddehi maa halla lahu

وَأَحَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ،

and he closed all the doors (leading to the mosque) except the door of his house.

wa saddal abwaaba illaa baabahu

وَسَدَّ الْأَبْوَابَ إِلَّا بَابَهُ،

Then he (Holy Prophet) entrusted to him his knowledge and his wisdom.

thumma awda-a'hu i'lmahu wa hikmatahu

ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ

Then he said. "I am the city of knowledge and Ali is its gate."

fa-qaala anaa madeenatul i'lme wa a'liyyun baabohaa

فَقَالَ: أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا،

Then one who wishes (to enter) the city (of knowledge) and wisdom, then he should enter from its gate,

faman araadal madeenata wal hikmata falyaatehaa min baabehaa

فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا،

Then, he said, "you are my brother and successor and inheritor."

thumma qaala anta akhee wa wasiyyee wa waarethee

ثُمَّ قَالَ: أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي،

Your flesh is from my flesh

lahmoka min lahme

لَحْمُكَ مِنْ لَحْمِي

and your blood from my blood

wa damoka min damee

وَدَمُّكَ مِنْ دَمِي

your truce is my truce

wa silmoka silmee

وَسَلْمُكَ سَلْمِي

and fight with you is fight with me.

wa harboka harbee

وَحَرْبُكَ حَرْبِي

And the faith is blended in your flesh and your blood, as it is blended in my flesh and my blood.

wal eemaano mokhaaletun lahmaka wa damaka kamaa khaalata lahme wa damee

وَالْإِيمَانُ مُخَالِطٌ لَحْمِكَ وَدَمِّكَ كَمَا خَالَطَ لَحْمِي وَدَمِّي،

And tomorrow you will be my successor at the Spring (of Kawthar)	<i>wa anta ghadan a'lal hawze khaleefatee</i>	وَأَنْتَ غَدًا عَلَى الْحَوْضِ خَلِيفَتِي
And you will pay my debt and you will fulfill my promises,	<i>wa anta taqzee daynee wa tunjezo e'daatee</i>	وَأَنْتَ تَقْضِي دَيْنِي وَتُجْزِي عِدَاتِي
And your followers will be (sitting) on the pulpits of light;	<i>wa shee-a'toka a'laa manaabera min noorin</i>	وَشِيعَتِكَ عَلَى مَنَابِرٍ مِنْ نُورٍ
with their bright faces surrounding me in the Heaven	<i>mubyazzatan wojoohohum hawlee fil jannate</i>	مُبَيَّضَةً وَجُوهَهُمْ حَوْلِي فِي الْجَنَّةِ
and they will be my neighbours.	<i>wa hum jeeraanee</i>	وَهُمْ جِيرَانِي،
And (he said), "O' Ali, were it not you, the believers would not have been recognised after me."	<i>wa law-laa anta yaa a'liyyo lam yoa'-rafil mo-minoona ba'-dee</i>	وَلَوْلَا أَنْتَا يَا عَلِيُّ لَمْ يُعْرَفِ الْمُؤْمِنُونَ بَعْدِي،
after him (Holy Prophet) he (Ali) was the guide (to prevent people) from deviation	<i>wa kaana ba'-dahu hodan menaz zalaale</i>	وَكَانَ بَعْدَهُ هُدًى مِنَ الضَّلَالِ
a bright light in the blind darkness,	<i>wa nooran menal a'maa</i>	وَنُورًا مِنَ الْعَمَى،
and the strong rope of Alláh	<i>wa hablallaahil mateena</i>	وَحَبْلَ اللَّهِ الْمَتِينِ
and His Right Path.	<i>wa seraatahul mustaqeema</i>	وَصِرَاطَهُ الْمُسْتَقِيمِ،
Neither his Proximity in the ties of relationship (with the Holy Prophet) can be preceded (by anyone)	<i>laa yusbaqo beqaraabatin fee rahemin</i>	لَا يُسَبِّقُ بِقَرَابَةٍ فِي رَحِمٍ
nor his preceding in religion.	<i>wa laa be-saabeqatin fee deenin</i>	وَلَا بِسَابِقَةٍ فِي دِينٍ،
And (no one) claim overtake any virtues from amongst his virtues,	<i>wa laa yulhaqo fee manqabatun min manaaqebehee</i>	وَلَا يُلْحَقُ فِي مَنْقَبَةٍ مِنْ مَنْاقِبِهِ،
He (Ali) follows the path of the Messenger, may the blessings of Alláh be upon both of them and their progeny,	<i>yahzoo hazwar rasoole sallallaahu a'layhema wa aalehema</i>	يَحْذُو حَذْوَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا،
and he fights to put an end to misinterpretation,	<i>wa yoqaatelo a'lat taaweele</i>	وَيَقَاتِلُ عَلَى التَّأْوِيلِ
and in the way of Allah, he cares not if an rebuker blames him	<i>wa laa taa-khozohu fillaahelawmato laaa-emin</i>	وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٍ،
He had thrown the proud tribal chiefs of Arabia into a fright,	<i>qad watara feehe sanaadeedal a'rabe</i>	قَدْ وَتَرَ فِيهِ صَنَادِيدَ الْعَرَبِ

destroyed their heroes, attacked
and dispersed their cavalries,

*wa qatala abtaalahum wa
naawasha zoa-baanahum*

وَقَتَلَ أَبْطَالَهُمْ وَنَاوَشَ ذُؤَبَانَهُمْ،

because of which hatred and deep
grudge took root in their hearts,
from the battles of Badr, Khaibar,

*fa-awda-a' qoloobahum
ahqaadan badriyyatan wa
khaybariyyatan*

فَأَوْدَعَ قُلُوبَهُمْ أَحْقَادًا بَدْرِيَّةً
وَخَيْبَرِيَّةً

Hunain and others

*wa honayniyyatan wa
ghayrahunna*

وَخَيْنِيَّةً وَغَيْرَهُنَّ،

Then, (they) rose in enmity,
against him,

fa-azabbat a'laa a'daawatehi

فَأَضَبَّتْ عَلَى عَدَاوَتِهِ

and (they) attacked to fight
against him,

*wa akabbat a'laa
monaabazatehi*

وَأَكَبَّتْ عَلَى مُنَابَذَتِهِ،

Till (such time) that he killed the
breakers of the oath of allegiance,
the unjust and the renegades.

*hattaa qatalan naakeseena
wal qaaseteena wal
maareqeena*

حَتَّى قَتَلَ النَّاكِثِينَ وَالْقَاسِطِينَ
وَالْمَارِقِينَ،

And when his term of life came
to an end,

wa lammaa qazaa nahbahu

وَلَمَّا قَضَى نَحْبَهُ

killed him, a wretched person
among those of the last epoch,

*wa qatalahu ashqal
aakhereena*

وَقَتَلَهُ أَشْقَى الْآخِرِينَ

following the path of those of the
earlier period,

yatba-o' ashqal awwaleena

يَتَّبِعُ أَشْقَى الْأَوَّلِينَ،

(The) order of the Messenger of
Alláh, peace of Alláh be upon
him and his Progeny, concerning
the leaders (Imams) one after the
other, was not obeyed.

*lam yumtathal amro
rasoolillaahе sallallaaho
a'layhe wa aalehee fil
haadeena ba'-dal haadeena*

لَمْ يُمْتَثَلْ أَمْرُ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ فِي الْهَادِينَ بَعْدَ
الْهَادِينَ،

And the Ummah was insistent on
bearing enmity against him.

*wal ummato mosirratun a'laa
maqtehi*

وَالْأُمَّةُ مُصِرَّةٌ عَلَى مَقْتِهِ

They joined together to cut off
his ties of relations (Holy
Prophet),

*mujtame-a'tun a'laa qatee-
a'te rahemehi*

مُجْتَمِعَةٌ عَلَى قَطِيعَةِ رَحِمِهِ

and throwing away his children
(from successorship).

wa iqsa-a-e wuldehee

وَأَقْصَاءَ وُلْدِهِ

Except a few from them
(believers) who remained faithful
in observing their (Ahl-e-Bait's)
rights.

*illal qaleela mimman wafaa
le-re-a'a-yatil haqqe feehim*

إِلَّا الْقَلِيلَ مِمَّنْ وَفَى لِرِعَايَةِ الْحَقِّ
فِيهِمْ،

Then some of them were killed

fa-qotela man qotela

فَقَتَلَ مَنْ قَتَلَ،

and some were taken into
captivity

wa sobeya man sobeya

وَسُبِيَ مَنْ سُبِيَ

and some were exiled.

wa uqseya man uqseya

وَأُقْصِيَ مَنْ أُقْصِيَ

And the decree was to pass for them; with the hope that the best reward is in it

*wa jaral qazaaa-o lahum
bema yurjaa lahu husnul
mathoobate*

وَجَرَى الْقَضَاءِ لَهُمْ بِمَا يُرْجَى لَهُ
حُسْنُ الْمَتُوبَةِ،

Since the earth belongs to Allah, and He gives it for an inheritance to whom He wants from among His servants,

*iz kaanatil arzo lillaahe
yoorethohaa man yashaaa-o
min e'baadehi*

إِذْ كَانَتْ الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ
يَشَاءُ مِنْ عِبَادِهِ

and the (good) end is for the God-fearing

wal a'aqebato lil-muttaqeen

وَالْعَاقِبَةُ لِلْمُتَّقِينَ،

And glorious is our Lord, Verily the promise of our Lord is certainly to be fulfilled.

*wa subhaana rabbenaa in
kaana wa'do rabbenaa la
mafoolan*

وَسُبْحَانَ رَبَّنَا إِنْ كَانَ وَعْدُ رَبَّنَا
لَمَفْعُولًا،

And Allāh never goes against His promise; and He is the All-Mighty, All Wise.

*wa layn yukhlefallaaho wa'-
dahu wa howal a'zeezul
hakeemo*

وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَهُوَ الْعَزِيزُ
الْحَكِيمُ،

Then upon the purified ones of the household of Mohammad and Ali, may the peace of Allāh be upon both of them and their progeny

*fa-a'lal ataa-ebe min ahle
bayte mohammadin wa
a'liyyin sallallaaho
a'layhema wa aalehema*

فَعَلَى الْأَطَائِبِ مِنْ أَهْلِ بَيْتِ
مُحَمَّدٍ وَعَلَيْ صَلَواتِ اللَّهِ عَلَيْهِمَا
وَأٰلِهِمَا

The bewailers should cry

fal-yabkil baakoona

فَلْيَبْكِ الْبَاكُونَ،

and the wailers should wail upon them.

*wa iyyaahum fal-yandobin
naadeboona*

وَإِيَّاهُمْ فَلْيَنْدُبِ النَّادِبُونَ،

And for such people like them, then the tears should flow,

*wa le-mislehim fal-tuz-rifid
domoo-o'*

وَلِمِثْلِهِمْ فَلْتَذْرِفِ الدَّمُوعُ،

and the clamourers should clamour

wal yasrokhis saarekhoona

وَلْيَصْرُخِ الصَّارِحُونَ،

and the mourners should mourn in a heart rending manner;

*wa yazijjaz zaaajjoona wa ya-
i'jjal a'aajjoona*

وَيَبْجِ الصَّاجُونَ،
الْعَاجُونَ،

Where is Hasan? Where is Hussain?

aynal hasano aynal husayno

أَيْنَ الْحَسَنِ أَيْنَ الْحُسَيْنِ

Where are the children of Husain?

ayna abnaaa-ul husayne

أَيْنَ أَبْنَاءِ الْحُسَيْنِ،

Righteous one after righteous one

saalehun ba'-da saalehin

صَالِحٌ بَعْدَ صَالِحٍ،

Truthful one after truthful one

wa saadequn ba'-da saadeqin

وَصَادِقٌ بَعْدَ صَادِقٍ،

Where is the regular unbroken vital connection?

aynas sabeelo ba'-das sabeele

أَيْنَ السَّبِيلِ بَعْدَ السَّبِيلِ،

Where is the on going sequence of desirable goodness?

*aynal kheyarato ba'-dal
kheyarate*

أَيْنَ الْخَيْرَةِ بَعْدَ الْخَيْرَةِ،

Where are the Rising suns?	<i>aynash shomoosut taale-o</i>	أَيْنَ الشَّمْسُ الطَّالِعَةُ،
Where are the luminous Moons?	<i>aynal aqmaarul moneerato</i>	أَيْنَ الأَقْمَارُ المُنِيرَةُ،
Where are the Brilliant stars?	<i>aynal anjomuz zaaherato</i>	أَيْنَ الأَنْجُمُ الزَّاهِرَةُ،
Where are the Emblems of the Faith and the Basis of knowledge?	<i>ayna aa'-laamud deene wa qawaa-e'dul i'lme</i>	أَيْنَ أَعْلَامُ الدِّينِ وَقَوَاعِدُ العِلْمِ،
Where is the 'Everlasting legacy of God"? (never ever is the "family of Guides" without One).	<i>ayna baqiyyatullaahil latee laa takhloo menal i'tratil haadeyate</i>	أَيْنَ بَقِيَّةُ اللهِ الَّتِي لَا تَخْلُو مِنَ العِتْرَةِ الهَادِيَةِ،
Where is the impenetrable defense who will break the back of the oppressive tyrants?	<i>aynal mo-a'ddo le-qat-e' daaberiz zalamate</i>	أَيْنَ المَعْدُّ لِقَطْعِ دَابِرِ الظَّلْمَةِ،
Where is the awaited one for straightening the crookedness and dishonesty?	<i>aynal muntazaro le-eqaamatil amte wal i'waje</i>	أَيْنَ المُنْتَظَرُ لِإِقَامَةِ الأُمَّتِ وَالعِوَجِ،
Where is the expected one for abolishing the oppression and transgression?	<i>aynal murtajaa le-ezaalatil jawre wal u'dwaane</i>	أَيْنَ المُرْتَجَى لِإِزَالَةِ الجَوْرِ وَالْعُدْوَانِ،
Where is the one stored for reviving the obligatory command and the Sunnah (of the Holy Prophet)?	<i>aynal muddakharo le-tajdeedil faraa-eze was sonane</i>	أَيْنَ المُدْخَرُ لِتَجْدِيدِ الفَرَائِضِ وَالسُّنَنِ،
Where is the "Chosen in preference good" who shall raise the spirits of the people and give currency to justice and fairplay?	<i>aynal motakhayyaro le-e-a'adatil millate wash sharee-a'ti</i>	أَيْنَ المُتَخَيَّرُ لِإِعَادَةِ المِلَّةِ وَالشَّرِيعَةِ،
Where is the "hope-giving confidante" who shall make full use of the "Book" and define the sphere of action?	<i>aynal mo-ammalo le-ehyaaa-il ketaabe wa hodoodehi</i>	أَيْنَ المُوَمَّلُ لِإِحْيَاءِ الكِتَابِ وَحُدُودِهِ،
Where is the Enlivener of the facts of religion and its adherents?	<i>ayna mohyee ma-a'alemid deene wa ahlehi</i>	أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ،
Where is the Breaker of the might of the transgressors?	<i>ayna qaasemo shawkatil moa'-tadeena</i>	أَيْنَ قَاصِمُ شوْكَةِ المُعْتَدِينَ،
Where is the Demolisher of the edifices of polytheism and hypocrisy?	<i>ayna haademo abniyyatish shirke wan nefaaqe</i>	أَيْنَ هَادِمُ أبنِيَةِ الشِّرْكِ وَالنِّفَاقِ،
Where is the Destroyer of the followers of transgression, disobedience and rebellion?	<i>ayna mobedo ahlil fosooqe wal i'syaane wat tugh-yaane</i>	أَيْنَ مَبِيدُ أَهْلِ الفُسُوقِ وَالعِصْيَانِ وَالطُّغْيَانِ،
Where is the Eradicator of branches of Errors and Disputes?	<i>ayna haasedo furoo-i'l ghayye wash sheqaaqe</i>	أَيْنَ حَاصِدُ فُرُوعِ العَيِّ وَالشُّقَاقِ،

Where is the Destroyer of the signs of (Evil) disease and egoistic tendencies?

*ayna taameso aathaariz
zayghe wal ahwaaa-e*

أَيْنَ طَامِسُ آثَارِ الزَّيْغِ وَالْأَهْوَاءِ،

Where is the Severer of the cords of Falsehood and calumnation?

*ayna qaate-o' habaaa elil
kizbe wal ifteraaa-e*

أَيْنَ قَاطِعُ حَبَائِلِ الْكِذْبِ
وَالِإِفْتِرَاءِ،

Where is the Destroyer of the vicious and disobedient people?

*ayna mobeedul o'taate wal
maradate*

أَيْنَ مَبِيدُ الْعُتَاةِ وَالْمَرَدَةِ،

Where is the eradicator of the Followers of obstinacy and misguidance and the renegade?

*ayna mustaa-selu ahlil
e'naade wat tazleele wal
ilhaade*

أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنَادِ
وَالْتَضْلِيلِ وَالِإِلْحَادِ،

Where is the one who honours the friends and debases the enemy?

*ayna mo-i'zzul awleyaaa-e wa
mozillul aa'-daa-e*

أَيْنَ مُعَزِّ الْأَوْلِيَاءِ وَمَذِلُّ الْأَعْدَاءِ،

Where is the Accumulator of the words of piety?

*ayna jaame-u'l kalemate a'lat
taqwaa*

أَيْنَ جَامِعُ الْكَلِمَةِ (الْكَلِمِ) عَلَى
التَّقْوَى

Where is the Gate of Alláh through which all should enter?

*ayna baabullaahil lazee
minho yoataa*

أَيْنَ بَابُ اللَّهِ الَّذِي مِنْهُ يُوتَى،

Where is the "Divine aspect" the God-fearing may look up to?

*ayna wajhullaahil lazee
elayhe yatawajjahul
awleyaaa-o*

أَيْنَ وَجْهُ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ
الْأَوْلِيَاءُ،

Where is the link that connects the cosmic complex?

*aynas sababul mutasselo
baynal arze was samaaaa-e*

أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الْأَرْضِ
وَالسَّمَاءِ،

Where is the Master of the Day of Victory

ayna saahebo yawmil fat-he

أَيْنَ صَاحِبُ يَوْمِ الْفَتْحِ

and the one who will spread the flag of Guidance?

wa naashero raayatil hodaa

وَنَاشِرُ رَايَةِ الْهُدَى،

Where is the uniter of the companions of virtue and Divine pleasure?

*ayna mo-allefo shamlis
salaathe war rezaa*

أَيْنَ مُؤَلِّفُ شَمْلِ الصَّلَاحِ وَالرِّضَا،

Where is the Avenger of the blood of prophets and the children of the prophets?

*aynat taalebo be-zohoolil
ambeyaaa-e wa abnaaa-il
ambeyaaa-e*

أَيْنَ الطَّالِبُ بِذُحُولِ الْأَنْبِيَاءِ
وَأَبْنَاءِ الْأَنْبِيَاءِ،

Where is the seeker of revenge for the blood of the martyr of Karbala?

*aynat taalebo be-damil
maqtoole be-karbala-a*

أَيْنَ الطَّالِبُ بِدَمِ الْمَقْتُولِ
بِكَرْبَلَاءِ،

Where is the Triumphant one (who will overcome) over one who transgressed against him and maligned him?

*aynal mansooro a'laa
manea'-tadaa a'layhe waf-
taraa*

أَيْنَ الْمَنْصُورُ عَلَى مَنْ اعْتَدَى
عَلَيْهِ وَافْتَرَى،

Where is the distressed one who will be answered when he supplicates?

*aynal muztarrul lazee
yojaabo ezaa da-a'a*

أَيْنَ الْمُضْطَرُّ الَّذِي يُجَابُ إِذَا دَعَا

Where is the President of all creatures, who is both the beneficent and God fearing?	<i>ayna sadrul khalaaya-eqe zul birre wat taqwaa</i>	أَيْنَ صَدْرُ الْخَلَائِقِ ذُو الْبِرِّ وَالتَّقْوَى،
Where is the son of the chosen Prophet	<i>aynabnun nabiyyil mustafaa</i>	أَيْنَ ابْنُ النَّبِيِّ الْمُصْطَفَى،
and the son of Ali Al Murtaza?	<i>wabno a'liyyenil murta-zaa</i>	وَابْنُ عَلِيِّ الْمُرْتَضَى
and the son of Khadijah the resplendent	<i>wabno khadeejatal gharraaa-e</i>	وَابْنُ خَدِيجَةَ الْغَرَّاءِ،
and the son of Fatema the great?	<i>wabno faatematal kubraa</i>	وَابْنُ فَاطِمَةَ الْكُبْرَى،
May my father and my mother and my self be your sacrificed for Your safety and your protection.	<i>be-abee anta wa ummee wa nafsee lakal weqaaa-o wal hema</i>	بِأَبِي أَنْتَ وَأُمِّي وَنَفْسِي لَكَ الْوَقَاءُ وَالْحِمَى،
O' son of the masters, the favourite ones.	<i>yabnas saadatil moqarrabeena</i>	يَا بْنَ السَّادَةِ الْمُقَرَّبِينَ،
O' son of the noble ones, the honoured ones.	<i>yabnan nojabaaa-il akrameena</i>	يَا بْنَ النَّجَبَاءِ الْأَكْرَمِينَ،
O' son of the guides and the divinely guided ones.	<i>yabnal hodaatil mahdiyyeena</i>	يَا بْنَ الْهُدَاةِ الْمَهْدِيِّينَ،
O' son of the preferred refined ones	<i>yabnal khiyaratil mohazzabeena</i>	يَا بْنَ الْخَيْرَةِ الْمُهَذَّبِينَ،
O' son of the Magnanimous ones of the purest descent.	<i>yabnal ghataarefatil anjabeena</i>	يَا بْنَ الْغَطَارِفَةِ الْأَنْجَبِينَ،
O' son of the most righteous	<i>yabnal ataa-ebil motahhareena</i>	يَا بْنَ الْأَطَائِبِ الْمُطَهَّرِينَ،
O' son of the benevolent selected ones.	<i>yabnal khazaarematil muntajabeena</i>	يَا بْنَ الْخَضَارِمَةِ الْمُنتَجَبِينَ،
O' son of the generous honoured ones.	<i>yabnal qamaaqematil akrameena</i>	يَا بْنَ الْقِمَاقِمَةِ الْأَكْرَمِينَ،
O' son of the luminous moons.	<i>yabnal bodooril moneerate</i>	يَا بْنَ الْبُدُورِ الْمُنِيرَةِ،
O' son of the shining lights.	<i>yabnas sorojil mozeee-ate</i>	يَا بْنَ السُّرُجِ الْمُضِيئَةِ،
O' son of the piercing meteors.	<i>yabnash shohobis saaqebate</i>	يَا بْنَ الشُّهُبِ الثَّاقِبَةِ،
O' son of the bright stars.	<i>yabnal anjomiz zaaherate</i>	يَا بْنَ الْأَنْجُمِ الزَّاهِرَةِ،

O' son of the clear paths.	<i>yabnas sobolil waazihate</i>	يَا بَنَ السُّبُلِ الْوَاضِحَةِ،
O' son of the clear signs.	<i>yabnal aa'-laamil laa-ehate</i>	يَا بَنَ الْأَعْلَامِ اللَّائِحَةِ،
O' son of the perfect Knowledge.	<i>yabnal o'loomil kaamelate</i>	يَا بَنَ الْعُلُومِ الْكَامِلَةِ،
O' son of the well known examples of conduct.	<i>yabnas sonanil mash-hoorate</i>	يَا بَنَ السُّنَنِ الْمَشْهُورَةِ،
O' son of the recorded knowledges.	<i>yabnal ma-a'alemil maathoorate</i>	يَا بَنَ الْمَعَالِمِ الْمَأْثُورَةِ،
O' son of the living miracles.	<i>yabnal moa'-jezaatil mawjoodate</i>	يَا بَنَ الْمُعْجِزَاتِ الْمَوْجُودَةِ،
O' son of the obvious proofs.	<i>yabnal dalaana-elil mash-hoodate</i>	يَا بَنَ الدَّلَائِلِ الْمَشْهُودَةِ،
O' son of the straight path.	<i>yabnas seraatil mustaqeeme</i>	يَا بَنَ الصِّرَاطِ الْمُسْتَقِيمِ،
O' son of the mighty tidings.	<i>yabnan naba-il a'zeeme</i>	يَا بَنَ النَّبَأِ الْعَظِيمِ،
O' son of the one who is pronounced the most exalted. the most wise, in Ummul-kitab by Alláh	<i>yabna man howa fee ummil ketaabe ladallaaha a'liyyun hakeemun</i>	يَا بَنَ مَنْ هُوَ فِي أُمَّ الْكِتَابِ لَدَى اللَّهِ عَلِيٌّ حَكِيمٌ،
O' son of the signs and the clear proofs.	<i>yabnal aayaate wal bayyenaate</i>	يَا بَنَ الْآيَاتِ وَالْبَيِّنَاتِ،
O' son of the apparent proofs.	<i>yabnad dalaana-eliz zaaheraate</i>	يَا بَنَ الدَّلَائِلِ الظَّاهِرَاتِ،
O' son of the brilliant arid clear proofs.	<i>yabnal baraaheenil waazehaatil baaheraate</i>	يَا بَنَ الْبَرَاهِينِ الْوَاضِحَاتِ الْبَاهِرَاتِ،
O' son of the conclusive evidences.	<i>yabnal hojajil baaleghaate</i>	يَا بَنَ الْحُجَجِ الْبَالِغَاتِ،
O' son of the abundant bounties.	<i>yabnan ne-a'mis saabeghaate</i>	يَا بَنَ النَّعْمِ السَّابِغَاتِ،
O' son of Ta-Ha and the clear verses.	<i>yabna taa-haa wal mohkamaate</i>	يَا بَنَ طه وَالْمُحْكَمَاتِ،
O' son of Ya-Sin and Zaariyat	<i>yabna yaa-seen waz zaareyaate</i>	يَا بَنَ يس وَالذَّارِيَاتِ،
O' son of the Tur and Aadiyat	<i>yabnat toore wal a'adeyaate</i>	يَا بَنَ الطُّورِ وَالْعَادِيَاتِ،

O' son of the one who drew near, and came down	<i>yabna man danaa fatadallaa</i>	يَا بَنَ مَنْ دَنَا فَتَدَلَّى
so he was the measure of two bows or closer still.	<i>fakaana qaaba qawsayne aw adnaa</i>	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى
This is the most nearest position to the All Highest.	<i>donuwwan waqteraaban menal a'liyyil aa'-laa</i>	دُنُوًّا وَاقْتِرَابًا مِنَ الْعَلِيِّ الْأَعْلَى،
If I but knew the destination of your purposeful journey!	<i>layta shea'ree aynas taqarrat beka nawaa</i>	لَيْتَ شِعْرِي أَئِنَ اسْتَقَرَّتْ بِكَ النَّوَى،
Or which, earth of soil has embraced you,	<i>bal ayyo arzin toqilloka aw tharaa</i>	بَلْ أَيُّ أَرْضٍ تُقَلِّكُ أَوْ تُرَى،
is it in the mountain of Razwa or another one	<i>a-be razwaa aw ghayrehaa</i>	أَبْرَضَى أَوْ غَيْرَهَا
or in Zee-Towo?	<i>am zee towaa</i>	أَمْ ذِي طَوَى،
It breaks my heart (when) I look at all that has been created, but cannot see you,	<i>a'zeezun a'layya an aral khalqa wa laa toraa</i>	عَزِيزٌ عَلَيَّ أَنْ أَرَى الْخَلْقَ وَلَا تُرَى
nor hear a whisper about your whereabouts, nor any secret communication!	<i>wa laa asma-o' laka haseesan wa laa najwaa</i>	وَلَا أَسْمَعُ لَكَ حَسِيصًا وَلَا نَجْوَى،
It is intolerable for me that you, and not me, are surrounded by calamities	<i>a'zeezun a'layya an toheeta beka doonayil balwaa</i>	عَزِيزٌ عَلَيَّ أَنْ تُحِيطَ بِكَ دُونِي الْبَلَوَى
and I can neither cry in mourning to you, nor complain to you	<i>wa laa yanaaloka minnee zajeejun wa laa shakwaa</i>	وَلَا يَنَالُكَ مِنِّي صَجِيحٌ وَلَا شَكْوَى،
May (I) myself be sacrificed for you who is out of sight, but has not forsaken us	<i>be-nafsee anta min moghayyabin lam yakh-lo minnaa</i>	بِنَفْسِي أَنْتَ مِنْ مُغَيَّبٍ لَمْ يَخْلُ مِنَّا،
May (I) myself be sacrificed for you who seems to have departed but is not far from us,	<i>be-nafsee anta min naazehin maa nazaha a'nnaa</i>	بِنَفْسِي أَنْتَ مِنْ نَازِحٍ مَا نَزَحَ عَنَّا،
May (I) myself be sacrificed for you who is the goal or aspirations of every faithful man and woman who desires you, remembers you and moans for you.	<i>be-nafsee anta umniyyato shaa-eqin yatamannaa min mominin wa mominatim zikaraa fa-hannaa</i>	بِنَفْسِي أَنْتَ أُمْنِيَّةٌ شَائِقٌ يَتَمَنَّى، مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرَا فَحَنَّا،
May (I) myself be sacrificed for you who is bound to lofty honour which can never be reached (by anyone).	<i>be-nafsee anta min a'qeede izzin laa yosaamaa</i>	بِنَفْسِي أَنْتَ مِنْ عَقِيدٍ عَزٌّ لَا يُسَامَى،
May (I) myself be sacrificed for you whose original eminence cannot be equalled.	<i>be-nafsee anta min atheele majdin laa yojaaraa</i>	بِنَفْسِي أَنْتَ مِنْ أَثِيلٍ مَجْدٍ لَا يُجَارَى

May (I) myself be sacrificed for you who is the ancestral bounty which cannot be resembled.	<i>be-nafsee anta min telaade ne-a'min laa tozaahaa</i>	بِنَفْسِي أَنْتَ مِنْ تِلَادِ نَعَمٍ لَا تُضَاهَى،
May (I) myself be sacrificed for you, the partaker of nobility, the like of which is not possible.	<i>be-nafsee anta min naseefe sharafin laa yosaawaa</i>	بِنَفْسِي أَنْتَ مِنْ نَصِيفِ شَرَفٍ لَا يُسَاوَى،
How long am I to bewail for you; O' my Master! And for how long	<i>elaa mataa a-haaro feeka yaa mawlaaya wa elaa mataa</i>	إِلَى مَتَى أَحَارُ فَيْكَ يَا مَوْلَايَ وَإِلَى مَتَى،
and with which word should I praise you, and what secret talk (should I adopt with you),	<i>wa ayya khetaabin asefo feeka wa ayya najwaa</i>	وَأَيَّ خِطَابٍ أَصِفُ فَيْكَ وَأَيَّ نَجْوَى،
It is intolerable for me to talk and receive a reply from persons than you.	<i>a'zeezun a'layya an ojaaba doonaka wa onaaghaa</i>	عَزِيزٌ عَلَيَّ أَنْ أَجَابَ دُونَكَ وَأَنَاغَى،
It is intolerable for me that I cry for you while all others forsake you.	<i>azeezun a'layya an abkeyaka wa yakhzolakal waraa</i>	عَزِيزٌ عَلَيَّ أَنْ أَبْكِيكَ وَيَخْذُلِكَ الْوَرَى،
It is intolerable for me that this (isolation) befalls you instead of befalling others.	<i>azeezun a'layya an yajreya a'layka doonahum maa jaraa</i>	عَزِيزٌ عَلَيَّ أَنْ يَجْرِيَ عَلَيْكَ دُونَهُمْ مَا جَرَى،
Is there any helper with whom I may prolong my lamentation and weeping?	<i>hal min mo-e'enin fa-oteela ma-a'hul a'weela wal bokaaa-a</i>	هَلْ مِنْ مُعِينٍ فَاطِيلَ مَعَهُ الْعَوِيلَ وَالْبُكَاءَ،
Is there any mourner with whom I may join when he mourns alone?	<i>hal min jazoo-i'n fa-osaa-e'da jaza-a'hu ezaa khalaa</i>	هَلْ مِنْ جَزُوعٍ فَاسَاعِدَ جَزَعَهُ إِذَا خَلَا،
Is there any eye weeping of a thorn, that my eye may sympathise with it?	<i>hal qazeyat a'ynun fasaa-a'dat-haa a'ynee a'lal qazaa</i>	هَلْ قَدَيْتَ عَيْنٌ فَسَاعَدَتْهَا عَيْنِي عَلَى الْقَدَى،
Do you O Son of Ahmed have means and ways to arrange our meeting?	<i>hal elayka yabna ahmada sabeelun fatulqaa</i>	هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ فَتُلْقَى،
May our day (of separation) join the day of reappearance by which we enjoy	<i>hal yattaselo yawmonaa minka be-e'datin fa-nahzaa</i>	هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بَعْدَةَ فَنَحْظَى،
When shall we arrive at your streams for drink, with which to quench our thirst for you?	<i>mataa naredo manaahelakar rawiyyata fa-narwaa</i>	مَتَى نَرِدُ مَنَاهِلَكَ الرَّوِيَّةَ فَنَرَوَى،
When shall we get benefit of your sweet water, for already the thirst has lasted too long?	<i>mataa nantaqe-o' min a'zbe maaa-eka faqad taalas sadaa</i>	مَتَى نَنْتَفِعُ مِنْ عَذْبِ مَائِكَ فَقَدْ طَالَ الصَّدَى،
When shall we spend morning and evening with you to delight our eyes with a glance (at you)?	<i>mataa noghaadeeka wa noraa-wehoka fa-noqirro a'ynan</i>	مَتَى نُغَادِيكَ وَنُرَاوِحُكَ فَنُقِرَّ عَيْنًا،

When shall you see us and we shall see you then you, shall be seen unfurling the flag of victory.	<i>mataa taraanaa wa naraaka wa qad nasharta lewaaa-an nasre</i>	مَتَى تَرَانَا وَنَرَاكَ وَقَدْ نَشَرْتَ لِيَوَاءِ النَّصْرِ
When Will you see us gathered around you and you are leading all the people,	<i>tora a-taraanaa nahuffo beka wa anta ta-ummul mala-a</i>	تُرَى، أَتَرَانَا نَحْفُ بِكَ وَأَنْتَ تَأْمُمُ الْمَلَأَ
Then already you have filled the earth with justice	<i>wa qad malaa-tal arza a'dlan</i>	وَقَدْ مَلَأْتَ الْأَرْضَ عَدْلًا
and have made your enemies taste the disgrace (of defeat) and retribution.	<i>wa azaqta aa'-daaa-eka hawaanan wa e'qaaban</i>	وَأَذَقْتَ أَعْدَاءَكَ هَوَانًا وَعِقَابًا
And you have destroyed rebels and deniers of the truth.	<i>wa abartal o'taata wa jahadatal haqqe</i>	وَأَبَرْتَ الْعَتَاةَ وَجَحَدَةَ الْحَقِّ،
And you have annihilated the last remains of the arrogant	<i>wa qata'-ta daaberal motakabbereena</i>	وَقَطَعْتَ دَابِرَ الْمُتَكَبِّرِينَ،
and uprooted the foundation of the unjust people.	<i>waj-tasasta osoolaz zaalemeena</i>	وَأَجْتَشَّتْ أُصُولَ الظَّالِمِينَ،
Then we say: Praise be to Alláh, Lord of the Worlds,	<i>wa nahno naqoolo al-hamdo lillaahe rabbil a'alameena</i>	وَنَحْنُ نَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،
O' Alláh You are the Remover of agonies and calamities,	<i>allaahumma anta kashshaaful kurbi wal balwaa</i>	اللَّهُمَّ أَنْتَ كَشَّافُ الْكُرْبِ وَالْبَلْوَى،
and You are the one from whom I seek help; then with You is the sanctuary.	<i>wa elayka asta'-dee fa-i'ndakal a'dwaa</i>	وَالَيْكَ أَسْتَعْدِي فَعِنْدَكَ الْعُدْوَى،
And You are Lord of the Hereafter and this world;	<i>wa anta rabbul aakherate wad dunyaa</i>	وَأَنْتَ رَبُّ الْآخِرَةِ وَالدُّنْيَا
so help O' helper of those who seek help,	<i>fa-aghith yaa gheyaathal mustagheetheena</i>	فَاعِثْ يَا غِيَاثَ الْمُسْتَغِيثِينَ
your poor afflicted servant.	<i>o'baydakal mubtalaa</i>	عَبِيدَكَ الْمُبْتَلَى،
And show him his Master; O' Severer of strength	<i>wa arehee sayyedahu yaa shadeedal qowaa</i>	وَأَرِهِ سَيِّدَهُ يَا شَدِيدَ الْقُوَى،
And through him (Imam aj) remove his (Your servant's) grief and sorrow.	<i>wa azil a'nho behil asaa wal jawaa</i>	وَأَزِلْ عَنْهُ بِهِ الْأَسَى وَالْجَوَى،
And cool the burning of his hurt, O' You who is firm in the Heavenly throne of power	<i>wa barrid ghaleelahu yaa man a'lal a'rshis-tawaa</i>	وَبَرِّدْ غَلِيلَهُ يَا مَنْ عَلَى الْعَرْشِ اسْتَوَى،
and towards Whom is the return and ultimate end.	<i>wa man elayhir ruj-a'a wal muntahaa</i>	وَمَنْ إِلَيْهِ الرَّجْعَى وَالْمُنْتَهَى،

O Allah! We are Your servants,
longing for Your friend,

*allaahumma wa nahno
a'beedokat taana-eqoona elaa
waliyyeka*

اللَّهُمَّ وَنَحْنُ عِبِيدُكَ التَّائِقُونَ
إِلَى وَليِّكَ

who reminds us of You and Your
Prophet.

*al mozakkere beka wa be-
nabiyyeka*

الْمُذَكِّرِ بِكَ وَبِنَبِيِّكَ،

He whom You created for us as
our saviour and defender,

*khalaqtahu lanaa i'smatan wa
malaazaa*

خَلَقْتَهُ لَنَا عِصْمَةً وَمَلَاذًا،

and set him for us as a protector
and refuge

*wa aqamtahoo lanaa
gewaaman wa ma-a'azan*

وَأَقَمْتَهُ لَنَا قِوَامًا وَمَعَاذًا،

and appointed him a leader
(Imam) for the true believers
amongst us

*wa ja-a'ltahu lil momineena
minnaa emaaman*

وَجَعَلْتَهُ لِلْمُؤْمِنِينَ مِنَّا إِمَامًا،

So convey to him our greetings
and salutations,

*fa-ballighho minnaa
tahiyyatan wa salaaman*

فَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا،

and increase our honour because
of this (greeting) O' Lord.

*wa zidnaa be zaaleka yaa
rabbe ikraaman*

وَزِدْنَا بِذَلِكَ يَارَبِّ إِكْرَامًا،

And make his abode (in paradise)
also a home and halting place for
us,

*waj-a'l mustaqarrahu lanaa
mustaqarran wa moqaaman*

وَاجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرًّا وَمَقَامًا،

and complete Your favours by
appointing him as our guide.

*wa atmim nea'-mataka be-
taqdeemeka iyyaaho
amaamanaa*

وَأَتْمِمْ نِعْمَتَكَ بِتَقْدِيمِكَ إِيَّاهُ
أَمَامَنَا

Till you make us enter Your
paradise;

hattaa tooredanaa jenaanaka

حَتَّى تُورِدَنَا جَنَّاتِكَ

and (bestow on us) the
companionship of the martyrs
from amongst those of Your
adorers.

*wa moraafaqatash sho-
hadaaa-e min kholasaaa-eka*

وَمُرَافَقَةَ الشُّهَدَاءِ مِنْ خُلَصَائِكَ،

O' Alláh! Bestow Your blessings
upon Mohammad and the
progeny of Mohammad.

*allaahumma salle a'laa
mohammadin wa aale
mohammadin*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ،

And bless his grandfather
Mohammad and Your Messenger
the elder Master,

*wa salle a'laa mohammadin
jaddehi wa rasoolekas
sayyedil akbare*

وَصَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ
السَّيِّدِ الْأَكْبَرِ،

and upon his father (Ali) the
younger Master.

*wa a'laa abeehis sayyedil
asghare*

وَعَلَى أَبِيهِ السَّيِّدِ الْأَصْغَرِ،

And his grandmother, the great
truthful daughter of Mohammad(
the peace of Allah be upon him
and his progeny);

*wa jaddatehis siddeeqatil
kubraa faatemata binte
mohammadin sallallahu
a'laihi wa alihi*

وَجَدَّتِهِ الصِّدِّيقَةَ الْكُبْرَى فَاطِمَةَ
بِنْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

And upon those whom you have
selected from among his virtuous
ancestors.

*wa a'laa manis tafayta min
aabaaa-ehil bararate*

وَعَلَى مَنْ اصْطَفَيْتَ مِنْ آبَائِهِ
الْبَرَّةِ،

And on him (Imam aj) (bestow) the best, the plentiful, the most perfect,	<i>wa a'layhe afzala wa akmala wa atamma</i>	وَعَلَيْهِ أَفْضَلٌ وَأَكْمَلٌ وَأَتَمُّ
the everlasting, the most and the numerous (blessings).	<i>wa adwama wa akthara wa awfara</i>	وَأَدْوَمٌ وَأَكْثَرٌ وَأَوْفَرٌ
Whatever you bestowed on any of Your sincerely attached	<i>maa sallayta a'laa ahadin min asfeyaaa-eka</i>	مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيائِكَ
and chosen ones from among Your creatures	<i>wa kheyarateka min khalqeka</i>	وَخَيْرَتِكَ مِنْ خَلْقِكَ،
Bless him with blessings, (that) cannot be counted in numbers,	<i>wa salle a'layhe salaatan laa ghaayata le-a'dadehaa</i>	وَصَلِّ عَلَيْهِ صَلَاةً لَا غَايَةَ لِعِدَدِهَا
cannot be "proximated" in space of time,	<i>wa laa nehaayata le-madadehaa</i>	وَلَا نِهَايَةَ لِمَدَدِهَا
and cannot be consumed in terms of having nothing remaining.	<i>wa laa nafaada le-amadehaa</i>	وَلَا نَفَادَ لِأَمَدِهَا،
O Alláh! And through him set up the truth,	<i>allaahumma wa aqim behil haqqa</i>	اللَّهُمَّ وَأَقِم بِهِ الْحَقَّ
and make the falsehood vanish	<i>wa adhiz behil baatela</i>	وَأَذْحِضْ بِهِ الْبَاطِلَ
and prepare the victory for your friends	<i>wa adil behee awleyaaa-aka</i>	وَأَدِلْ بِهِ أَوْلِيَاءَكَ
and disgrace your enemies	<i>wa azlil behee aa'-daaa-aka</i>	وَأَذِلْ بِهِ أَعْدَاءَكَ
O' Alláh! Set a relationship between us and him that grants us the honour of the company of his ancestors	<i>wa selillaahumma baynanaa wa baynahu wuslatan to-addee elaa moraafaqate salafehee</i>	وَصَلِّ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ وَصَلَّةً تُوَدِّي إِلَيَّ مُرَافَقَةَ سَلْفِهِ،
And let us be of those who seek their company	<i>waj-a'lnaa mimman yaa-khozo be-hujzatehim</i>	وَأَجْعَلْنَا مِمَّنْ يَأْخُذُ بِحُجْرَتِهِمْ،
and recite in their shelter	<i>wa yamkoso fee zillehim</i>	وَيَمْكُتُ فِي ظِلِّهِمْ،
Help us to discharge the duties made incumbent upon us by him,	<i>wa a-i'naa a'laa taa-deyate hoqooqehi elayhe</i>	وَأَعِنَّا عَلَى تَأْدِيَةِ حُقُوقِهِ إِلَيْهِ،
and make every effort to obey him,	<i>wal ijtehaade fee taa-a'tehi</i>	وَالْأَجْتِهَادِ فِي طَاعَتِهِ،
and keep away from that which is declared unlawful by him	<i>wajtenaabe ma'-seyatehi</i>	وَأَجْتَنِبِ مَعْصِيَتَهُ،
And grant us his pleasure	<i>wam-nun a'laynaa be-rezaaho</i>	وَأَمُنْ عَلَيْنَا بِرِضَاهُ،

and bestow on us his affection and his compassion	<i>wa hab lanaa raa-fatahu wa rahmatahu</i>	وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ
and his supplication and his goodness;	<i>wa do-a'aa-ahu wa khayrahu</i>	وَدُعَاءَهُ وَخَيْرَهُ
Whereby through him we may receive the vastness of Your mercy	<i>maa nanaalo behee sa-a'tan min rahmateka</i>	مَا نَنَالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ
and success with you	<i>wa fawzan i'ndaka</i>	وَفَوْزاً عِنْدَكَ،
And for his sake let our prayer be accepted,	<i>waj-a'l salaataanaa behee maqboolatan</i>	وَأَجْعَلْ صَلَاتَنَا بِهِ مَقْبُولَةً،
let our sins be forgiven	<i>wa zonoobanaa behi maghfooratan</i>	وَذُنُوبَنَا بِهِ مَغْفُورَةً،
let our requests be granted	<i>wa dua'aana bihi mustajaban</i>	وَدُعَاءَنَا بِهِ مُسْتَجَاباً
let our sustenance be abundant	<i>waj-a'l arzaaqanaa behi mabsootatan</i>	وَأَجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً،
let our sadness be relieved	<i>wa homoomanaa behi makfiyyatan</i>	وَهُمُومَنَا بِهِ مَكْفِيَّةً،
let our wants be granted	<i>wa hawaaa-ejanaa behi maqziyyatan</i>	وَحَوَائِجَنَا بِهِ مَقْضِيَّةً،
And You turn to us through Your honored face	<i>wa aqbil elaynaa be-wajhekal kareeme</i>	وَأَقْبِلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ
and accept our proximity with you.	<i>waq-bal taqarroobanaa elayka</i>	وَأَقْبِلْ تَقَرُّبَنَا إِلَيْكَ،
And cast upon us Your merciful look,	<i>wan-zur elaynaa nazratan raheematan</i>	وَأَنْظُرْ إِلَيْنَا نَظْرَةً رَحِيمَةً
through which our achievement of honour from you may be perfected;	<i>nastakmelo behal karaamata i'ndaka</i>	نَسْتَكْمِلُ بِهَا الْكَرَامَةَ عِنْدَكَ،
then never deprive us of it by your generosity.	<i>thumma laa tasrif-haa a'nnaa be-joodeka</i>	ثُمَّ لَا تَصْرِفْهَا عَنَّا بِجُودِكَ،
And quench our thirst from the spring (Kawsar) of his grandfather, may Alláh bless him and his progeny,	<i>was-qenaa min hawze jaddehi sallallaaho a'layhe wa aalehi</i>	وَأَسْقِنَا مِنْ حَوْضِ جَدِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
in his own cup and from his own hand.	<i>bekaa-sehi wa be-yadehi</i>	بِكَأْسِهِ وَبِيَدِهِ
A sweet, cool, clear, agreeable drink	<i>rayyan rawiyyan hanee-an saaa-eghan</i>	رِيًّا رَوِيًّا هَنِيئًا سَائِغًا
after which no thirst is felt,	<i>laa zama-a ba'-dahu</i>	لَا ظَمًا بَعْدَهُ
O Most Merciful of the merciful.	<i>yaa arhamar raahemeena</i>	يَا أَرْحَمَ الرَّاحِمِينَ.