

ENGLISH TRANSLATION OF THE DU`A AL-SIMAT ("PRAYER OF THE SIGNS")

Stephen Lambden (2007)

[I]

[1] I, verily, O my God! beseech Thee by Thy Mighty, Greatest, Mightiest Most Powerful, Most Glorious, Most Noble Name which, when one supplicates thereby, that an opening be effected of the bolts of the gates of heaven (maghāliq abwāb al-samā') they would indeed be flung wide open through Thy Mercy! [2] And If Thou art supplicated thereby to rend asunder the narrow confines of the portals of the earth (maḍā'iḡ abwāb al-arḍ) they would indeed be cleft asunder! [3] And If Thou art supplicated thereby regarding adversity (al-`usr) it would indeed be ameliorated and become insignificant (al-yusr)! [4] And If Thou art supplicated thereby regarding the resurrection of the dead (al-amwāt), they would indeed be resurrected (al-nushūr)! [5] And If Thou art supplicated thereby regarding the removal of misery (al-bā'sā') and suffering (al-ḡarrā') such would indeed be removed!

[6] And [furthermore, should I supplicate Thee] through the Majesty of thy Noble Countenance (bi-jalāl wajhika al-kaīm), supremely Beneficent before all faces, most Mighty before all faces, the very One before Whom all faces (al-wujuh) are submissive and before Whom necks (al-riqāb) are bowed in submission! [7] Before Him are not all voices (al-aṣwāt) humbled [quieted]! For all hearts are terrified at Thy fearful dread (makhafatika).

[II]

[1] And [I supplicate Thee] through Thy **Might** (quwwat) on account of which the Heaven (al-samā') itself is held back from falling down upon the earth (save, that is, it should do so with Thy consent) for it [thy Might] hath firm hold over the

heavens and the earth lest they should deviate (cf. Q. 35:41). [2] And [I supplicate Thee] through Thy Will (mashiyyat) before which all the worlds are brought to account.

[3] And [I supplicate Thee] through Thy **Word** (kalimat) through which Thou did create the heavens and the earth!

[4] And [I supplicate Thee] through Thy **Wisdom** (ḥikmat) by means of which Thou did fashion wonders (ʿajā'ib). [5] Through it Thou created darkness (al-ẓulmat) and made it to be Night (layl^{an}). [6] And Thou made Night a [period of] repose (sahn^{an}). [7] And through it Thou did create the Light (al-nur) and made it to be Daytime (nahār^{an}). [8] And Thou did made the Daytime (nahār^{an}) to be for rising up (nushūr^{an}) (Q. 25:47) and for seeing (mubṣir^{an}) (cf. Q. 17:12; 27:13,86). [9] And thereby Thou created the Sun (al-shams) and did make this Sun to be a splendid Luminary (ḍiyā'). [11] And through it [thy Might] Thou didst create the Moon (al-qamar) and Thou [also] made this moon to be a Light (al-nūr^{an}). [12] And thereby also Thou did create the Stars (al-kawākib) and made them to be stars and constellations (nujūm wa burūj^{an}), guiding Lamps (maṣābīḥ), an adornment (zayna) [Q.37:6] and a stoning missile (marjum^{an})(cf. Q. 67:5; 26:116). [13] For all these Thou didst create an East and a West and made for them are rising places (maṭāli') and fixed resting places (majāriyā) [cf. Q. 31:29; 35:13; 36:38; 39:5]. [14] And Thou made for them [the celestial luminaries] an orbit [sky] (falak^{an}) [cf. Q. 21:33;31:40] and a swimming motion (masābiḥ) [Q. 21:33; 36:40] and did determine for them way stations (manāzil) in heaven (al-samā'). [15] Wherefore did Thou make fitting their appointed term (taqdīr) and their created fom (sawwarat). [16] And Thou indeed rendered appropriate their formation (taṣwīr) and did calculate their number through Thy Name, Calculator (al-aḥṣā'). [17] And Thou did direct them through Thy Wisdom determinedly (tadbīr^{an}) [cf. Q. 10:3, 31;13:2; 32:5] and Thou made good

their orderly arrangement (tadbir^{an}). [18] And Thou did control these [celestial] realities through the governance of the Night (sulṭān al-layl) and the governance of the Day (sulṭān al-nahār) and through the hours (al-sa`āt) [which pass] for reckoning, the passing of years, and for enumeration (al-ḥisāb). [19] And Thou made the vision (rū`yat) of them for all humanity, a single experience.



[1] And I beseech Thee, O my God! by Thy **Glory** (majd) through which Thou did converse with Thy servant and Thy messenger Moses son of `Imrān (Amram) in the sanctified [Sinaitic] regions (al-muqaddisīn) beyond the ken of the cherubim (al-karūbiyyīn), above the clouds of Light beyond the Ark of the Testimony (al-tābūt al-shahāda) within the Pillar of Fire (`amūd al-nār) [2] and in Mount Sinai (ṭūr sīnā') and Mount Horeb (jabal al-hūrīb) in the sanctified Vale (al-wādī al-muqaddas), in the Blessed Spot (al-buq'at al-mubāraka) in the direction of the Mount (al-tūr) situated at the right-hand side of the [Sinaitic] Tree [Bush] (al-shajarat). [3] And [He likewise communicated] in the land of Egypt through nine clear signs [Tablets] (āyāt bayyināt) [Q. 17:101a] [4] and [again] on the day when Thou divided the [Red] Sea (al-baḥr) for the children of Israel [Q. 2:50; 7:138; 10:90; 26:63] [5] and activated the gushing forth [of the springs] (al-munbajsāt) [from the rock. Q. 7:160]. [6] And when Thou produced the wonders (al-`ajā'ib) associated with a tempestuous sea (fi baḥr sūf). [7] And [when] Thou held back the water of the sea at the midmost heart of the tempest (qalb al-ghamr), even as rocks (al-ḥijārah)! [cf. Q. 2:24, 60,74; 7:10] [8] And Thou enabled the children of Israel to pass through the sea (al-baḥr) and thereby fulfilled Thy fairest promise unto them [Q. 7:137-8; 10:190, cf. 2:240] for they exhibited patience when Thou promised them the inheritance of the easts of the earth and the wests thereof (awrathtuhum mashāriq al-arḍ wa maghāribihā) [Q. 7:137a] which Thou did bless for all the worlds [Q.

7:137b] [9] And Thou did drown Pharaoh and his hosts and chariots (marākiba-hu) in the sea (al-yam) [Q. 28:40 cf. 10:99; 20:78] through Thy Mighty (ʿazīm), Greatest (al-a`zam), Most Powerful (al-a`zaz), Most Glorious (al-ajal) and Most Noble (al-akram) Name.

[IV]

(Repeat line 1 here: ` I, verily, O my God! beseech Thee by Thy Mighty, Greatest, Mightiest Most Powerful, Most Glorious, Most Noble Name!)

[1] And I beseech Thee, O my God! by Thy **Glory** (majd) through which Thou did divulge Thyself [Glory] (tajaliyyata) before Moses, Thy Interlocutor (kalīm) - upon him be peace - on Mount Sinai (fī ṭūr sīnā'). [2] And unto Abraham - upon him be peace - thy Friend (khalil) of aforetime in the Mosque of al-Khayf (in Mina) [3] and [also] unto Ishāq (Isaac) Thy chosen one (ṣafiyy) - upon him be peace - at Beersheba (Ar. reading **سبع بئر** = bi'r al-sab` "Well of the Seven" = Heb. **בְּאֵר שֶׁבַע** = "Well of the Seven [fold-Oath]", Gen 26:33, etc.) [or reading] **شيع بئر** (bi'r shiya` = "Well of [Shī`ī] Partisans" ! [4] and unto Ya`qūb (Jacob) Thy prophet (nabī) - upon him be peace - in Bethel (**إِيل بَيْت**) bayt 'il = Bethel = Heb. **בֵּיתְאֵל** "the House of El = God). [5] And Thou fulfilled [Thy promise] unto Ibrāhīm (Abraham) - upon him be peace - in accordance with Thy covenant (bi-mithāqika) [6] and unto Ishāq (Isaac) through Thy sworn oath (bi-ḥilfika) [7] and unto Ya`qūb (Jacob) through Thy testimony (bi-shahādatika). [8] And, furthermore, unto the believers in accordance with Thy promise (bi-wa`dika) and the pious callers (al-dā`iyyīn) who cry out in accordance with Thy Names such that Thou do respond positively.

[V]

[1] And I beseech Thee, O my God! by Thy **Glory** (majd) through which Thou were manifested (ẓahara) unto Moses son of `Imran (Amram) - upon him be peace - above the Dome of Pomegranates (`alā qubbat al-rammān) or (?) Pivot-Dome of Time (`alā qubbat al-zamān) [2] and through Thy signs (āyāt) which Thou placed in the land of Egypt (arḍ al-miṣr) in the Glory of Might and Victory (bi-majd al-`izzat al-ghalbat) through powerful verses [Signs] (āyāt `azīza) and Mighty Sovereignty (bi-sultānat al-quwwat), [3] through the Power of Destiny (bi-`izzat al-qadr) and the sublimity of the complete Word (bi-sha`n al-kalimat al-tamma). [4] And [I beseech Thee] through Thy **Word** (kalimat) through which Thou bestowed Favor upon the peoples of the heavens and of the earth and [upon] the people of this world and the people of the world to come. [5] And [I beseech Thee] through Thy **Mercy** which Thou bestow upon all of Thy creatures [6] and through Thy **Sovereignty** by virtue of which Thou do support all the worlds.

[VI]

[1] And I beseech Thee, O my God! by Thy **Light** (al-nūr) on account of which Mount Sinai (fī ṭūr sīnā') did swoon away at it in sheer terror (faza`)! [2] And through Thy knowledge (`ilm), Thy Splendor (jalal) , thy Grandeur (kubriyā') and Thy Might (`izzat)! [3] And [I beseech Thee] though Thy **Empyrean** (jabarūt) which the earth could not attempt to bear [4] for the heavens and the earth are bowed down before it, [4] [for even] the greatest abyssmal depth ( al-`umq) is restrained before it [5] and both oceans and rivers are stilled thereby! [6] Even the mountains are in humble submission before it and before it the earth stands restful upon its parapets (manākib). [7] All created things yield submissively before it while before it [also] do the winds (al-riyāḥ) tremble in their flowing course (jarayān) [8] and before it

fires (nayyiran) were quenched in their locations. [9] And [I beseech Thee] through Thy Sovereignty (al-sultānat) through which victory was perceived for Thee era after era (dahr al-duhur) and by virtue of which Thou art One praised throughout the heavens and the earth.

[VII]

[1] And [I beseech Thee] through Thy **Word** (kalimat) which is the assured Word (kalimat al-sidq) which preceded our father Adam - upon him be peace - and his progeny [seed] (dhariyya) through Thy Mercy! [2] And I beseech Thee through Thy Word (kalimat) which gained ascendancy over everything! [3] And [I beseech Thee] through the **Light of Thy Countenance** (nūr wajhika) through which Thou did divulge Thy Self-Glory (tajallayta) unto the [Sinaitic] Mountain (al-jabal) and thereby rendered it rubble (dakka), at which Moses fell down in a swoon (ṣa`aq^{an})!

[3] And [I beseech Thee] through Thy **Glory** (majd) which was manifested upon Mount Sinai (ṭūr sīnā') (cf. Deut 33:2a מִסִּינַי יְהוָה בָּא` YHWH came from Sinai"; cf. Q. 7:143a) through which Thou conversed with Thy servant and Thy messenger Moses son of `Imrān (= Amram). [4] And [I beseech Thee] through Thy having risen up in Seir (bi-ṭala`tika fi al-sa`ir) [Deut 33:2 = מִשְׁעִיר וְזָרַח] and Thy manifestation in Mount Paran (jabal fārān) [= Deut 33:2a = הוֹפִיעַ מִהַר פָּאֲרָן = "he shined forth from mount Paran"] with myriads-ten thousands of holy ones [saints] (bi-ribwāt al-muqaddasīn) [cf. Deut. 33:2 = וְאַתָּה מִרְבַּבֶּת קֳדָשׁ = "and he came from/with myriads of holy ones" (RSV)] and Thy hosts of [purified] angels in ranks (junūd al-malā'ikat al-ṣafiyyīn) [5] and [with] the humble submissiveness of the glorifying angels ((al-khushū` al-malā'ikat al-musabbihīyyīn).

[VIII]

[6] And [I beseech Thee] through Thy blessings (barakātika) with which Thou blessed Ibrāhīm (Abraham), Thy Friend (al-khalil) - upon him be peace -- in the community of Muhammad -- upon him and his family be peace. [7] And Thou blessed Ishāq (Isaac) Thy chosen one (ṣafiyy) in the community of Jesus (ummat `īsā) - upon the two of them be peace. [8] And Thou [also] blessed Ya`qūb (Jacob), Thy Isrā'īl (Israel) in the community of Moses (ummat mūsā) - upon the two of them be peace. [9] And Thou blessed Thy Beloved one (ḥabīb), Muhammad -- peace be upon him and his family -- and his relatives (`itrat), his offspring [seed] (dharriya) and his community (ummat).

[IX]

[1] O my God! Even as we were bystanders to the foregoing, without having borne direct witness thereto, we yet came to faith therein without being assured or incontestable eyewitnesses. [2] Wherefore do we supplicate Thee to allow peace upon Muhammad and the family of Muhammad and that Thou let blessing be upon Muhammad and the family of Muhammad and send Mercy upon Muhammad and the family of Muhammad. [3] This after the bountiful manner in which Thou bestowed peace, blessing and mercy upon Abraham and the family of Abraham for Thou art indeed Praiseworthy and Glorious, One Who doeth whatsoever Thou desireth and is Powerful over all things.

[X]

: وتقول حاجتك تذكر ثم

Insert here according to some mss. "Life up your hands and express what you desire for yourself and your believing brethren, for their life and for their death."

The repeat the following words]:

[1] O my God! By the Truth of this Supplication (al-du`ā)! And by the Reality of these [Divine] Names (al-asmā') for none know their interpretation (tafsīr) and none their exegesis (ta`wīl), being unaware of either their inner sense (bāṭin) or their outward meaning (zahir), aside, that is, from Thee. [2] Blessing be upon Muhammad and the family of Muhammad! [Provide me then with the good of this world and of the world to come] [3] Wherefore do Thou act towards me after what Thou regard as befitting for me and do not act towards me after what I myself deem appropriate. [4] And forgive me my sins whether they relate to times past or to those to come [as well as the sins of, my parents and the believers, be they male or female]. [5] And do Thou cast upon me what is permitted of Thy Providence and protect me from the wiles of men (ma`ūnat insān), evil neighbors, evil rulers, wicked associates and the evil day and hour thereof. * [5a] Then exact retribution for me on whomsoever tries to entrap me, upon whomsoever attempts to beguile me or commits injustice towards me or my family, my children, my brethren, my neighbors or my relations. [6] Thou art indeed powerful to accomplish whatsoever Thou willeth and All-knowing of everything. [7] **Amen! O Lord of all the worlds!**
