



Du‘ā 28:

For **Fleeing to Allah** in the  
*Sahīfa* with two translations



| Translation by Dr. William C. Chittick   | Translation by Ahmad Ali Muhani  | Text of the Du‘ā in Arabic   |
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| <i>His Supplication in Fleeing to God</i>  | <i>One of his prayers imploring help from Almighty God</i>   | وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ<br>مُنْتَفِرًا إِلَى اللَّهِ عَزَّ وَجَلَّ  |
| 1. O Allah, I showed sincerity by cutting myself off from everything but You.  | 1. O Allah, I have sincerely turned unto You by cutting myself off from others.  | (1) اللَّهُمَّ إِنِّي أَخْلَصْتُ<br>بِانْقِطَاعِي إِلَيْكَ   |
| 2. I approached You with my whole self.  | 2. (I have sincerely) come into Your presence with my whole (soul).  | (2) وَأَقْبَلْتُ بِكُلِّي عَلَيْكَ   |
| 3. I averted my face from everyone who needs Your support.   | 3. (I have sincerely) turned away my face from him who is in need of Your bounty.  | (3) وَصَرَفْتُ وَجْهِي عَمَّنْ<br>يَحْتَاجُ إِلَى رِفْدِكَ   |
| 4. I ceased to ask from any who cannot do without Your bounty.   | 4. (I have sincerely) withdrawn my request from him who is not independent of Your Favour.   | (4) وَقَلَبْتُ مَسْأَلَتِي عَمَّنْ<br>لَمْ يَسْتَغْنِ عَنْ فَضْلِكَ  |
| 5. I saw that the needy who seeks from the needy is foolish in his opinion, and misguided in his intellect.  | 5. (I have sincerely) discovered that the application of the needy to the needy is foolish and an error of reason.   | (5) وَرَأَيْتُ أَنْ طَلَبَ<br>الْمُحْتَاجُ إِلَى الْمُحْتَاجِ سَفَهًا<br>مِنْ رَأْيِهِ وَضَلَّةً مِنْ عَقْلِهِ   |
| 6. How many people have I seen, my God, who sought exaltation through other than You and were abased, who wanted wealth from someone else and became poor, who tried to rise high and fell down low! | 6. For many a man have I seen, O Lord, who applied for honour to other than You and was disgraced. (Who) aimed at prosperity through someone else besides You and was reduced to want. (Who) strove for exaltation and was humbled so. | (6) فَكَمْ قَدْ رَأَيْتُ يَا إِلَهِي<br>مِنْ أَنْاسٍ طَلَبُوا الْعِزَّ<br>بِغَيْرِكَ فَذَلُّوا، وَرَامُوا<br>الثَّرْوَةَ مِنْ سِوَاكَ<br>فَافْتَقَرُوا، وَحَاوَلُوا<br>الْبَارْتِفَاعَ فَاتَّضَعُوا، |
| 7. Observing the likes of them corrects a prudent man; his taking heed gives him success; his choosing the best guides him to the path of right.   | 7. Thus a cautious man reforms himself by observing their example for his taking heed benefits him and his choice directs him in the path of righteousness.  | (7) فَصَحَّ بِمُعَايِنَةِ أَمْثَالِهِمْ<br>حَازِمٌ وَفَقَهُ اعْتِبَارُهُ، وَ<br>أَرْشَدَهُ إِلَى طَرِيقِ صَوَابِهِ   |

|   |  | اِخْتِيَارُهُ   |
|---|--|---|
| 8. So You, my Master, are the object of my asking to the exclusion of all those who are asked and the patron of my need to the exclusion of all those from whom requests are made.  | 8. You, O my Master, are the one of whom favours are requested by me in preference to all others to whom petitions are made. You, of all those to whom people address their prayers, are the satisfier of my need.                               | 8) فَأَنْتَ يَا مَوْلَايَ دُونَ كُلِّ مَسْئُولٍ مَوْضِعٌ مَسْأَلَتِي، وَدُونَ كُلِّ مَطْلُوبٍ إِلَيْهِ وَلِيُّ حَاجَتِي   |
| 9. You are singled out for my call before all who are called; none is associated with You in my hope,<br><br>None comes along with You in my supplication, nor does any join with You within it, for to You is my appeal. | 9. My petition is particularly directed to You in preference to everyone else who is prayed to. I do not associate with You anyone in my hope.<br><br>None is united with You in my prayer, nor does my supplication include any other than You. | 9) أَنْتَ الْمَخْصُوصُ قَبْلَ كُلِّ مَدْعُوٍّ بِدَعْوَتِي، لَا يَشْرَكَكَ أَحَدٌ فِي رَجَائِي، وَلَا يَتَّفِقُ أَحَدٌ مَعَكَ فِي دُعَائِي، وَلَا يَنْظِمُهُ وَإِيَّاكَ نِدَائِي |
| 10. To You, my God, belongs the Unity of number, the property of eternal power, the excellence of force and strength, the degree of sublimity and elevation.  | 10. To You alone, my Lord belongs (the absolute) unity of number, the exercise of eternal authority, the excellence of power and strength and the rank of exaltation and dignity.  | 10) لَكَ يَا إِلَهِي وَحْدَانِيَّةُ الْعَدَدِ، وَمَلَكَةُ الْقُدْرَةِ الصَّمَدِ، وَفَضِيلَةُ الْحَوْلِ وَالْقُوَّةِ، وَدَرَجَةُ الْعُلُوِّ وَالرَّفْعَةِ                        |
| 11. Everyone other than You is the object of compassion in his lifetime, overcome in his affair, overwhelmed in his situation, Diverse in states, constantly changing in attributes.                                      | 11. Everyone besides You is an object of pity throughout his life. Subordinate in his affair. A subject as regards his condition. Changing in his circumstances. Altering in qualities.  | 11) وَ مَنْ سِوَاكَ مَرْحُومٌ فِي عُمُرِهِ، مَغْلُوبٌ عَلَى أَمْرِهِ، مَقْهُورٌ عَلَى شَأْنِهِ، مُخْتَلِفٌ الْحَالَاتِ، مُتَنَقِّلٌ فِي الصِّفَاتِ                              |
| 12. So You are high exalted above likenesses and opposites, proudly magnified   | 12. But You are far exalted above having similar and opposites and far more  | 12) فَتَعَالَيْتَ عَنِ الْأَشْبَاهِ   |



beyond similitudes and  
rivals! Glory be to You!  
There is no God but You.

glorious than having peers  
and equals. Therefore You  
are Holy. There is no God  
but You.

وَ الْأَضْدَادِ، وَ تَكَبَّرْتَ  
عَنِ الْأَمْثَالِ وَ الْأَنْدَادِ،  
فَسُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ .

