

(.Munajaat' (Invocation) of Imam Ali Bin Abi Talib (A.S'

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Now that we know what is to happen on the Day of Judgement, we should always seek the protection of Allah against the sorrows of that Day. Here is the translation of a famous Munajaat (Secret Invocation) of Hadhrat Ali (A), which will show us how to beseech our Lord for that protection:- O Allah! I seek Thy safety on 'the Day when neither wealth nor sons will avail, but only he (will prosper) that brings to Allah a good (or submissive) heart; (26:88-89)¹

And I beseech Thee for security on 'the Day when the wrong-doer will bite at his hands, he will say: Oh! Would that I had taken a (straight) path with the Messenger.'(25:27)

And I beg from Thee the safety on 'the Day when the sinners will be known by their marks so they will be seized by (their) forelocks and feet.'(55:41).

And I implore Thee for the safety on 'the Day when no father can avail anything for his son, nor a son avail anything for his father; verily, the promise of Allah is true. '(31:33)

And I seek from Thee the security on 'the Day when it will not profit the wrong-doers to present their excuses; and for them will be the curse and the home of misery.' (40:52).

And I ask from Thee safety on 'the Day when no soul shall have power (to do) anything for another; and the command that Day will belong to Allah.'(82:19.)

And I implore Thee for security on 'the Day when a man shall flee from his brother, and from his mother and father, and from his wife and children; each one of them that Day will have enough concern (of his own) to make him indifferent (to others.)(80:34-37).

And I ask from Thee the safety on 'the Day when the sinner's desire will be: would that he could redeem himself from the punishment of that Day by sacrificing his children, and his wife, and his brother, and his kindred who sheltered him, and (in short) all that is on earth - so that it could deliver him. By no means! For it would be the Fire, plucking out (his being) right to'the Skull.'(70; 11-16).

My Master! O my Master! Thou art the Master, and I am the slave; and does (any one) have merey upon the slave except (his) Master?

My Master! O my Master! Thou art the Possessor, and I am the Possessed; and who does have Compassion on the possessed except the Possessor?

My Master! O my Master! Thou art the Powerful, and I am the feeble; and can (any one) have mercy on the feeble except the Powerful?

My Master! O my Masret! Thou art the Creator, and I am the created; and does (any one) have

compassion on the created except the Creator?
My Master! O my Master! Thou art the Great and I am the humble; and does (any one) have
mercy on the humble except the Great?
My Master! O My Master! Thou art the Power and I am the powerless; and does (any one) have
compassion on the powerless except the Powerful?
My Master! O my Master! Thou art Self-sufficient, and I am the needy; and can (any one) have
mercy on the needy except the Self-sufficient?
Master! O my Master! Thou art the Giver and I am the beggar; and can (any one) be
magnanimous with the beggar except the Giver?
My Master! O my Master! Thou art the Immortal, and I am the mortal; and (who) can have
mercy on the mortal but the Immortal?
My Master! O my Master! Thou art the Ever-Lasting, and I am transient, and (who) can have
compassion on the transient but the Ever-Lasting?
My Master! O my Master! Thou art the Eternal, and I am transient; and can (any one) be
merciful on transient but the Eternal?
My Master! O my Master! Thou art the Sustainer, and I am the sustained; and can (any one) be
generous with the sustained but the Sustainer?
My Master! O my Master! Thou art the Magnanimous, and I am the miserly; and (who) will have
mercy on the miserly except the Magnanimous?
My Master! O my Master! Thou art the Healer, and I am the sufferer and does (any one) have
compassion on the sufferer except the Healer?
My Master! O my Master! Thou art the Great, and I am the small; and (who) will have mercy on
the small except the Great?
My Master! O my Master! Thou art the Guide, and I am the lost one; and (who) will have
compassion on the lost one except the Guide?
My Master! O my Master! Thou art the Merciful, and I am the one in need of mercy; and can
(any one) have compassion on the one who needs mercy except the Merciful?
My Master! O my Master! Thou art the Authority, and I am in distress; and can (any one) have
mercy on the one in distress except the Authority?
My Master! O my Master! Thou art the Guide, and I am the wanderer, and does (any one) have
mercy on the wanderer except the Guide?
My Master! O my Master! Thou art the Forgiver, and I am the sinner; and does (any one) have
mercy on the sinner except the Forgiver?
My Master! O my Master! Thou art the Subduer, and I am the subdued; and can (any one) have

compassion on the subdued except the Subduer?

My Master! O my Master! Thou art the Sustainer, and I am the sustained; and (who) can have
mercy on the sustained except the Sustainer?

My Master! O my Master! Thou art the Magnificent, and I am the humble; and (who) will show
mercy to the humble except the Magnificent?

My Master! O my Master! Do have mercy on me with Thy compassion, and be pleased with me
by Thy Magnanimity and Generosity and Grace; O Lord of Charity, Beneficence, Munificence
!and Magnanimity, By Thy Mercy; O Most Merciful of all merciful ones

Note

1. The Imam (A.S) has taken these descriptions from the Qur'an. I have added the reference at
the end of each paragraph