

Invocations to Allah on how to supplicate Him

by Shaykh Muhammad Al-Yaqoubi

O my Lord! I seek refuge with You from asking You what is Yours lest I misbehave.

O my Lord! I seek refuge with You from asking for what You did not decree to happen; lest I transgress my boundaries.

O my Lord! I seek refuge with You from supplicating You while I am in a state that is unpleasant to You lest I be rejected.

O my Lord! I seek refuge with You from calling upon You in a time when You do not allow it, lest I be prevented.

O my Lord! I seek refuge with You from asking You for what You did not predestin for me.

O my Lord! I seek refuge with You from asking You for what You predestined for others.

O my Lord! I seek refuge with You from asking You for what has already been decreed to happen from pre-eternity and has been determined regardless of my actions.

If I do, it is only in obedience to You, and for supplicating and beseeching You; not to object or suggest, and not to hasten the execution of Your decree or make it happen.

O my Lord! I supplicate You only to show my state of powerlessness and to remind myself of its inherent flaws; as You my Lord love the servant who supplicates in a state of humility and need, but do not love the servant showing sufficiency and will.

O my Lord! I ask You while I am aware that You predestined my supplication, just like You predestined Your grants.

O my Lord! I ask You while I am aware that You made it appear that my supplication is the cause of Your grants, only to allow me to witness the course of Your action in what is being done; and to allow me to see with my heart the transcendence of Your Attributes in motion and stillness.

O my Lord! I ask You while I am aware that You predestined my supplication inasmuch as I am aware that You predestined not to grant it in order for me to come back to You with full submission; and to acknowledge that You are the Omniscient and the Wise; and to witness the oneness of Your Authority and Dominance over the world of things and the world of spirits; and to allow my heart to witness all Your Attributes.

O my Lord! I ask You and call upon You to obtain the honor of being included amongst the ones You call to You; and to attain the quality of servitude when You call me "O my Servant" when I am before You; and to get the pleasure of hearing Your address to me when You say, "I am answering your call." So, my Lord, make all my supplications to You a door for me to get to You, and a key for bringing me close to You, and a ladder for me to climb the steps of servitude to You.

O my Lord! I ask You for guidance in all my affairs, as You have recommended; and ask You of Your boundless Bounties as You commanded while I am aware that the Pens have been put aside, and the books have been closed. My aim is to bring my intellect out of reflecting upon what it wants to reflecting upon what You want; and in hope of changing the course of my actions from what You do not like to what You like; so that time is saved and I stand in full submission before You. Since bringing about what You do not want belongs to the realm of impossibility, thinking about it brings exhaustion and busying with it is a cause of distress. Out of Your wisdom and justice, You hid the secrets of the inaccessible knowledge from most people; and out of Your Mercy and out of Your Bounty, You revealed signs of the inaccessible knowledge to an elite group of Your servants; yet You revealed the secrets of Divinity in what You hid, and concealed the Lights of Lordship in what You revealed.

O my Lord! make me, when, upon supplication, I receive the grants, rejoice that Allah guided me to ask for what was decreed; and do not make me when seeing the grants rejoice that Allah answered my call and gave me what I asked for. Make us rejoice for being guided to ask of You what You have permitted to happen from pre-eternity; and do not make our rejoicing limited to the favours You just granted us. The guidance You grant to Your servant, to direct him to ask for what You like is a bounty that You bestow only upon those You select, while others become attached only to the gifts given to them upon their supplications, which makes the gifts a veil detaching them from You and pulling them towards the created beings.

Our Lord! Pour on us the various aspects of Your bounties and mercy; and make us a target of the manifestations of Your Wisdom; and include us in the people You love, regardless of what You decree upon us; and of the people who are attached to You, whatever You bring to us. As he who knows You does not need others; and he who seeks You will travel through all orbits.

مناجاة لله تعالى في أدب السؤال

للشيخ محمد أبو الهدى اليعقوبي

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا هُوَ لَكَ فَأَسِيئَ بَيْنَ يَدَيْكَ الْأَدَبِ
وَأَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَمْ تَأْذَنْ بِهِ فَاتَّجَاوَزَ الْحَدَّ فِي الطَّلَبِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ فِي حَالٍ لَا يَرْضِيكَ فَأَرْدَ
وَأَعُوذُ بِكَ أَنْ أَسْأَلَكَ فِي وَقْتٍ لَمْ تَأْذَنْ بِالسُّؤَالِ فِيهِ فَأَصَدَّ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَمْ تُقَدِّرْهُ لِي مِنَ الرِّزْقِ
وَأَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا قَدَّرْتَ لِسِوَايَ مِنَ الْخَلْقِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا سَبَقَ بِهِ الْقَضَاءُ مِنْذُ الْأَزَلِ، وَمَضَى بِهِ الْقَدَرُ مِنْ غَيْرِ تَعَلُّقٍ بِالْعَمَلِ
فَإِنْ سَأَلْتُ فَتَعَبَّدًا وَامْتِنَالًا، وَتَضَرُّعًا وَابْتِهَالًا، لَا اعْتِرَاضًا وَلَا اقْتِرَاحًا، وَلَا إِنْفَادًا وَلَا اسْتِعْجَالَ
اللَّهُمَّ إِنِّي أَسْأَلَكَ إِظْهَارًا لِمَا أَنَا عَلَيْهِ مِنَ الْعَجْزِ وَتَذَكِيرًا لِلنَّفْسِ بِمَا طَبِعَتْ عَلَيْهِ مِنَ النِّقْصِ . فَإِنَّكَ تُحِبُّ الْعَبْدَ يَقِفُ فِي مَقَامِ الدَّلِ
وَالاضْطِرَّارِ ، وَلَا تُحِبُّ الْعَبْدَ يَقِفُ فِي مَقَامِ الْغِنَى وَالِاخْتِيَارِ
اللَّهُمَّ إِنِّي أَسْأَلَكَ وَأَنَا أَعْلَمُ أَنَّكَ قَدَّرْتَ السُّؤَالَ كَمَا قَدَّرْتَ الْعَطَاءَ
اللَّهُمَّ إِنِّي أَسْأَلَكَ ، وَأَنَا أَعْلَمُ أَنَّكَ إِنَّمَا رَتَّبْتَ الْعَطَاءَ عَلَى السُّؤَالِ ظَاهِرًا ، لِأَشْهَدَ آثَارَ فَعْلِكَ فِيَمَا يَكُونُ ، وَأَرَى تَجَلِّيَاتِ أَوْصَافِكَ فِي
الْحَرَكَةِ وَالسُّكُونِ

اللَّهُمَّ إِنِّي أَسْأَلَكَ وَأَنَا أَعْلَمُ أَنَّكَ قَدَّرْتَ السُّؤَالَ كَمَا قَدَّرْتَ الْمَنْعَ ، لِأَرْجِعَ إِلَيْكَ بِالسَّلِيمِ ، وَأَقْرَ لَكَ بِأَنَّكَ الْعَلِيمُ الْحَكِيمُ ، وَلَا أَشْهَدُ
وَحَدَانِيَّةَ الْقَهْرِ وَالْجَبْرُوتِ فِي جَوَانِبِ الْمُلْكِ وَالْمَلَكُوتِ ، وَأَرَى بَعَيْنِ الشُّهُودِ جَمِيعِ النُّعُوتِ
اللَّهُمَّ إِنِّي أَسْأَلَكَ وَأَدْعُوكَ لِاتِّشَرَفَ بِالِدُخُولِ فِيْمَنْ تُنَادِيهِ إِلَيْكَ ، وَلَا تَحَقَّقْ بِوَصْفِ الْعُبُودِيَّةِ فِي نِدَائِكَ لِي يَا عِبِيدِي وَأَنَا بَيْنَ يَدَيْكَ ،
وَلَا تَلْذَّذْ بِسَمَاعِ هَذَا الْخِطَابِ مِنْكَ إِذْ تَقُولُ لِمَنْ يَدْعُوكَ لَبَّيْكَ . فَاجْعَلِ اللَّهُمَّ دُعَائِي لَكَ ، وَسُؤَالِي إِيَّاكَ بَابًا لِلْوَصْلِ ، وَمِفْتَاحًا لِلْقُرْبِ
، وَسُلْمًا لِلتَّرْقِي فِي مَدَارِجِ الْعُبُودِيَّةِ .

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ فِي جَمِيعِ الْأُمُورِ كَمَا أَرْشَدْتَ ، وَأَسْأَلَكَ مِنْ وَاسِعِ فَضْلِكَ كَمَا أَمَرْتَ ، وَأَنَا عَالِمٌ بِأَنَّ الْأَقْلَامَ قَدْ رُفِعَتْ ، وَأَنَّ
الصُّحُفَ قَدْ طُوِيَتْ ، وَإِنَّمَا أُرِيدُ إِخْرَاجَ الْعَقْلِ مِنَ التَّنَكُّرِ فِيَمَا يُرِيدُ إِلَى التَّنَكُّرِ فِيَمَا تُرِيدُ ، وَأَرْجُو نَقْلَ عَمَلِ الْجَوَارِحِ مِمَّا لَا تُحِبُّ إِلَى
مَا تُحِبُّ ، فَأَخْتَصِرَ الزَّمَانَ ، وَأَقِفَ فِي مَقَامِ الْإِدْعَانِ ، وَإِذْ كَانَ إِنْفَادُ مَا لَا تُرِيدُ يَخْرُجُ عَنْ طُورِ الْإِمْكَانِ ، فَالْفَكْرُ فِيهِ عِنَاءٌ ،
وَالِاشْتِغَالُ بِطَلْبِهِ شِقَاءٌ . وَقَدْ طُوِيَتْ الْأَسْرَارُ مِنْ عُلُومِ الْغَيْبِ عَنْ عَامَّةِ الْخَلْقِ حِكْمَةً مِنْكَ وَعَدْلًا ، كَمَا أَظْهَرْتَ الْإِشَارَاتِ مِنْ
عَلَامَاتِ الْغَيْبِ لِخَوَاصِّ الْعِبَادِ رَحْمَةً مِنْكَ وَفَضْلًا ، فَأَظْهَرْتَ فِي الطِّيِّ اسْرَارَ الْأَلُوْهِيَّةِ ، وَأَخْفَيْتَ فِي النَّشْرِ أُنُورَ الرُّبُوبِيَّةِ .
اللَّهُمَّ اجْعَلْنَا مِمَّنْ إِذَا رَأَى الْعَطَاءَ بَعْدَ السُّؤَالِ فَرِحَ أَنْ اللَّهُ وَفَّقَهُ لِسُؤَالِ مَا مَضَى بِهِ الْقَضَاءُ ، وَلَا تَجْعَلْنَا مِمَّنْ إِذَا رَأَى الْعَطَاءَ بَعْدَ
السُّؤَالِ فَرِحَ أَنْ اللَّهُ اسْتِجَابَ لَهُ الدُّعَاءَ . فَاجْعَلْ فَرِحَنَا بِمَا رَزَقْتَنَا مِنَ التَّوْفِيقِ أَنْ نَطْلُبَ مَا أَدْنَتْ فِيهِ بِالْإِمْضَاءِ ، وَلَا تَجْعَلْ فَرِحَنَا
مُتَوَقِّفًا عِنْدَ مَا مَنَحْتَنَا مِنْ أَبْوَابِ الْعَطَاءِ . إِذْ تَوْفِيقُكَ الْعَبْدَ لِسُؤَالِ مَا تُحِبُّ مِنْكَ تَخَصُّ بِهِ مِنْ تَخْتَارُ ، وَتَعَلُّقُ الْعَبْدِ بِالْعَطَاءِ
بَعْدَ السُّؤَالِ حِجَابٌ يَهْدِيهِ لِلوُقُوفِ عِنْدَ الْآثَارِ .

فَأَدِمْ عَلَيْنَا يَا مَوْلَانَا تَجَلِّيَاتِ الْفَضْلِ وَالرَّحْمَةِ ، وَاجْعَلْنَا مَحَلًّا لِإِظْهَارِ مُوَافَقَاتِ الْحِكْمَةِ . وَاجْعَلْنَا مِنْ عِبَادِكَ الَّذِينَ تُحِبُّ مَهْمَا قَدَّرْتَ
عَلَيْنَا ، وَمِنْ عِبَادِكَ الْمُتَعَلِّقِينَ بِكَ مَهْمَا أَجْرَيْتَ إِلَيْنَا . فَمَنْ عَرَفَكَ اسْتَعْنَى عَنْ كُلِّ مَا سِوَاكَ ، وَمَنْ طَلَبَكَ طَوَى جَمِيعَ الْأَفْلاكِ .

(كُتِبَتْ خِلَالَ الرَّحْلَةِ مِنْ إِسْتِنْبُولِ إِلَى لَنْدَرَةِ فِي ٦ ذِي الْقَعْدَةِ ١٤٣٢)