

*Translation and Transliteration*

# AL-WIRD AL-LATĪF

The Graceful and Benevolent Litany  
*Morning and Evening Devotions*

*Compiled by:*

Imām ‘Abdullāh Ibn ‘Alawī Al-Ḥaddād

الْوَرْدُ اللَّطِيفُ

Edited by Professor G. Mohamed



*Translation and Transliteration*

# AL-WIRD AL-LATĪF

The Graceful and Benevolent Litany  
*Morning and Evening Devotions*

*Compiled by:*

Imām ‘Abdullāh Ibn ‘Alawī Al-Ḥaddād

الْوَرْدُ اللَّطِيفُ

Edited by Professor G. Mohamed





**THIS KITĀB IS DEDICATED TO:**

- **My late parents Abdul Ghani and Fatima Mohamed.**
- **My late wife Rukeyah Mohamed.**
- **My children Ashraf, Nawal and Taariq,**
- **My daughter-in-law Shanaaz and**
- **All my grandchildren.**

## **ASHNATAAR PUBLICATIONS**

ASHNATAAR PUBLICATIONS publishes works that deal with the Knowledge and Remembrance of Allāh ﷻ and that furthers ASHNATAAR PUBLICATION'S objective of excellence in research, scholarship and education.

P.o. Box 1366, Sea Point 8060  
Cape Town, South Africa.  
E-mail: profgmohamed@gmail.com

Copyright 2012 by ASHNATAAR PUBLICATIONS

First published in January 2012 by  
ASHNATAAR PUBLICATIONS  
Reprinted March 2012

All rights reserved

Without limiting the rights under copyright reserved above, no part of this publication may be reproduced, stored in or introduced into a retrieval system, or transmitted, in any form or by any means (electronic, mechanical, photocopying, recording or otherwise) without the prior written permission of the above publisher of this book.

Graphic and Cover Design by Abdullah Amien

## ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Praise belongs to Allāh ﷻ, the One without Whose Guidance this translation and transliteration of the *Wird Al-Laṭīf* would not have been possible. The One Who opens the vistas of the intellect and the heart, and assists His bondsmen in the penning of the meanings and interpretations of His Address, in order that He may prepare the one who reads and hears it. This Blessing and Mercy of Allāh ﷻ, the Majestic, will unlock the heart to a trajectory that will lead to His Door. May Allāh ﷻ bestow Blessings and Peace upon our beloved Prophet Muḥammad ﷺ, his family and his Companions.

This translation and transliteration owe so much to so many minds, friends and family. I would however like to acknowledge the following persons who gave so generously of their time, and who so eagerly shared their insights:

- **Shaykh Ziyaad Salie** of the Strand, Western Cape, South Africa, for his transliteration of the entire text, for transcribing the Arabic, for assisting with the translation of the Arabic and for typesetting the final script.
- Shaykh Achmad Hendricks, one of the Imāms of the Azzāwiyah Mosque, Cape Town, South Africa.
- Maulana Abdurragmaan Khan of Cape Town, South Africa, for assisting with the translation of this compilation.

May Allāh ﷻ bless and reward all the above contributors, in this world, and in the Hereafter.

**Professor Ghoesain Mohamed (Editor)**  
**Visiting Professor of Chinese Medicine, Beijing, China; Western Medical Clinician and Practitioner of Chinese Medicine and Tibb al-Nabawi, Cape Town, South Africa.**

## INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Compassionate, the Most Merciful. Peace and Blessings upon our beloved Prophet Muḥammad ﷺ, his family and his Companions.

The *Al-Wird al-Laṭīf* – *The Graceful and Benevolent Litany* – which reflects on the many Attributes of Allāh, was compiled by Al-Imām Al-Quṭb Al-Ḥabīb ‘Abdullāh ibn ‘Alawī Al-Ḥaddād. It consists of invocatory sayings of the Prophet ﷺ, holistically weaved into pertinent Qur’ānic Verses, and coupled with a number of inspirational lines provided by the author himself. This *wird* is called *Al-Wird al-Laṭīf*, because it is the “kinder and lighter” of the *awrād*, compared with *Al-Wird al-Akbar*, which is more intense.

A *wird* (pl. *awrād*) is any litany one chooses to recite for invocatory purposes, such as the *Asmā al-Ḥusnā* (the Ninety Nine Names of Allāh) for example.



The *Al-Wird al-Laṭīf* can be practised individually or in congregation, the latter being the preferred. It is recommended, that it be recited after the Fajr Prayer in the morning and after the Maghrib Prayer in the evening, but it can be recited at any time of the day. In the evening, the words in brackets should be read instead (refer to pgs. 30, 32, 46, 48, 50). The prime reason for the translation and transliteration of the *Al-Wird al-Laṭīf*, is to empower the reader, in order for him/her (the worshipper, the *'ābid*) to understand, internalise and reflect on the passages in this litany, and to enable him/her to climb the various stations (*maqām*) in his/her journey to Allāh ﷻ, the Most Compassionate, the Most Merciful.

Through *Dhikrullāh*<sup>1</sup> (remembrance of Allāh), we can heal illnesses of the body and the heart (purification), and thus bring our system into balance (homeostasis). The resultant spiritual purification will propel our being to a higher level (station, *maqām*). This will enable us to receive the Divine Message that is reflected through our senses (tongue, eyes etc.), and through our personal conduct. The Prophet ﷺ said in a Ḥadīth: “Allāh the Exalted and Transcendent stated: ‘I am near to the thoughts of my bondsman<sup>2</sup> (servant) as he thinks about

Me. And if he remembers Me in his heart, I also Remember him in My Heart; and if he remembers Me in an assembly, I Remember him in a better Assembly; and if he draws near to Me by the span of a palm, I draw near to him by a cubit; and if he draws near to Me by a cubit<sup>3</sup>, I draw near to him by the space of two hands (outstretched hands); and if he walks towards Me, I will rush (run) towards him”. (Bukhārī<sup>4</sup>, Muslim<sup>5</sup>, Tirmidhī<sup>6</sup> and Ibn Māja<sup>7</sup>).

For the Qur’ānic translations we opted for “The Holy Qur’ān” by Yusuf Ali, “The Noble Qur’ān” by Drs Muḥammad Al-Hilālī and Muḥsin Khan and “The Qur’ān” by Mawlana Wāḥiduddīn Khan. In order to make it easy for readers from any part of the world to read the transliteration of the Arabic, we have used, in the main, the *Encyclopedia of Islam* (New Edition) with minor adjustments. This translation has valuable end notes to explain the meanings of untranslatable Arabic words, Islamic concepts, Qur’ānic quotations and Ḥadīth.

We hope and pray that this translated and transliterated version of the *Al-Wird al-Laṭīf* will be spiritually

enriching to the many wayfarers on their journey towards Allāh ﷻ.

**Professor Ghoesain Mohamed (Editor)**

**Visiting Professor of Chinese Medicine, Beijing, China; Western Medical Clinician and Practitioner of Chinese Medicine and Tibb al-Nabawi, Cape Town, South Africa.**

## THE BIOGRAPHY OF IMĀM ‘ABDULLĀH ‘ALAWĪ AL-ḤADDĀD

Imām ‘Abdullāh al-Ḥaddād, the author of the well-known daily *wird* (or litany) *Rātib al-Ḥaddād*, is a member of a large family of saints, scholars and *du‘āt* of the Bā ‘Alawī family of Ḥaḍramawt. The roots of this family go back to Imām Aḥmad al-Muhājir a descendant of the Nabī ﷺ through Imām ‘Ali al-‘Uraydi son of Imām Ja‘far al-Ṣādiq. Imām Aḥmad is known as al-Muhājir because he fled (*hijrah*) the heavy political disturbances in Baghdad, where his father had moved earlier from Medina, and moved with his family to Yemen and eventually settled in Ḥaḍramawt. His *qabr* (grave) is still there built-up and frequented by the Bā ‘Alawīs and others.

Books on *Taṣawwuf* and especially the works of Imām Ghazālī were studied, memorized, dissected, practiced and passed on from generation to generation. During the early part of the history of this family, they preferred anonymity. Their spiritual methods and insights were preserved like a closely guarded family secret. The value of this remarkable family-focussed spirituality came to the notice of the broader Ummah

much later. They made a particularly strong impression in Makkah and Medina from around the 9<sup>th</sup> – 10<sup>th</sup> centuries A.H. onwards when a number of the Bā ‘Alawī Sayyids moved to the *Hijās* and settled there. The *da’wa* activities of this family is probably the primary reason for the spread of Islam in South East Asia. Traditional Islam was brought to Indonesia, the Phillipines, Malaysia, Brunei and a large part of Southern India in this way.

The great spiritual leader and organizer of the Bā ‘Alawī *ṭarīqah* was Imām Muḥammad al-Faqīh al-Muqaddam Bā ‘Alawī. He received the *ṣūfī* spiritual lineage that passes through Imām Ghazālī, from Abū Madyan during the 6<sup>th</sup> century A.H. the age of the emergence of the great *ṭuruq*. The family also possesses lineages that go back to the Nabī ﷺ through the family.

Imām ‘Abdullāh al-Ḥaddād was born on a Sunday night, during the month of Ṣafr, in the year 1043 A.H. His father was ‘Alawī ibn Muḥammad ibn Aḥmad al-Ḥaddād, and his mother the very pious Salma bint ‘Aydarūs ibn Aḥmad al-Ḥibshi. Both of them died in the year 1073 A.H.

The Imām contracted small-pox at the age of 3 and lost his eyesight. He grew up in Tarīm, one of the well-known towns in Ḥaḍramawt, and it was here that he memorized the Qur’ān. He displayed a very powerful spiritual tendency from a very early age. The Imām used to go into very deep spiritual states during the Ḥaḍrah. One childhood friend of his, Imām Aḥmad ‘Umr al-Ḥadawān said, that at times he could not come out of his state of bliss, unless they carried and placed him on top of the *qabr* of Imām Muḥammad al-Faqīh al-Muqaddam. The Imām also won the favour of the spiritual masters of his time. Another friend of his, Imām Aḥmad Hāshim al-Ḥibshī said, they used to study together the works of Imām Ghazālī under the great Shaykh of the Bā ‘Alawīs, Imām ‘Umr ‘Abdurraḥmān al-‘Aṭṭās. During one session the Shaykh told him: “You and ‘Abdullāh al-Ḥaddād are the same at the beginning, and you will part the same at the ending.

In his early life, the Imām traveled frequently. Whenever he heard of a saintly person, he would pay them a visit to receive their blessings and guidance. In this way, he built up a collection of *ijāzāt* and *khirqahs*, details of which can be seen in the great collections of the ‘Alawī scholars.

The dominant figures in the spiritual life and development of the Imām, were Sayyid ‘Umr al-‘Aṭṭās and Sayyid Muḥammad ibn ‘Alawī, the latter being the great Makkan scholar and spiritual guide. These, and other *shuyūkh*, thought highly of the Imām. Sayyid ‘Umr al-‘Aṭṭās, for example, said that no one equalled Imām al-Ḥaddād in their age. Sayyid Aḥmad ibn Nāṣir compared al-Ḥaddād to Bā Yazīd al-Bistami. The great scholar Sayyid Shaykhayn ibn Ḥusayn called Imām al-Ḥaddād the “Ka’bah of hearts”.

The Imām is known to have frequented the *qabr* of Nabī Hūd ﷺ, may Allah’s Peace and Blessings be upon him, which is located near Ḥaḍramawt. He advised people to recite the *mawlūd* at this holy shrine. He also regularly spent time at the *qabr* of al-Faqīh al-Muqaddam and Shaykh Abū Bakr Sālim al-‘Aynati. The name of the last saint is quoted in one of the works of Tuan Yūsuf. In fact, Tuan Yūsuf ends one of his treatises with a piece of the poetry of Shaykh Abū Bakr Sālim. According to his students, the Imām used to do these visitations after ‘*Asr* on both Fridays and Tuesdays.

Imām al-Ḥaddād performed his Ḥajj in the year 1079 A.H. He was 35 years old at the time, and stayed at the house of Sayyid Ḥusayn Bā Faḍl in Makkah. His landlord also thought highly of him. Sayyid Ḥusayn saw in him a combination of the traits of both Sayyid Muḥammad ibn ‘Alawī and the great *ṣūfi* shaykh of Makkah Aḥmad al-Qushāshī.

Imām al-Ḥaddād was actively involved in teaching. Since the age of 27, he taught at the famous Musjid al-Hujayrah in Tarīm. At the same time, he conducted classes at his *zāwiyah*. A point to note here is, that the whole concept of a *zāwiyah* as an educational institution rather than fundamentally as a place of worship or masjid, is a typical ‘Alawī phenomenon. They built *zawāyā* (pl. of *zāwiyah*) near or next to the masjid wherever they traveled or settled. His classes were well attended, and from those classes, emerged some of the greatest scholars in Ḥaḍrami history. The author of the world famous *risālah al-jāmi’ah*, Imām Aḥmad Zayn al-Ḥibshī for example, attended those classes for approximately 40 years.

In the year 1083 A.H., at the age of 39, Imām al-Ḥaddād built his home near Tarīm. The house is in the



centre of a complex, surrounded by a musjid (Musjid al-Fath). This hallowed place soon became the spiritual and intellectual centre of Ḥaḍramawt. The list of scholars and *ṣufiyyah*, who attended or stayed at this place, is too long to mention. Huge charitable *ḥaḥalāt* (pl. of *ḥaḥlah* - gatherings) were held at this musjid, where both rich and poor were hosted. The Imām called this place *Ḥāwī al-Khayrāt wa al-Nūr*, which literally means “embracing goodness and light”.

In the beginning Imām al-Ḥaddād stayed at al-Ḥāwī for short periods of time, sometimes for a year, whereafter he would return to the city. In the year 1099 A.H., at the age of 55, he moved to al-Ḥāwī permanently, where he had classes during the day, on Mondays and Thursdays. These were held inside or on the roof of the house. Other classes were held every night in the musjid.

The Imām passed away in the year 1132 A.H. at the age of 89. He fell sick on the 27<sup>th</sup> of Ramaḍān of that year, and remained sick until the 7<sup>th</sup> of Dhul Qa’dah. The *ghuṣl* was done by his son and successor, Sayyid Ḥasan al-Ḥaddād and the *janāzah* was led by his other son, Sayyid ‘Alawī. The attendance at the *janāzah* was

so huge, that it was said, that the *mayyit* left the house after 'Asr, and was only laid to rest in the *qabr* after sunset.

Imām al-Ḥaddād left 10 children – 6 sons and 4 daughters. In addition to all this, the Imām left a considerable legacy of writings. The Imām's books, which are highly recommended, and where poetry takes pride of place, have benefitted generations of both students and scholars. One scholar said that most of the Imām's deepest insights are contained in his poetry. Interestingly, the descendants of a few local Imāms have copies of the famous commentary of Imām Aḥmad bin Sumayyit on the *Lāmiyyah* (called *Lāmiyyah* because each verse ends with the Arabic letter *lām*) of the Imām al-Ḥaddād. He also composed a series of *awrād* (or litanies) most of which are central to the daily practices of the Bā 'Alawiyyah and their students.

Imām 'Abdullāh al-Ḥaddād has written a number of very useful books. Here is a list of some of them:

- *Al-Nasā'ih al-Dīniyyah* – Advice of the Dīn
- *Al-Da'wah al-Tāmmah* – The Complete Message
- *Risālah al-Mu'āwanah wa al-Mudhāharah wa al-Muwāzarah* – Book of Assistance

- *Kitāb al-Murīd* – Book of the Seeker or Spiritual Traveller
- *Risālah al-Mudhākarah* – Book of Reminiscence
- *Sabīl al-Iddikār wa al-I'tibār* – Lives of Man
- *Tathbīt al-Fu'ād* – Strengthening of the Heart

Some of these books have recently been translated of which the translations of Dr. Muṣṭafā al-Badawī, who we know personally, is recommended.

**Shaykh Achmad Hendricks**

# الْوَرْدُ اللَّطِيفُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ

وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٣﴾﴾

(ثَلَاثًا)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثِ

فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾

(ثَلَاثًا)

---

سُورَةُ الْإِخْلَاصِ (١١٢)، آيَات ١-٤

سُورَةُ الْفَلَقِ (١١٣)، آيَات ١-٥

**Bismillāhir raḥmānir  
raḥīm**

1 *Qul huwal lāhu aḥad.*

2 *Allāhuṣ ṣamad.*

3 *Lam yalid wa lam  
yūlad.*

4 *Wa lam yakul lahū  
kufuwan aḥad.  
(thalāthan)*

**Bismillāhir raḥmānir  
raḥīm**

1 *Qul a 'ūdhu birabbil  
falaq.*

2 *Min sharri mā khalaq.*

3 *Wa min sharri  
ghāsiqin idhā waqab.*

4 *Wa min sharrin  
naffāthāti fil 'uqad.*

5 *Wa min sharri ḥāsīdin  
idhā ḥasad. (thalāthan)*

**In the Name of Allāh,  
Most Compassionate,  
Most Merciful.**

1 *Say: He is Allāh, the  
One and Only;*

2 *Allāh, the Eternal,  
Absolute;*

3 *He was not born, nor  
does He give birth;*

4 *And there is nothing  
like Him.<sup>8</sup> (3 times)*

**In the Name of Allāh,  
Most Compassionate,  
Most Merciful.**

1 *Say: I seek refuge with  
the Lord of the  
daybreak;*

2 *From the mischief of  
created things;*

3 *From the mischief of  
darkness as it becomes  
intense;*

4 *From the mischief of those  
who practise secret arts;*

5 *And from the mischief  
of the envious one as he  
practises envy.<sup>9</sup> (3 times)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ  
النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي  
يُوسَسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجَنَّةِ وَ  
النَّاسِ ﴿٦﴾﴾ (ثَلَاثًا)

﴿رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾  
وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾﴾ (ثَلَاثًا)

سُورَةُ النَّاسِ (١١٤)، آيَات ١-٦

سُورَةُ الْمُؤْمِنُونَ (٢٣)، آيَات ٩٧-٩٨

**Bismillāhir raḥmānir  
raḥīm**

*1 Qul a'ūdhu birabbīn  
nās.*

*2 Malikin nās.*

*3 Ilāhin nās.*

*4 Min sharril waswāsīl  
khannās.*

*5 Alladhī yuwaswisu fī  
ṣudūrin nās.*

*6 Minal jinnati  
wannās. (thalāthan)*

*Rabbī a'ūdhu bika min  
hamazātish shayāṭīn. Wa  
a'ūdhu bika rabbī  
ayyaḥḍurūn.  
(thalāthan)*

**In the Name of Allāh,  
Most Compassionate,  
Most Merciful.**

*1 Say: I seek refuge with  
the Lord and Cherisher  
of mankind;*

*2 The King (or Ruler) of  
mankind;*

*3 The God (or Judge) of  
mankind;*

*4 From the mischief of  
the whisperer (of evil),  
who withdraws;*

*5 (The whisperer) who  
whispers into the  
hearts of mankind;*

*6 From among jinn and  
men.<sup>10</sup> (3 times)*

*O my Lord! I seek refuge  
with You from the  
suggestions of the Evil  
Ones; And I seek refuge  
with You, O my Lord! In  
the event that they come  
near me.<sup>11</sup> (3 times)*

﴿۱۱۵﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿۱۱۶﴾ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿۱۱۷﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكٰفِرُونَ ﴿۱۱۸﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ ﴿۱۱۹﴾



*Afaḥasibtum annamā  
khalaqnākum 'abathaw  
wa annakum ilaynā lā  
turja 'ūn.*

*“Did you (really) imagine  
that We created you  
without any purpose, and  
that you would not be  
brought back to Us (for  
account)?”*

*Fata 'ālallāhul malikul  
ḥaqqu lā ilāha illā huwa  
rabbul 'arshil karīm.*

*Therefore, Exalted be  
Allāh, the True King; there  
is no god but He; the Lord  
of the Throne of Honour!*

*Wa may yad'u ma 'allāhi  
ilāhan ākhara lā burhāna  
lahū bihī fa'innamā  
ḥisābuhū 'inda rabbihī  
innahū lā yufliḥul kāfirūn.*

*He who invokes another  
deity along with Allāh – a  
deity of whose divinity he  
has no proof – will be  
brought to account by his  
Lord. Verily, the  
unbelievers will not be  
successful.*

*Wa qurrab-bighfir  
warḥam wa anta khayrur  
rāḥimīn.*

*So say: “O my Lord!  
Forgive us and have  
Mercy on us; for You are  
the best of those Who show  
Mercy!”<sup>12</sup>*

﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾﴾

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ

تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ

الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾﴾

\* أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ

الرَّجِيمِ. (ثَلَاثًا)

*Fa subḥānallāhi ḥīna  
tumsūna wa ḥīna  
tuṣbiḥūn.*

*So glorify Allāh in the  
evening and in the  
morning.*

*Wa laḥul ḥamdu  
fiṣsamāwāti wal ardi  
wa 'ashiyyaw wa ḥīna  
tuḏhirūn.*

*And Praise be to Him in  
the Heavens and on earth;  
and glorify Him in the  
late afternoon and at  
midday.*

*Yukhrijul ḥayya minal  
mayyiti wa yukhrijul  
mayyita minal ḥayyi wa  
yuḥyil arḍa ba'da  
mawtihā wa kadhālika  
tukhrajūn.*

*It is He Who revives the  
living out of the lifeless,  
and cause the living to  
die. He gives life to the  
earth after its death; and  
you shall be raised to life  
(resurrected) in the same  
way!<sup>13</sup>*

✽ A'ūdhu billāhis  
samī'il 'alīmi minash  
shayṭānir rajīm.  
(thalāthan)

✽ I seek refuge in Allāh,  
the All-Hearing, the All-  
Knowing, from the  
rejected shayṭān.<sup>14</sup>  
(3 times)

﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا  
 مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا  
 لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ  
 إِلَّا هُوَ ۚ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ  
 الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ  
 الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ  
 الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

*Law anzalnā hādhal  
qurāna ‘alā jabalil lara  
aytahū khāshi ‘am  
mutaṣaddi ‘am min  
khashyatillāh, wa tilkal  
amthālu naḍribuhā linnāsi  
la ‘allāhum yatafakkarūn.*

*Huwallāhulladhī lā ilāha  
illā huwa ‘ālimul ghaybi  
wash shahādati huwar  
raḥmānur raḥīm.*

*Huwallāhulladhī lā ilāha  
illā huwal malikul  
quddūsus salāmul  
mu ‘minul muhayminul  
‘azīzul jabbārul  
mutakabbir,*

*subḥānallāhi ‘ammā  
yushrikūn.*

*Had We sent down this  
Qur’ān on a mountain, you  
would have certainly seen  
it humbling itself and  
splitting asunder for its  
fear of Allāh. We relate  
these parables to men so  
that they may reflect.*

*He is Allāh; there is no  
god, but Him. The All-  
Knower of the Unseen and  
the seen. He is the Most  
Compassionate, Most  
Merciful.*

*He is Allāh; there is no  
god, but Him; the King,  
the Most Pure, the Source  
of Peace (Perfection), the  
Giver of Security, the  
Protector, the All-Mighty,  
the Compeller, the  
Supremely Great;*

*Glory be to Allāh. (High is  
He) above all that they  
associate as partners with  
Him.*

هُوَ اللَّهُ الْخَالِقُ الْبَارِيُّ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ  
الْحُسْنَى ط يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ج  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

﴿سَلَّمَ عَلَى نُوحٍ فِي الْعَلَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾﴾

\* أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.  
(ثَلَاثًا)

---

سُورَةُ الْحَشْرِ (٥٩)، آيَات ٢١-٢٤

سُورَةُ الصَّافَّاتِ (٣٧)، آيَات ٧٩-٨١

*Huwallāhul khāliqul  
bāri'ul musawwiru lahul  
asmā'ul ḥusnā, yusabbiḥu  
lahū mā fiṣṣamāwāti wal  
arḍi wa huwal 'azīzul  
ḥakīm.*

*He is Allāh, the Creator,  
the Maker, the Fashioner.  
To Him belongs the Most  
Beautiful Names.  
Everything in the Heavens  
and the earth glorify Him.  
And He is the All-Mighty,  
the All-Wise.<sup>15</sup>*

*Salāmun 'alā nūḥin  
fil'ālamīn.*

*“Peace and salutations to  
Noah among the nations  
(man, jinn and all that  
exist)!”*

*Innā kadhālika najzil  
muḥsinīn.*

*Verily, this is the way that  
We reward the righteous.*

*Innahū min 'ibādinal  
mu'minīn.*

*For he was one of Our  
believing bondsmen.<sup>16</sup>*

✽ A'ūdhu bikalimātil  
lāhit tammāti min sharri  
mā khalaq. (thalāthan)

✽ I seek refuge in the  
Perfect Words of Allāh  
from the evil that He  
created.<sup>17</sup> (3 times)

\* بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.  
(ثَلَاثًا)

\* اللَّهُمَّ إِنِّي أَصْبَحْتُ [أَمْسَيْتُ] مِنْكَ فِي  
نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ، فَاتِّمِّمْ نِعْمَتَكَ عَلَيَّ وَ  
عَافِيَتَكَ وَسِتْرَكَ فِي الدُّنْيَا وَالْآخِرَةِ. (ثَلَاثًا)

\* اللَّهُمَّ إِنِّي أَصْبَحْتُ [أَمْسَيْتُ] أُشْهِدُكَ،  
وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ؛  
أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ  
لَكَ، وَأَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.  
(أَرْبَعًا)



✽ Bismillāhilladhī lā  
yaḍurru ma'asmihī  
shay'un fil'arḍi wa lā  
fissamā'i wa huwas  
samī'ul 'alīm.  
(thalāthan)

✽ Allāhumma innī  
aṣbaḥtu minka fī ni'matin  
wa 'āfiyatin wa sitrin,  
fa'atmim ni'mataka  
'alayya wa 'āfiyataka wa  
sitrika fiddunyā  
wal'ākhirah. (thalāthan)  
(In the evenings, recite:  
amsaytu instead of  
aṣbaḥtu).

✽ Allāhumma innī  
aṣbaḥtu ush-hiduka wa  
ush-hidu ḥamalata 'arshika  
wa malā'ikataka wa jamī'a  
khalqika, annaka antallāhu  
lā ilāha illā anta waḥdaka  
lā sharīka laka, wa anna  
saiyyidanā Muḥammadan  
'abduka wa rasūluk.  
(arba'an)

✽ In the Name of Allāh,  
in Whose Name no harm  
can be done on earth or in  
Heaven. He is the All-  
Hearing, the All-  
Knowing.<sup>18</sup> (3 times)

✽ O Allāh! I find myself  
this morning with favours  
(bounties), good health  
and protection from You.  
So, O Allāh, complete  
Your favours, good health  
and Your protection for  
me in this world as well as  
in the Hereafter.<sup>19</sup>  
(3 times)

✽ O Allāh! This morning  
I take You, the carriers of  
Your Throne, Your Angels  
and all of creation as  
witnesses, that truly You  
are Allāh; there is no god,  
but You, You have no  
partners, and that truly,  
Muḥammad is Your  
bondsmen and  
Messenger.<sup>20</sup> (4 times)

\* الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، حَمْدًا يُؤَافِي  
نِعْمَهُ وَيُكَافِي مَزِيدَهُ. (ثَلَاثًا)

\* أَمِنْتُ بِاللَّهِ الْعَظِيمِ، وَكَفَرْتُ بِالْجِبْتِ  
وَالطَّاغُوتِ، وَاسْتَمَسَكْتُ بِالْعُرْوَةِ الْوُثْقَى،  
لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ. (ثَلَاثًا)

\* رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيًّا وَرَسُولًا. (ثَلَاثًا)

\* حَسْبِيَ اللَّهُ ۖ لَا إِلَهَ إِلَّا هُوَ ۗ عَلَيْهِ تَوَكَّلْتُ وَهُوَ  
رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾. (سَبْعًا)

✽ Alḥamdulillāhi rabbil  
‘ālamīn, ḥamdan yuwāfī  
ni‘amahū wa yukāfī‘u  
mazīdah. (thalāthan)

✽ Āmantu billāhil ‘aẓīm,  
wa kafartu biljibtī  
waṭṭāghūti, wastamsaktu  
bil‘urwatil wuthqā,  
lanfiṣāma lahā wallāhu  
samī‘un ‘alīm.  
(thalāthan)

✽ Raḍītu billāhi rabban  
wa bil’islāmi dīnan, wa  
bi-Muḥammadin  
ṣallallāhu ‘alayhi wa ālihi  
wasallama nabīyyan  
wa rasūlā. (thalāthan)

*Ḥasbiyallāhu lā ilāha  
illā huwa ‘alayhi  
tawakkaltu wa huwa  
rabbul ‘arshil ‘aẓīm.  
(sab‘an)*

✽ All Praise is only for  
Allāh, Lord of the  
Worlds; Praises that are  
equal to His Bounties and  
matches His added Grace  
and Bounties.<sup>21</sup> (3 times)

✽ I believe in Allāh, the  
Great; and I reject all  
idols and false gods; and I  
grasp solidly the most  
trustworthy handhold that  
never breaks. And Allāh  
is All-Hearing, All-  
Knowing.<sup>22</sup> (3 times)

✽ I accept Allāh as my  
Lord, Islām as my  
religion, and Muḥammad,  
Peace and Blessings be  
upon him and his family,  
as a Prophet and  
Messenger.<sup>23</sup> (3 times)

*Allāh is sufficient for me.  
There is no god, but He.  
In Him do I put my trust,  
and He is the Lord of the  
Mighty Throne!”<sup>24</sup>  
(7 times)*

\* اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ  
وَسَلِّمْ. (عَشْرًا)

\* اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فُجَاءَةِ الْخَيْرِ،  
وَأَعُوذُ بِكَ مِنْ فُجَاءَةِ الشَّرِّ.

\* اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا  
عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ،  
أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ  
عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ  
الذُّنُوبَ إِلَّا أَنْتَ.

✽ Allāhumma ṣalli ‘alā sayyidinā Muḥammadin wa ālihī wa ṣaḥbihī wa sallim. (‘ashran)

✽ Allāhumma innī as’aluka min fujā’atil khayr, wa a’ūdhu bika min fujā’atish sharr.

✽ Allāhumma anta rabbi, lā ilāha illā anta khalaqtanī, wa ana ‘abduka wa ana ‘alā ‘ahdika wa wa’dika mastata’tu, a’ūdhu bika min sharri mā ṣana’tu,

abū’ulaka bi ni‘matika ‘alayya wa abū’u bi dhanbī faghfirlī fa’innahū lā yaghfirudh dhunūba illā anta.

✽ O Allāh! Send Blessings upon our master Muḥammad, his family and Companions, and bestow Peace upon them.<sup>25</sup> (10 times)

✽ O Allāh! I ask You of unexpected good fortune, and I seek refuge in You from unexpected ill-fortune.<sup>26</sup>

✽ O Allāh! You are my Lord. There is none worthy of worship besides You. You have created me, and I am Your servant, and I am true to my promise and commitment to You, to the best of my ability. I seek refuge in You from the evil of what I have committed.

I acknowledge Your favour upon me, and confess to my sins; forgive me, for none but You can forgive sins.<sup>27</sup>

\* اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، عَلَيْكَ  
تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ.

\* مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ،  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

\* أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ  
اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا.

\* اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ  
شَرِّ كُلِّ دَابَّةٍ، أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي  
عَلَى صِرَاطٍ مُسْتَقِيمٍ.

✽ Allāhumma anta rabbī  
lā ilāha illā anta ‘alayka  
tawakkaltu wa anta rabbul  
‘arshil ‘azīm.

✽ Mā shā’ allāhu kāna,  
wa mā lam yasha’ lam  
yakun, wa lā ḥawla wa lā  
quwwata illā billāhil  
‘aliyyil ‘azīm.

✽ A‘lamu annallāha ‘alā  
kulli shay’in qadīr, wa  
annallāha qad aḥāṭa bi  
kulli shay’in ‘ilmā.

✽ Allāhumma innī  
a‘ūdhu bika min sharri  
nafsī, wa min sharri kulli  
dābbatin anta ākhidhum  
bināṣiyatihā, inna rabbī  
‘alā ṣirāṭim mustaqīm.

✽ O Allāh! You are my  
Lord, there is no god, but  
You. In You do I put my  
complete trust, and You  
are the Lord of the  
Mighty Throne.

✽ What Allāh Wills,  
happens; and what He  
does not Will, does not  
happen; and there is no  
Power nor Strength, save  
that of Allāh, the Most  
High, the Great.

✽ Know that indeed,  
Allāh has Power over all  
things and that indeed,  
Allāh comprehends all  
things in His Knowledge.<sup>28</sup>

✽ O Allāh! I seek Your  
protection from the evil  
of my self, and from the  
evil of every moving  
creature which You have  
under Your control.  
Indeed, my Lord is on the  
straight path (in terms of  
Truth and Justice).<sup>29</sup>

\* يَا حَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيْثُ، وَمِنْ  
عَذَابِكَ أَسْتَجِيْرُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، وَلَا  
تَكِلْنِيْ إِلَى نَفْسِيْ وَلَا إِلَى أَحَدٍ مِنْ خَلْقِكَ  
طَرْفَةَ عَيْنٍ.

\* اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ،  
وَأَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوْذُ بِكَ مِنَ  
الْجُبْنِ وَالْبُخْلِ، وَأَعُوْذُ بِكَ مِنْ غَلَبَةِ الدِّيْنِ  
وَقَهْرِ الرِّجَالِ.

\* اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا  
وَالْآخِرَةِ.



✽ Yā Ḥayyu Yā  
Qayyūm, biraḥmatika  
astaghīth, wa min  
‘adhābika astajīr, aṣliḥ lī  
sha’ nī kullahū, wa lā  
takilnī ilā nafsī wa lā  
ilā aḥadim min khalqika  
ṭarfata ‘ayn.

✽ Allāhumma innī  
a‘ūdhu bika minal hammi  
wal ḥazan, wa a‘ūdhu  
bika minal ‘ajzi wal kasal,  
wa a‘ūdhu bika minal  
jubni wal bukhl, wa  
a‘ūdhu bika min  
ghalabatiddayn wa  
qahrir-rijāl.

✽ Allāhumma innī  
as’alukal ‘āfiyata  
fiddunyā wal ākhirah.

✽ The Ever-Living, the  
Self-Subsisting (by  
Whom all subsist). I seek  
help through Your Mercy  
and protection from Your  
Punishment. Set right all  
my affairs, and do not  
leave me to myself or to  
anyone from Your  
creation, even for the  
blink of an eye.<sup>30</sup>

✽ Allāh! I seek refuge in  
You against anxiety and  
grief, and I seek refuge in  
You from weakness and  
laziness, and I seek refuge  
in You from cowardice  
and greed, and from  
unbearable debt and from  
the oppression of  
people.<sup>31</sup>

✽ Allāh! I beseech You  
to grant me safety in this  
world as well as in the  
Hereafter.

\* اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ  
الدَّائِمَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي.

\* اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَامْنِ رَوْعَاتِي.

\* اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي،  
وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ  
بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

\* اللَّهُمَّ أَنْتَ خَلَقْتَنِي وَأَنْتَ تَهْدِينِي، وَأَنْتَ  
تُطْعِمُنِي وَأَنْتَ تَسْقِينِي، وَأَنْتَ تُمِيتُنِي وَأَنْتَ  
تُحْيِينِي، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

✽ Allāhumma innī  
as'alukal 'afwa wal  
'āfiyata wal mu'āfāṭad  
dā'imata fī dīnī wa  
dunyāya wa ahlī wa māli.

✽ Allāhummastur  
'awrātī wa āmin raw'ātī.

✽ Allāhummaḥfaznī min  
bayni yadayya wa min  
khalḥī wa 'an yamīnī  
wa 'an shimālī wa min  
fawqī, wa a'ūdhu  
bi'azamatika an ughtāla  
min taḥtī.

✽ Allāhumma anta  
khalaqtanī wa anta  
tahdīnī, wa anta tuṭ'imunī,  
wa anta tasqīnī, wa anta  
tumītunī, wa anta tuḥyīnī,  
wa anta 'alā kulli shay'in  
qadīr.

✽ O Allāh! I ask You  
safety, security and  
permanent protection in  
relation to my religion,  
worldly affairs, family  
and property.<sup>32</sup>

✽ O Allāh! Conceal my  
faults and defects and lay  
to rest my fears.

✽ O Allāh! Protect me  
from the front, the rear,  
the right, the left and from  
above; I seek refuge in  
Your Magnificence, in the  
event that I may suddenly  
be destroyed from  
beneath.<sup>33</sup>

✽ O Allāh! You created  
me, and You guide me,  
and You provide me with  
food, and You provide me  
with drink; and You shall  
cause me to die, and You  
shall give me life  
(resurrect me); and You  
have Power over all  
things.<sup>34</sup>

\* أَصْبَحْنَا [أَمْسَيْنَا] عَلَى فِطْرَةِ الْإِسْلَامِ، وَ  
عَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَعَلَى مِلَّةِ أَبِيْنَا  
إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا، وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

\* اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا، وَبِكَ  
نَحْيَا وَبِكَ نَمُوتُ، وَعَلَيْكَ نَتَوَكَّلُ وَإِلَيْكَ  
النُّشُورُ [الْمَصِيرُ].

\* أَصْبَحْنَا [أَمْسَيْنَا] وَأَصْبَحَ [وَأَمْسَى] الْمَلِكُ  
لِلَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

✽ Aṣḥānā ‘alā fiṭratil islām, wa ‘alā kalimatil ikhlāṣ, wa ‘alā dīni nabiiyyinā Muḥammadin ṣallallāhu ‘alayhi wa ‘ālihi wa sallam, wa ‘alā millati abīnā Ibrāhīma ḥanīfan musliman wa mā kāna minal mushrikīn. (In the evenings, recite: amsaynā instead of aṣḥānā).

✽ Allāhumma bika aṣḥānā wa bika amsaynā, wa bika naḥyā wa bika namūtu, wa ‘alayka nata wakkalu wa ilaykan nushūr. (In the evenings, recite: wa ilaykal maṣīr, instead of wa ilaykan nushūr).

✽ Aṣḥānā wa aṣḥāḥal mulku lillāhi wal ḥamdu lillāhi rabbil ‘ālamīn. (In the evenings, recite: amsaynā wa amsal mulku, instead of aṣḥānā wa aṣḥāḥal mulku).

✽ We enter this morning with the natural purity of Islām, with the Words of Sincerity, with the religion of our Prophet Muḥammad (Blessings and Peace be upon him and his family) and in accordance with the faith of our father Ibrāhīm, who was by nature an upright Muslim; and he was not from the idolaters.<sup>35</sup>

✽ Allāh! We enter the day and the night through Your Power and Mercy. We live and die through You, and on You do we depend, and in Your Presence will we be resurrected.<sup>36</sup>

✽ We, and the entire Kingdom of Allāh have risen this morning, purely for the sake of Allāh; and all Praise be to Allāh, Lord of the Worlds.

\* اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ [هَذِهِ  
اللَّيْلَةِ] فَتَحَهُ [هَا] وَنَصْرَهُ [هَا] وَنُورَهُ [هَا]  
وَبَرَكَتَهُ [هَا] وَهُدَاهُ [هَا].

\* اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ [هَذِهِ  
اللَّيْلَةِ] وَخَيْرَ مَا فِيهِ [هَا] وَخَيْرَ مَا قَبْلَهُ [هَا]  
وَخَيْرَ مَا بَعْدَهُ [هَا]. وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا  
الْيَوْمِ [هَذِهِ اللَّيْلَةِ] وَشَرِّ مَا فِيهِ [هَا] وَشَرِّ مَا  
قَبْلَهُ [هَا] وَشَرِّ مَا بَعْدَهُ [هَا].

✽ Allāhumma innī  
as'aluka khayra hādhal  
yawm fathāhū wa naṣrahū  
wa nūrahū wa barakatahū  
wa hudāh. (In the  
evenings, recite: hādhihil  
laylah fathāhā wa naṣrahā  
wa nūrahā wa barakatahā  
wa hudāhā).

✽ Allāhumma innī  
as'aluka khayra hādhal  
yawm wa khayra mā fīhi  
wa khayra mā qablahū  
wa khayra mā ba'dahū,

wa a'ūdhu bika min sharri  
hādhal yawm wa sharri  
mā fīhi wa sharri mā  
qablahū wa sharri mā  
ba'dahū. (In the evenings  
recite: hādhihil laylah and  
fīhā, qablahā and  
ba'dahā).

✽ O Allāh! I ask of You  
the best of this day, its  
(spiritual) openings, its  
help, its light, its blessings  
and its guidance.<sup>37</sup>

✽ O Allāh! I ask of You  
the goodness of this day,  
the best of what is in it,  
and the best of what is  
before it; and the best  
of that which is after it;

and I seek Your protection  
against the evil of this day,  
the evil that is in it, and  
the evil of that which is  
before it, and the evil of  
that which is after it.

\* اللَّهُمَّ مَا أَصْبَحَ [أَمْسَى] بِي مِنْ نِعْمَةٍ أَوْ  
بِأَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ  
فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ عَلَى ذَلِكَ.

\* سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَى  
نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ. (ثَلَاثًا)

\* سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَ  
رِضَى نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ.  
(ثَلَاثًا)



✽ Allāhumma mā aṣbaḥa  
bī min ni'matin aw  
bi'aḥadim min khalqika  
faminka waḥdaka lā  
sharīka laka falakal  
ḥamdu walakash-shukru  
'alā dhālik. (In the  
evenings recite: amsā  
instead of aṣbaḥa)

✽ Subḥānallāhi wa bi  
ḥamdihī 'adada khalqihī  
wa riḍā nafsihī wa zinata  
'arshihī wa midāda  
kalimātihī. (thalāthan)

✽ Subḥānallāhil 'azīm  
wa bi ḥamdihī 'adada  
khalqihī wa riḍā nafsihī  
wa zinata 'arshihī wa  
midāda kalimātihī.  
(thalāthan)

✽ Allāh! Whatever  
bounty has come my way,  
or the way of any of Your  
creation this morning, has  
indeed come from You.  
You have no partner, and  
to You belong all Praises  
and all Thanks.<sup>38</sup>

✽ Glory and Praise be to  
Allāh, equal to the  
number of His creation,  
to the degree that pleases  
Him, to the weight of His  
Throne, and the ink of the  
meaning of His Eternal  
Words.<sup>39</sup> (3 times)

✽ Glory be to Allāh, and  
by Praising Him I Glorify  
Him. Glory be to Allāh  
the Almighty, equal to the  
number of His creation,  
the pleasure of Himself,  
the weight of His Throne,  
and the ink of the  
meaning of His Eternal  
Words.<sup>40</sup> (3 times)

\* سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ،  
سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ،  
سُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ،  
سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ.

\* الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ،  
الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ،  
الْحَمْدُ لِلَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ،  
الْحَمْدُ لِلَّهِ عَدَدَ مَا هُوَ خَالِقٌ.

✽ Subḥānallāhi ‘adada  
mā khalaqa fīssamā’i,

Subḥānallāhi ‘adada  
mā khalaqa fīl’arḍi,

Subḥānallāhi ‘adada  
mā bayna dhālik,

Subḥānallāhi ‘adada  
mā huwa khāliq.

✽ Alḥamdulillāhi ‘adada  
mā khalaqa fīssamā’i,

Alḥamdulillāhi ‘adada  
mā khalaqa fīl’arḍi,

Alḥamdu lillāhi ‘adada  
mā bayna dhālik,

Alḥamdulillāhi ‘adada  
mā huwa khāliq.

✽ Glory be to Allāh,  
equal to the number of His  
creation in the Heavens;  
Glory be to Allāh, equal  
to the number of His  
creation on earth;  
Glory be to Allāh, equal  
to the number of His  
creation between them;  
Glory be to Allāh, equal  
to the number of Him  
being the Creator.

✽ All Praise be to Allāh,  
equal to the number of His  
creation in the Heavens;  
All Praise be to Allāh,  
equal to the number of His  
creation on earth;  
All Praise be to Allāh,  
equal to the number of His  
creation between them;  
All Praise be to Allāh,  
equal to the number of  
Him being the Creator.

\* لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ،  
لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ،  
لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا بَيْنَ ذَلِكَ،  
لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا هُوَ خَالِقٌ.

\* اللَّهُ أَكْبَرُ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ،  
اللَّهُ أَكْبَرُ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ،  
اللَّهُ أَكْبَرُ عَدَدَ مَا بَيْنَ ذَلِكَ،  
اللَّهُ أَكْبَرُ عَدَدَ مَا هُوَ خَالِقٌ.

✽ Lā ilāha illallāhu  
‘adada mā khalaqa  
fīssamā’i,

Lā ilāha illallāhu ‘adada  
mā khalaqa fil’arḍi,

Lā ilaha illallāhu ‘adada  
mā bayna dhālik,

Lā ilāha illallāhu ‘adada  
mā huwa khāliq.

✽ Allāhu akbaru ‘adada  
mā khalaqa fīssamā’i,

Allāhu akbaru ‘adada  
mā khalaqa fil’arḍi,

Allāhu akbaru ‘adada  
mā bayna dhālik,

Allāhu akbaru ‘adada  
mā huwa khāliq.

✽ There is no god, but  
Allāh, equal to the number  
of His creation in the  
Heavens;

There is no god, but Allāh,  
equal to the number of His  
creation on earth;

There is no god, but Allāh,  
equal to the number of His  
creation between them;

There is no god, but Allāh,  
equal to the number of  
Him being the Creator.

✽ Allāh is the Greatest,  
equal to the number of His  
creation in the Heavens;

Allāh is the Greatest, equal  
to the number of His  
creation on earth;

Allāh is the Greatest, equal  
to the number of His  
creation between them;

Allāh is the Greatest, equal  
to the number of Him  
being the Creator.

\* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

عَدَدَ مَا خَلَقَ فِي السَّمَاءِ،

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَدَدَ

مَا خَلَقَ فِي الْأَرْضِ،

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَدَدَ

مَا بَيْنَ ذَلِكَ،

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَدَدَ

مَا هُوَ خَالِقٌ.

✽ Lā ḥawla walā  
quwwata illā billāhil  
‘aliyyil ‘aẓīmi ‘adada mā  
khalaqa fīssamā’i,

Lā ḥawla walā quwwata  
illā billāhil ‘aliyyil ‘aẓīmi  
‘adada mā khalaqa  
fil’arḍi,

Lā ḥawla walā quwwata  
illā billāhil ‘aliyyil ‘aẓīmi  
‘adada mā bayna dhālik,

Lā ḥawla walā quwwata  
illā billāhil ‘aliyyil ‘aẓīmi  
‘adada mā huwa khāliq.

✽ There is no Power nor  
Strength except with  
Allāh the Exalted, the  
Mighty, equal to the  
number of His creation  
in the Heavens;

There is no Power nor  
Strength except with  
Allāh the Exalted, the  
Mighty, equal to the  
number of His creation  
on earth;

There is no Power nor  
Strength except with  
Allāh the Exalted, the  
Mighty, equal to the  
number His creation  
between them (Heaven  
and earth);

There is no Power nor  
Strength except with  
Allāh the Exalted, the  
Mighty, equal to the  
number of Him being  
the Creator.

\* لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ  
الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ، عَدَدَ كُلِّ ذَرَّةٍ أَلْفَ مَرَّةٍ.  
(ثَلَاثًا)

\* اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ مِفْتَاحِ  
بَابِ رَحْمَةِ اللَّهِ، عَدَدَ مَا فِي عِلْمِ اللَّهِ، صَلَاةً  
وَسَلَامًا دَائِمِينَ بِدَوَامِ مُلْكِ اللَّهِ، وَعَلَى إِلَهِهِ  
وَصَحْبِهِ عَدَدَ كُلِّ ذَرَّةٍ أَلْفَ مَرَّةٍ. (ثَلَاثًا)



✽ Lā ilāha illallāhu  
waḥdahū lā sharīka  
lahū, lahuḥ mulku wa  
lahuḥ ḥamdu yuḥyī wa  
yumītu wa huwa ‘alā  
kulli shay’in qadīr,  
‘adada kulli dharratin  
alfa marrah.  
(thalāthan)

✽ Allāhumma ṣallī wa  
sallim ‘alā sayyidinā  
Muḥammadin miftāḥi  
bābi raḥmatillāhi ‘adada  
mā fī ‘ilmillāhi, ṣalātan  
wa salāman dā’imayni  
bidawāmi mulkillāhī,  
wa ‘alā ālihi wa ṣaḥbihī  
‘adada kulli dharratin  
alfa marrah.  
(thalāthan)

✽ There is no god, but  
Allāh. He is One. He has  
no partner. His is the  
Kingdom, and His is the  
Praise. He gives life and  
death, and He has Power  
over all things; equal to  
the number of every atom  
a thousand times.  
(3 times)

✽ O Allāh! Send Peace  
and Salutations upon our  
master Muḥammad, the  
key to the Door of Your  
Mercy, equal to the  
number of Your  
Knowledge; an  
Everlasting Peace and  
Salutation in Your  
Everlasting Dominion,  
is showered upon his  
family and Companions;  
equal to the number of  
every atom a thousand  
times. (3 times)

*Ḥabīb 'Umar ibn Sālim ibn Ḥafīth in his  
Khulāṣah, recommends that after the Wird al-  
Laṭīf or any Awrād, the supplicant should say:*

\* أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ  
الرَّحِيمُ الْحَيُّ الْقَيُّومُ الَّذِي لَا يَمُوتُ وَأَتُوبُ  
إِلَيْهِ، رَبِّ اغْفِرْ لِي. (٢٧ مَرَّةً)

\* أَسْتَغْفِرُ اللَّهَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.  
(٢٧ مَرَّةً)

***Ḥabīb 'Umar ibn Sālīm ibn Ḥafīth in his  
Khulāṣah, recommends that after the Wird al-  
Laṭīf or any Awrād, the supplicant should say:***

✽ Astaghfirullāhalladhī  
lā ilāha illā huwar  
raḥmānur raḥīmul ḥayyul  
qayyumul ladhī lā yamūtu  
wa atūbu ilayhi,  
rabbighfirī.  
(27 marratan)

✽ I seek refuge in Allāh.  
There is no god but Him,  
the Most Compassionate,  
the Most Merciful; the  
Ever-Living, the Self-  
Subsisting; He Who never  
dies; I repent to Him.  
O Lord forgive me!  
(27 times)

✽ Astaghfirullāha  
lilmu'minīna wal  
mu'mināt.  
(27 marratan)

✽ I ask Allāh to forgive  
all believing men and  
believing women.  
(27 times)

## ENDNOTES

<sup>1</sup>**Dhikrullāh** (remembrance of Allāh); **Dhikr**: invocation; a generic term that includes categories such as *awrād* (sing. *wird*) and *aḥzāb* (sing. *ḥizb*) that are usually translated as litanies. A *wird* is a litany one chooses to recite for invocatory purposes, while a *ḥizb* has a more restricted meaning and application. In the context of *Dhikr* it refers to a litany that is designed for purposes of protection and safeguarding e.g. the *Ḥizb Al-Baḥr* (Litany of the Sea).

<sup>2</sup>**Bondsman**: slave (lit. and fig.); servant; servitude and obedience to Allāh.

<sup>3</sup>**Cubit**: an ancient measure of length, approximately equal to the length of a forearm.

<sup>4</sup>**Imām Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn Al-Mughīrah Al-Bukhārī (Abū ‘Abdullāh)** was born on the 13<sup>th</sup> of Shawwāl in the year 194 A.H/ 773 C.E, in Bukhāra, in the Province of Khurusān. The Imām died on the 1<sup>st</sup> of Shawwāl in the year 256 A.H/835 C.E, and was buried in Khurtank, a village near Samarkand. It is said, that before compiling his *Ṣaḥīḥ*, Imām Al-Bukhārī had a dream in which he saw the Prophet ﷺ. In the dream, Imām Al-Bukhārī was using a fan to drive away the flies from the Prophet ﷺ. The dream was interpreted

to mean that he would be driving away the falsehood that had been levelled against the Noble Prophet ﷺ. Imām Al-Bukhārī said: “I compiled my book ‘The *Ṣaḥīḥ*’ over sixteen years, and extracted six hundred thousand (600,000) Ḥadīth, and made it evidence between myself and Allāh, the Most High”. The Imām began collecting Ḥadīth at the tender age of ten.

<sup>5</sup>**Muslim ibn al-Ḥajjāj, Abū al-Ḥusayn** was born in the year 202 A.H/781 C.E and died in the year 261 A.H/840 C.E. A very famous compiler of Ḥadīth, whose collection is known as the *Ṣaḥīḥ Muslim*, which ranks among the six major collections.

<sup>6</sup>**Abū ‘Īsā Muḥammad Al-Tirmidhī** was born in the year 209 A.H/788 C.E. and died in the year 279 A.H/858 C.E. Like Imām Al-Bukhārī, Imām Al-Tirmidhī was one of the six main compilers of the Ḥadīth. Although he was blind, Imām Al-Tirmidhī travelled extensively. He is said to have resided in the area of Balkh.

<sup>7</sup>**Ibn Mājah** was born in the year 209 A.H/788 C.E and died in the year 273 A.H/852 C.E. His full name was Abū ‘Abdullāh Muḥammad ibn Yazīd al-Rabā‘ī al-Qazwīni ibn Mājah. He was one of the six principal compilers of Islamic traditions in Sunnī Islām. He travelled widely in search of knowledge and the Ḥadīth.

<sup>8</sup>*Sūrah al-Ikhlāṣ*

Abū Hurayrah رضي الله عنه relates that the Prophet صلى الله عليه وسلم said: “*Sūrah al-Ikhlāṣ* (Sūrah 112) equals one third of the Qur’ān.” (Narrated by Muslim). According to al-Ṭabarānī, Abū Hurayrah رضي الله عنه narrates that the Prophet صلى الله عليه وسلم said: “Whosoever recites *Sūrah al-Ikhlāṣ* eleven times, it is as if he has read the Qur’ān four times; and he would be the best among the people of the earth, as long as he fears Allāh.”

‘Ā’isha رضي الله عنها narrated that a companion, who led an expedition for the Prophet صلى الله عليه وسلم, would lead the prayer and end the Qur’ānic recitation with *Qul huwallāhu aḥad*. When they returned this was mentioned to the Prophet صلى الله عليه وسلم who said: “Ask him why he does so,” which they did. He replied: “It is the attribute of *al-Raḥmān* (The All-Merciful) and I love to recite it.” So the Prophet صلى الله عليه وسلم said: “Tell him that Allāh Loves him.”

Anas رضي الله عنه relates that a man said to the Envoy of Allāh: “I love *Sūrah al-Ikhlāṣ*.” He told him: “Love of it will admit you to Paradise.” (al-Tirmidhī)

<sup>9/10</sup> ***Sūrah al-Falaq and Sūrah al-Nās (Al-Mu’awwadhatayn )***

‘Uqbah bin ‘Āmir رضي الله عنه relates that once, when he and the Prophet صلى الله عليه وسلم were walking between Juḥayfa and al-Abwā, they were struck by a gust of wind and (were shrouded in) intense darkness. Thereupon the Prophet صلى الله عليه وسلم began

to recite *Qul a'ūdhu birabbil falaq* and *Qul a'ūdhu birabbīn nās* (Sūrah 113 and 114 respectively). The Prophet ﷺ then said: “O ‘Uqbah seek protection from Allāh by them, for there is nothing comparable to them when seeking protection.” (Narrated by Ibn Dāwūd)

The ‘Allāmah Ibn Ḥajar said, in relation to this Ḥadīth, in his commentary on the *Mishkāt*: “There is nothing more effective in removing and protecting (oneself from) black magic, than reading these (*Sūrahs*) on a regular basis, especially after each prescribed prayer, as we have tried (this and found it to be so).

#### <sup>11</sup> ***Rabbi a'ūdhu bika min hamazātish...***

It is narrated in a Ḥadīth that the Prophet ﷺ asked for protection against Satan and his followers (with the above formula). It is also the formula preferred by Imām al-Ḥaddād and is revealed in the Qur’ān in *Sūrah al-Mu'munūn* (Sūrah 23, verses 97-98). Imām al-Ghazālī included it among the invocations of wuḍū, and many ‘Ulamā have taken it from him, and approved of it.

‘Amr ibn Shubayb ؓ relates from his father, who in turn related it from his father that: “The Prophet ﷺ taught us (the following) words to say when we awoke from our sleep with a startle: In the Name of Allāh, I seek refuge in the complete words of Allāh from His

anger, His punishment and from the evil among His creation; and my Lord, I seek refuge in You from the insinuations of devils and I seek refuge in You, my Lord, in their presence.

<sup>12</sup>***Afaḥasibtum annamā khalaqnākum...***

Al-Baghawi narrated that Anas رضي الله عنه said: “‘Ali ibn Mas‘ūd رضي الله عنه passed-by an afflicted man and he recited the verses *Afaḥasibtum annamā khalaqnākum ‘abathan...* to the end of the *Sūrah* (Sūrah 23, verses 115-118) and the man was cured; so the Prophet ﷺ said: “By the One in Whose Hand lies my soul, if a man with certainty was to read it on a mountain, it (the mountain) would perish.”

Muḥammad bin Ibrāhīm narrated from his father, that the Prophet ﷺ sent him on an expedition, and he ordered them to read the above verses in the evenings and mornings. He said they did so and they were protected and victorious.

<sup>13</sup>***Fa subḥānallāhi ḥīna tumsūna wa ḥīna tuṣbiḥūn...***

Abū Dāwūd narrated in his book of Sunan from Ibn ‘Abbās رضي الله عنه that the Prophet ﷺ said: “Whosoever recites in the morning, *Fa subḥānallāhi ḥīna tumsūna wa ḥīna tuṣbiḥūn...* until *wa kadhālika tukhrajūn* (Sūrah 30, verses 17-19), will obtain the reward he missed that day;



and whosoever recites it in the evening, will obtain the reward he missed that night.

<sup>14</sup> ***A 'ūdhu billāhis samī'il 'alāmi minash shaytānir rajīm.***

Ma'qal bin Yasār ﷺ narrated that the Prophet ﷺ said: “Whosoever recites *A 'ūdhu billāhis samī'il 'alāmi minash shaytānir rajīm*, three times and recites the last three verses of Sūrah al-Ḥashr (Sūrah 59, verses 22-24), Allāh will appoint seventy thousand angels who will pray for him until sundown, and if he dies that day, he will die a martyr; and whosoever recites these verses at sundown, he shall achieve the same.

<sup>15</sup> ***Law anzalnā hādhal qurāna 'alā jabalil ...***

There are two ideas associated in men's minds with a mountain: one is its height, and the other that it is rocky, stony and hard. Now comes the metaphor: the Revelation of God is so sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard-hearted as not to be affected by its powerful Message? The answer is “No” for unspoilt man; and “Yes” for man when degraded by sin to be the vilest of creatures.

<sup>16</sup>***Salāmun 'alā nūḥin fil'ālamīn...***

Ibn 'Asākir narrated that Abī Umāmah ﷺ said that the Prophet ﷺ said: “Whosoever recites in the evening, *Salāmun 'alā nūḥin fil'ālamīn. Innā kadhālika najzil muḥsinīn. Innahū min 'ibādinal mu'minīn*, no scorpion will sting him that night.

<sup>17</sup>***A 'ūdhu bikalimātillāhit tāmīn min sharri mā khalaq...***

In Ṣaḥīḥ Muslim it is narrated from Abū Hurayrah ﷺ that the Prophet ﷺ said: “Whosoever says at nightfall, *A 'ūdhu bikalimātillāhit tāmīn min sharri mā khalaq*, no harm shall affect him.

And in another Ḥadīth, a man came to the Prophet ﷺ and said: “What an affliction I received from a scorpion last night!” The Prophet ﷺ replied: “If you had said, when night fell, *A 'ūdhu bikalimātillāhit tāmīn min sharri mā khalaq*, it would not have harmed you.”

<sup>18</sup>***Bismillāhilladhī lā yaḍurru...***

Al-Tirmidhī and Abū Dāwūd narrated that 'Uthmān ibn 'Affān ﷺ said that the Prophet ﷺ said: “Whosoever says: *Bismillāhilladhī lā yaḍurru ma'asmihī shay'un fil arḍi wa lā fīssamā'i wa huwas samī'ul 'alīm*, three times, no harm shall come to them.” And in another narration: “No sudden affliction will reach him.”

<sup>19</sup> ***Allāhumma innī aṣbaḥtu minka...***

Ibn Assuni narrated that Ibn ‘Abbās رضي الله عنه said that the Prophet ﷺ said: “Whosoever says, *Allāhumma innī aṣbaḥtu minka fī ni‘matin wa ‘āfiyatin wa sitrin, fa’atmim ni‘mataka ‘alayya wa ‘āfiyataka wa sitraka fiddunyā wal’ākhirah*, three times in the morning and evening, makes it incumbent upon Allāh to complete His provisions upon him.

<sup>20</sup> ***Allāhumma innī aṣbaḥtu ush-hiduka...***

Abū Dāwūd narrated that Anas bin Mālik رضي الله عنه said that the Prophet ﷺ said: “When one says, *Allāhumma innī aṣbaḥtu ush-hiduka wa ush-hidu ḥamalata ‘arshika...* (until the end of the *du‘ā*), Allāh will free a quarter of him from the fire, and if he recites it twice, Allāh will free half of him, and if he recites it three times, Allāh will free three quarters of him, and if he recites it four times, (Allāh will) free him from the fire.”

<sup>21</sup> ***Alḥamdulillāhi rabbil ‘ālamīn, ḥamdan ...***

Imām al-Nawawī narrates in his book, *Al-Adhkār*, in the chapter on ‘Praise’ (*Al-Ḥamd*), that Abī Naṣr al-Tammār, on the authority of Muḥammad ibn al-Naḍr رضي الله عنه, said: “Ādam عليه السلام said to Allāh: ‘O Lord, you have occupied my time with hard work to earn a living, so teach me something that encompasses all praise and all glorification.’ So Allāh revealed to him: O Ādam, say three times in the morning and evening, *Alḥamdulillāhi*

*rabbil 'ālamīn, ḥamdan yuwāfi ni'amahū wa yukāfi'u mazīdah.* This encompasses all Praise and Glorification.”

<sup>22</sup> ***Āmantu billāhil 'aẓīm, wa kafartu biljibtī ...***

Al-Ḥāfiẓ al-Mundharī narrated in *al-Targhīb wa al-Tarhīb* from *Makā'id al-Shayṭān* of ibn Abī al-Dunyā that 'Urwah ibn Zubayr would seek protection by reading, three times in the morning and three times at night, *Āmantu billāhil 'aẓīm, wa kafartu biljibtī waṭṭāghūti, wastamsaktu bil'urwatil wuthqā, lanfiṣāma lahā wallāhu samī'un 'alīm.*

<sup>23</sup> ***Raḍītu billāhi rabban wa bil'islāmi dīnā ...***

Thawbān ﷺ narrates that the Prophet ﷺ said: “Whosoever says, *Raḍītu billāhi rabban wa bil'islāmi dīnā, wa biMuḥammadin ṣallallāhu 'alayhi wa ālihi wasallama nabīyyan wa rasūlā,* Allāh will suffice him (is sufficient for him).

Al-Ḥabīb Aḥmad bin 'Alawī Jamal al-Layl said that one of the reasons for a good ending (*ḥusnā al-khātimah*) is diligence in his prayer.

<sup>24</sup> ***Ḥasbiyallāhu lā ilāha illā huwa ...***

Abū Dardā' ﷺ narrates that the Prophet ﷺ said: “Whosoever says in the morning and evening, *Ḥasbiyallāhu lā ilāha illā huwa 'alayhi tawakkaltu wa*

*huwa rabbul 'arshil 'azīm*, Allāh will suffice all his matters – (both) worldly and in the Hereafter.

<sup>25</sup> ***Invoking blessings and prayers upon the Prophet ﷺ***

The Prophet ﷺ said: “He who invokes blessings and prayers upon me in the morning and evening ten times, my intercession for him will be incumbent on me.” He also said: “Whosoever invokes blessing and prayers upon me once, Allāh will bless him ten times.”

The Ḥadīths on the merits of invoking blessings upon the Prophet ﷺ are many, and many books have been written on this.

<sup>26</sup> ***Allāhumma innī as'aluka min fuḡā'atil khayr ...***

Anas ؓ narrates that the Prophet ﷺ used to recite, in the morning and evenings, *Allāhumma innī as'aluka min fuḡā'atil khayr, wa a'ūdhu bika min fuḡā'atish sharr.*

<sup>27</sup> ***Sayyid al-Istighfār (the Master of Asking Forgiveness)***

In the *Ṣaḥīḥ al-Bukhārī*, Shaddād ibn 'Aws narrates that the Prophet ﷺ said: “The master of istighfār (asking forgiveness) is: *Allāhumma anta rabbī lā ilāha illā anta...* (until the end of the du'ā)” and then he said:

“Whosoever says it with certainty in the morning and dies on that day, will enter Paradise.”

<sup>28/29</sup> *Allāhumma anta rabbī lā ilāha illā anta 'alayka ...*

Ṭāriq ibn Ḥabīb said: “A man came to Abī Dardā and said, ‘O Abā Dardā your house is burning!’ He replied: ‘No, it is not. Allāh, the Almighty, would never allow that – based on the words I heard from the Envoy of Allāh ﷺ. Whosoever says this (below) at daybreak, no affliction will befall him until night time, and whosoever says this (below) at the end of sunset, no affliction will befall him until the following morning; *Allāhumma anta rabbī lā ilāha illā anta 'alayka tawakkaltu ...* (until the end of the *du'ā*).” And in another narration: “Nothing that he dislikes will befall him, his family or his possessions, and I have said those words today and they are: *Allāhumma anta rabbī lā ilāha illā anta 'alayka tawakkaltu ...* (until the end of the *du'ā*). Then Abū Dardā rose, headed towards his house, and everyone followed him. When they arrived at his house, they found that all the surrounding houses had burnt except his house.

<sup>30</sup> *Yā Ḥayyu Yā Qayyūm, biraḥmatika astaghīth ...*

Anas ﷺ narrates that when a matter worried the Prophet ﷺ, he would say: “*Yā Ḥayyu Yā Qayyūm, biraḥmatika astaghīth, wa min 'adhābika astajīr, aṣliḥ lī sha'nī kullahū, wa lā takilnī ilā nafsī wa lā ilā aḥadim min khalqika ṭarfata 'ayn.*”

<sup>31</sup> *Allāhumma innī a 'ūdhu bika minal hammi wal ḥazan ...*

Abū Sa'īd al-Khuḍarī رضي الله عنه narrates that the Envoy of Allāh ﷺ once entered the mosque, at a time not appointed for any prescribed prayer. There he saw sitting, a man from the Anṣār, named Abū Umāmah. He said to him: “O Abā Umāmah, why do I see you sitting in the mosque at a time not for any prescribed prayer?” Abū Umāmah replied: “O Envoy of Allāh! I am overwhelmed by grief and debts.” The Envoy of Allāh ﷺ said: “Shall I teach you some words by which, if you recite them, Allāh will remove your grief and discharge your debts?” He said: “Yes, O Envoy of Allāh.” The Envoy of Allāh said: “Say, in the morning and evening: *Allāhumma innī a 'ūdhu bika minal hammi wal ḥazan, wa a 'ūdhu bika minal 'ajzi wal kasal, wa a 'ūdhu bika minal jubni wal bukhl, wa a 'ūdhu bika min ghalabatiddayn wa qahrir-rijāl.*” He said: “I did what the Envoy of Allāh asked me to do, and Allāh removed my grief, and discharged my debts.”

<sup>32/33</sup> *Allāhumma innī as'alukal 'āfiyata ...*

Ibn 'Umar رضي الله عنه narrates that the Prophet ﷺ used to recite the following *du'ā* in the mornings and evenings: *Allāhumma innī as'alukal 'āfiyata fiddunyā wal ākhirah. Allāhumma innī as'alukal 'afwa wal 'āfiyata wal mu'āfātad dā'imata fī dīnī wa dunyāya wa ahlī wa mālī.*

<sup>34</sup> ***Allāhumma anta khalaqtanī wa anta tahdīnī ...***

Samrah bin Jundub رضي الله عنه narrates that the Envoy of Allāh ﷺ said: “Whosoever says in the morning and evening: *Allāhumma anta khalaqtanī wa anta tahdīnī, wa anta tuṭ‘imunī, wa anta tasqīnī, wa anta tumītunī, wa anta tuḥyīnī, wa anta ‘alā kulli shay’in qadīr*, seven times, there is nothing that he asks Allāh that He would not give.”

In his *Wird al-Kabīr* Imām al-Ḥaddād mentions that this *du‘ā* should be recited seven times.

<sup>35</sup> ***Aṣḥaḥnā ‘alā fiṭratil islām ...***

‘Abdurraḥmān ibn Abrī رضي الله عنه said that the Envoy of Allāh ﷺ used to recite, when he rose in the morning: *Aṣḥaḥnā ‘alā fiṭratil islām, wa ‘alā kalimatil ikhlāṣ, wa ‘alā dīni nabīyyinā Muḥammadin ṣallallāhu ‘alayhi wa ālihi wa sallam, wa ‘alā millati abīnā Ibrāhīma ḥanīfan musliman wa mā kāna minal mushrikīn.*

<sup>36</sup> ***Allāhumma bika aṣḥaḥnā ...***

Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ used to say in the morning: “*Allāhumma bika aṣḥaḥnā wa bika amsaynā, wa bika naḥyā wa bika namūtu, wa ‘alayka natawakkalu wa ilaykan nushūr.*”



<sup>37</sup> ***Aṣḥabnā wa aṣḥaḥal mulku lillāhi ...***

It was narrated by Abū Dāwūd ibn Mālik al-‘Ash‘arī ؓ that the Envoy of Allāh ﷺ said: “When you rise in the morning, say: *Aṣḥabnā wa aṣḥaḥal mulku lillāhi wal ḥamdu lillāhi rabbil ‘ālamīn... wa sharri mā fīhi wa sharri mā qablahū wa sharri mā ba ‘dahū*; and in the evening you should say the same.”

<sup>38</sup> ***Allāhumma mā aṣḥaḥa bī min ni‘matin ...***

‘Abdullāh bin Ghannām ؓ narrated that the Envoy of Allāh ﷺ said: “He who says, *Allāhumma mā aṣḥaḥa bī min ni‘matin aw bi‘aḥadim min khalqika faminka waḥdaka lā sharīka laka falakal ḥamdu walakash-shukru ‘alā dhālik*, has fulfilled his thanks (towards Allāh) for that day; and he who says it in the evening, has fulfilled his thanks for that night.

<sup>39/40</sup> ***Subḥānallāhi wa biḥamdihī ‘adada khalqihī ...***

It has been narrated by Juwayriyah Ummil Mu‘minīnah ؓ that the Prophet ﷺ left his home one morning after Fajr prayer while Juwayriyah was reciting the *dhikr*. After completing the *ḍuḥā* prayer, the Prophet ﷺ returned home and saw Juwayriyah was still reciting her *dhikr*. He then asked her: “Are you still reciting the *dhikr* since I left? He then said: “When I left you I recited four phrases three times. If you compare them with what you have been reciting since dawn, they are more befitting.” He then recited the above phrases.

The following *Suwar* (pl. for *Sūrah*) and *Āyāt* (pl. for *Āyah*) are found in the *Wird al-Laṭīf*:

<i>Sūrah Al-Ikhlāṣ</i> (112), Verses 1-4	(pg. 18)
<i>Sūrah Al-Falaq</i> (113), Verses 1-5	(pg. 18)
<i>Sūrah Al-Nās</i> (114), Verses 1-6	(pg. 20)
<i>Sūrah Al-Mu'minūn</i> (23), Verses 97-98	(pg. 20)
<i>Sūrah Al-Mu'minūn</i> (23), Verses 115-118	(pg. 22)
<i>Sūrah Al-Rūm</i> (30), Verses 17-19	(pg. 24)
<i>Sūrah Al-Ḥaṣhr</i> (59), Verses 21-24	(pg. 28)
<i>Sūrah Al-Ṣāffāt</i> (37), Verses 79-81	(pg. 28)
<i>Sūrah Al-Tawbah</i> (9), Verse 129	(pg. 32)

## FORMULAIC EXPRESSIONS



Mighty and Majestic is He



Exalted and Sublime is He



May Allāh's Blessings and Peace be upon him



May peace be upon him



May Allāh be pleased with him



May Allāh be pleased with them (2)



May Allāh be pleased with them (more than 2)

## NOTES ON TRANSLITERATION

<b>a</b>	ا	<b>ḍ</b>	ض
<b>b</b>	ب	<b>ṭ</b>	ط
<b>t</b>	ت	<b>ẓ</b>	ظ
<b>th</b>	ث	ع	ع
<b>j</b>	ج	<b>gh</b>	غ
<b>ḥ</b>	ح	<b>f</b>	ف
<b>kh</b>	خ	<b>q</b>	ق
<b>d</b>	د	<b>k</b>	ك
<b>dh</b>	ذ	<b>l</b>	ل
<b>r</b>	ر	<b>m</b>	م
<b>z</b>	ز	<b>n</b>	ن
<b>s</b>	س	<b>w</b>	و
<b>sh</b>	ش	<b>h</b>	ه
<b>ṣ</b>	ص	<b>y</b>	ي

## LONG VOWELS

ā    آ

ī    إِيَّ

ū    أُوُّ