The Graceful and Benevolent Litany
Morning and Evening Devotions

Compiled by:
Imām ‘Abdullāh Ibn ‘Alawī Al-Ḥaddād

Edited by Professor G. Mohamed
Translation and Transliteration

AL-WIRD AL-LAṬĪF

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Morning and Evening Devotions

Compiled by:
Imām ʿAbdullāh Ibn ʿAlawī Al-Ḥaddād

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.
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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 溽, the Majestic, will unlock the heart to a trajectory that will lead to His Door. May Allāh 溽 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.

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• Maulana Abdurragmaan Khan of Cape Town, South Africa, for assisting with the translation of this compilation.

May Allāh 🌹 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

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-Īmām Al-Quṭb Al-Ḥabīb ʿAbdullāh ibn ʿAlawī 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 wirk 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 wirk (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 ☪, the Most Compassionate, the Most Merciful.

Through *Dhikrullāh*¹ (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 ☪ said in a Ḥadīth: “Allāh the Exalted and Transcendent stated: ‘I am near to the thoughts of my bondsman'² (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 cubit³, 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”. (Bukhārī⁴, Muslim⁵, Tirmidhī⁶ and Ibn Māja⁷).

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-Latīf will be spiritually
enriching to the many wayfarers on their journey towards Allāh ﷽.

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 ‘Alī 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 9th – 10th centuries A.H. onwards when a number of the BāʿAlawī Sayyids moved to the Ḥijāṣ and settled there. The daʿwa 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 BāʿAlawī ṭarīqah was Imām Muḥammad al-Faqīḥ al-Muqaddam BāʿAlawī. He received the ṣūfī spiritual lineage that passes through Imām Ghazāli, from Abū Madyan during the 6th 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 ʿAbdullāh al-Ḥaddād was born on a Sunday night, during the month of Ṣaʿfār, in the year 1043 A.H. His father was ʿAlawī ibn Muḥammad ibn Aḥmad al-Ḥaddād, and his mother the very pious Salma bint ʿAydarūs 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 ʿUmr al-Hadawān 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 Ḥāshim al-Ḥibshī said, they used to study together the works of Imām Ghazāli under the great Shaykh of the BāʿAlawīs, Imām ʿUmr ʿAbdurrahmān al-ʿAṭṭās. During one session the Shaykh told him: “You and ʿAbdullāh 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 ʿAlawī scholars.
The dominant figures in the spiritual life and development of the Imām, were Sayyid ʿUmr al-ʿAṭṭās and Sayyid Muḥammad ibn ʿAlawī, the latter being the great Makkan scholar and spiritual guide. These, and other shuyūkh, thought highly of the Imām. Sayyid ʿUmr al-ʿAṭṭās, 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 ʿUsayn called Imām al-Ḥaddād the “Kaʿbah of hearts”.

The Imām is known to have frequented the qabr of Nabī Hūd (QString), 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-ʿAynati. 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 ʿAsr on both Fridays and Tuesdays.
Imām al-Ḥaddād performed his ʿHajj 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 ʿAlawī and the great ḥūfī 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 zāwiyyah. A point to note here is, that the whole concept of a zāwiyyah as an educational institution rather than fundamentally as a place of worship or musjid, is a typical ʿAlawī phenomenon. They built zawāyā (pl. of zāwiyyah) near or next to the musjid 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-jāmiʿah, 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-Fatḥ). 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 ḥafalāt (pl. of ḥaflah - 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 27th of Ramaḍān of that year, and remained sick until the 7th of Dhul Qaʿdah. The ghusl was done by his son and successor, Sayyid Ḥasan al-Ḥaddād and the janāzah was led by his other son, Sayyid ʿAlawī. 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 Bāʾ Alawīyyah and their students.

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

- Al-Nasāʾīḥ al-Dīniyyah – Advice of the Dīn
- Al-Daʾwah al-Tāmmah – The Complete Message
- Risālah al-Muʾāwanah 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**
آلورُدُ اللَّطِيفُ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَالَ هُوَ اللَّهُ أَحَدُ اللَّهُ الصَّمَدُ ۡلَمْ يَلِدْ ۡلَمْ يُولِدْ ۚ وَلَا يَكُن لِّلَّهِ كُفُوٌّ أَحَدٌ أَثَانِيَّ (ثَلَاثَةً)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَالَ أَعُوذُ بِرَبِّ الْفَلَقِ ۡمِنْ شَرِّ مَا خَلَقَ ۡمِنْ شَرِّ غَاسِقِ إِذَا وَقَبَ ۡمِنْ شَرِّ النَّفَثِ ۡفِي الْعُقَدِ ۡمِنْ شَرِّ حَاسِدِ إِذَا حَسَدُ (ثَلَاثَةً)

سَوْرَةُ الإِخْلاَصِ (١١٢١٢٤)، آيَاتٍ ٤-١-٥-١٧
<table>
<thead>
<tr>
<th>Bismillāhir raḥmānir raḥīm</th>
<th>In the Name of Allāh, Most Compassionate, Most Merciful.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Qul huwal lāhu aḥad.</td>
<td>1 Say: He is Allāh, the One and Only;</td>
</tr>
<tr>
<td>2 Allāhuṣ ṣamad.</td>
<td>2 Allāh, the Eternal, Absolute;</td>
</tr>
<tr>
<td>3 Lam yalid wa lam yūlad.</td>
<td>3 He was not born, nor does He give birth;</td>
</tr>
<tr>
<td>4 Wa lam yakul lahū kufuwan aḥad.</td>
<td>4 And there is nothing like Him. (3 times)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In the Name of Allāh, Most Compassionate, Most Merciful.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Say: I seek refuge with the Lord of the daybreak;</td>
</tr>
<tr>
<td>2 From the mischief of created things;</td>
</tr>
<tr>
<td>3 From the mischief of darkness as it becomes intense;</td>
</tr>
<tr>
<td>4 From the mischief of those who practise secret arts;</td>
</tr>
<tr>
<td>5 And from the mischief of the envious one as he practises envy. (3 times)</td>
</tr>
</tbody>
</table>
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعْوَذُ بِرَبِّ الْنَّاسِ ۖ مَلِكِ الْنَّاسِ ۖ إِلَهِ الْنَّاسِ١ مِنْ شَرِّ الوَسْوَاسِ الْخَنَّاسِ ۖ الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ٢ مِنَ الْجَنَّةِ وَ النَّاسِ٢ (ثَلَاثَا)

۶۷۷ربّ أَعْوَذُ بِكَ مِنْ هَمَّرَتِ الشَّيَطِينِ

۶۸۲وَأَعْوَذُ بِكَ رَبّ أَنْ يَحْضُرِنَّ (ثَلَاثَا)

سُورَةُ الْنَّاسِ (۱۴) آيات ۱–۶
سُورَةُ الْمُؤْمِنُونَ (۳۳) آيات ۹۷–۹۸
Bismillāhir raḥmānir raḥīm

1 Qul aʿūdhu birabbin nās.

2 Malikin nās.

3 Ilāhin nās.

4 Min sharril waswāsil khannās.

5 Alladhī yuwaswisu fī ṣudūrin nās.

6 Minal jinnati wannās. (thalāthan)

Rabbi aʿūdhu bika min hamazātish shayāṭīn. Wa aʿūdhu bika rabbi ayyahḍurūn. (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.¹⁰ (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.¹¹ (3 times)
افحسبتم أنها خلقنكمن عبنا وآنكمن إلينا لا ترجعون فتعللى الله الملك الحق لا إله إلا هو رب العرش الكريم ومن يدع معاً الله إلهًا آخر لا برهان له به فانما حسابه عند ربه إنها لا يفلح الكفرؤون وقل رب اغفر وارحم وأنت خير الرحمين

سورة المؤمنون (33)، آيات 115-118

21
Afaḥasibtum annamā khalaqńākum 'abathaw wa annakum ilaynā lā turjaʻīn.

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

Fataʻālallāhul 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 yadʻu maʻallāhi ilāhan ākhara lā burhāna lahū bihī faʻinnamā 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!”

12
فَسَبَحَنِ اللَّهُ حَيَّةً لَّا مَوْتُوْنِ وَحَيْنَ تُصِيبُونَ
وَلَهُ الحَمْدُ فِي السَّمَاوَاتِ وَالأَرْضِ وَعَشَيْنَا وَحَيْنَ
تُظهِرُونَ ٧٠ يُخْرِجُ الْحَيِّ مِنَ الْمَيْتِ وَيُخْرِجُ
الْمَيْتَ مِنَ الْحَيِّ وَيَحْيِي الأَرْضَ بَعْدَ مَوْتِهَا
وَكَذَلِكَ تُخْرِجُونَ

٧١ أَعَوْذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ
الرَّجِيمِ (ثَلَاثًا)
Fa subhānallāhi ḥīna tumsūna wa ḥīna tuṣbihūn.

So glorify Allāh in the evening and in the morning.

Wa lahul ḥamdu fissamāwāti wal ardi wa'ashiyyaw wa ḥīna tuẓhirūn.

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 mawtiḥā wa kadḥālika tukhrājūn.

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!13

[* Aʿūdhu billāhis samīʿil ʿalīmi minash shayṭānir rajīm. (thalāthan)]

[* I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the rejected shayṭān.14 (3 times)*]
لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتُهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتَلَكَ الَّذِي نَضْرَبْهَا لِلنَّاسِ لَعَلِّهُمْ يَتَفَكَّرُوْنَ هُوَ الَّذِى لَا إِلَهَ إِلَّا هُوَ عُلَمُ السَّمِيعِ وَالشَّهَابَةِ هُوَ الرَّحْمَنُ الرَّحْيَمُ هُوَ الَّذِى لَنَ أَلِهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلِيمُ الْمُؤْمِنُ الْمُهْيِمُ النَّزِيرُ النَّجِيّ أَلِهِ المُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرَكُونَ
Law anzalnā hādhal qurāna ʿalā jabalil lara aytahū khāshiʿ am mutaṣaddiʿ am min khashyatillāh, wa tilkal amthālu naḍribuhā linnāsi laʿallāhum yatafakkarūn.

Huwallāhulladhī lā ilāha illā huwa ʿālimul ghaybi wash shahādati huwar raḥmānur raḥīm.

Huwallāhulladhī lā ilāha illā huwal malikul quddūsus salāmul muʿminul muhayminul ʿazīzul jabbārul mutakabbir,

subḥānallāhi ʿammā yushrikūn.

Had We sent down this Qurʾān 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.
هَوَّ الْلَّهُ الْخَالِقُ الْبَارِيُّ الْمُصَوْرُ لَهُ الْأَسْمَآءُ
الْحَسَنِيُّ يُسَبِّحُ لَهُ مَا فِي السَّمُوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ
سَلَّمْ عَلَى نَوْحٍ فِي الْعَلَمِينَ ۗ إِنَّا كَذَلْكَ نَجْزِي
المُحْسِنِينَ ۗ إِنَّهُ مِنْ عِبَادَنَا الْمُؤْمِنِينَ
أَعْوَذُ بِكَلِمَاتِ اللَّهِ الْتَتَّمَّاتِ مِنْ شَرِّ مَا خَلَقَ
(ثَلَاثَةٌ)

سُورَةُ الْحُجُرُ (٥٩)، آيات ٢٤–٢١
سُورَةُ الصَّفَااتِ (٣٧)، آيات ٧٩-٨١
٢٧
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.\(^\text{15}\)

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

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

For he was one of Our believing bondsmen.\(^\text{16}\)

I seek refuge in the Perfect Words of Allāh from the evil that He created.\(^\text{17}\) (3 times)
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 

لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي 

الأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ الْسَمِيعُ الْغَلِيْمُ

(ثلاثَانِ) 

آَلِلَّهِمَّ إِنِّي أَصِبْحَتُ [آَمِسِيْتُ] مِنْكَ فِي

نَعْمَةٍ وَعَافِيَةٍ وَسِيرٍ، فَاتَّمَّ مَنْعُمَتَكَ عَلَيِّ وَ

عَافِيَتَكَ وَسِيرَكَ فِي الْدُنْيَا وَالْآخِرَةِ. (ثلاثَانِ) 

آَلِلَّهِمَّ إِنِّي أَصِبْحَتُ [آَمِسِيْتُ] أُشْهَدْكُ

وَأُشْهَدُ حَمْلَةً عَرْشَكَ، وَمَلَائِكَتَكَ، وَجَمِيعُ خَلْقِكَ;

أَنَّكَ أَنتَ اللَّهُ لَا إِلَهَ إِلَّا أَنتَ وَحِيدُ كَ لا شَرِيكَ

لَكَ، وَأَنَّ سَيْدَنَا مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.

(أَرْبَعَانِ)
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. (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. (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 bondsman and Messenger. (4 times)
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، حَمَدًا يُوَافِي
نَعَمَهُ وَيَكْفَافِي مَزِيَّدَهُ. (ثَلَاثَانَ)
أمَّنَتْ بِاللَّهِ الْعَظِيمِ، وَكَفَرْتُ بِالْجَبِّـبْ
وَالطَّاغُوْتَ، وَإِسْتَمَسَّكَتْ بِالْغَرْوَةِ الْوَتَّقَى،
لَا أَنْفُصَّالَ لَهَا وَاللَّهُ سَمِيعُ عَلَيْهِ. (ثَلَاثَانَ)
رضِيْتُ بِاللَّهِ رَبًا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ
صَلِّى اللَّهُ عَلَيْهِ وَآلهَ وَسَلَّمَ نَبِيًا وَرَسُوْلًا. (ثَلَاثَانَ)
حَسَنَى اللَّهُ ۛ لَا إِلَهَ إِلَّآ هُوَ ۛ هُوَ الْعَزِيزُ الْوَهْيُ
رَبُّ الْعَرْشِ الْعَظِيمِ. (سَبْعَانًا)
١٢٩ آيَةٌ سُورَةُ التُّوْبَةٌ (٩)
أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، حَمْدَهُ وَفَاعُولُهُ وَكَبْلَةُهُ وَحَمْدُهُ وَرَضْوَانُهُ مَثْنَيِّ الْمَثْنَى وَهُوَ الْقَهْرُ الْقَهْرِ. (ثَلَاثُانَ)

أَمَّنَعُ بِلَكَ الْحَمْدَ الْعَظِيمَ، وَكَفَّارَتُ البِلَادِ الْأَسْلِمَةِ، وَالْمَطَّالِبُ لِيَطْلُبُنِّي الْمِثْلَ وَالْمُخْلِقَ لِيَجْعَلُنِّي الْمُتَّقِيَّةً. (ثَلَاثُانَ)

أَطِمْتُ بِلَكَ الْحَمْدَ الْمَجِيدِ، وَبِاِلْبِيْرِ الْأَصْلِّيِّ، وَالْعَلَمِ الْأَصْبَحِ، وَالْمَطَّالِبُ لِيَطْلُبُنِّي الْمِثْلَ وَالْمُخْلِقَ لِيَجْعَلُنِّي الْمُتَّقِيَّةً. (ثَلَاثُانَ)

هَضَبِيْلَالِهِ لَا إِلَأْهَ إِلَّا هُوَ الْوَلِيُّ الْأَكْبَرُ، وَلَهُ الْحَمْدُ وَالْرَّضْوَانُ. (سَبْعُانَ)

All Praise is only for Allah, Lord of the Worlds; Praises that are equal to His Bounties and matches His added Grace and Bounties. (3 times)

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

I accept Allah as my Lord, Islam as my religion, and Muhammad, Peace and Blessings be upon him and his family, as a Prophet and Messenger. (3 times)

Allah 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!” (7 times)
اللهِمَّ صلِّ على سَيِّدِنا مُحِمَّدٍ وَاللهِ وَصَحِبِهِ
وَسَلِّمْ. (عَشْرَا)

اللهِمَّ إِنِّي أَسْأَلُكَ مِنْ فُجَاءَةِ الْخَيرِ,
وَأُعْوُدُ بِكَ مِنْ فُجَاءَةِ الشَّرِّ.

اللهِمَّ أَنْتِ رَبِّي، لَآ إِلَهَ إِلَّا أَنْتَ خَلْقَتِي وَأَنَا
عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَعَهْدِكَ مَا اسْتَطَعْتُ,
أُعْوُدُ بِكَ مِنْ شَرٍّ مَا صَنَعْتُ، أَبْوَءُ لَكَ بِعَمْتِكَ
عَلِيّ، وَأَبْوَءُ بِذِنَبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يُغْفِرُ
الذُّنُوبِ إِلَّا أَنْتَ.
Allāhumma ṣallī `alā sayyidinā Muḥammadin wa ālihī wa ṣaḥbihī wa sallim. (ʿashran)

Allāhumma innī asʾaluka min fujāʾatīl khayr, wa aʿūdhu bika min fujāʾatish sharr.

Allāhumma anta rabbi, lā ilāha illā anta khalaqtanī, wa ana ʿabduka wa ana ʿalā ʿahdika wa waʿdika mastataʾtu, aʿūdhu bika min sharri mā șanaʾtu,

abūʾulaka bi niʿmatika ʿalayya wa abūʾu bi dhanbī faghfīrlī faʾinnahū lā yaghfirudh dhunūba illā anta.

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

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

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.27
اللهُمَّ أَنتَ رَبِّي، لَنَ إِلَّهَ إِلَّا أَنتَ، عَلَيْكَ
تَوْكَلْتُ وَأَنتَ رَبُّ الْعَرْشِ الْعَظِيمِ.

مَا شَآءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنَّ،
وَلَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِلَادِ اللَّهِ الْعَلَى الْعَظِيمِ.

أَعْلِمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ، وَأَنَّ
اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عَلَى عَلَمَهَا.

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ
شَرِّ كَلِّ دَابَّةٍ، أَنْتَ أَخْذُهُ بِنَاصِبِهَا، إِنَّ رَبِّيُ
عَلَى صَرْطٍ مُّسْتَقِيمٍ.

35
✿ 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. ²⁸

✿ 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). ²⁹

✿ 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 aḥāta bi kulli shay’in ‘ilmā.

✿ Allāhumma innī aʿūdhu bika min sharri nafsī, wa min sharri kulli dābbatin anta ākhidhum bināṣiyatihā, inna rabbī ‘alā širāṭim mustaqīm.
يا حي ياقوم، برحمتك استغفث، ومن عذابك أستجير، أصلح لي شأني كله، ولا تكلني إلى نفسي ولا إلى أحد من خلقك طرفة عين.

اللهـم إني أعوذ بك من الهم والحزن، وأعوذ بك من العجز والكسال، وأعوذ بك من الجبن والبخيل، وأعوذ بك من غلبة الدين وفهير الرجال.

اللهـم إني أسألك العافية في الدنيا والآخرة.
Yā Ḥayyu Yā  
Qayyūm, birahmatika  
astaghīth, wa min  
‘adhābika astajīr, ašliḥ lī  
sha’nī kullahū, wa lā  
takilnī ilā nafsī  wa lā  
ilā aḥadīm min khalqika  
ṭarfata ‘ayn.

Allāhumma innī  
aʿūdhu bika minal hammi  
wal ḥazan, wa aʿūdhu  
bika minal ‘ajzi wal kasal,  
wa aʿūdhu bika minal  
jubnī wal bukhīl, wa  
aʿūdhu bika min  
ghalabatiddayn wa  
qahrir-rijāl.

Allāhumma innī  
asʿalukal ‘āfiyata  
fiddunyā wal ākhirah.

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.

Allāh! I beseech You to grant me safety in this  
world as well as in the Hereafter.
اللهُمَّ إِنِّي أَسْأَلُكَ العُفُوَّ وَالْعَافِيَةَ وَالمُعَافَاةَ
الدَّائِمَةَ فِي دِينِي وَدُنْيَايِ وَأَهْلِي وَمَالِي.

اللهُمَّ اسْتُر عَورَاتِي وَأَمِن رَوْعَاتِي.

اللهُمَّ احْفَظْنِي مِنْ بَيْنِ يِدِي وَمِن خَلْفِي,
وَعَنْ يِمِينِي وَعَنْ شِمَالِي وَمِن فَوْقِي، وَأَعْوُدُ
بِعَظَمَتِكَ أَنَّ أُغْتَالَ مِنْ تَحْتي.

اللهُمَّ أَنْتَ خَلْقُنِي وَأَنْتَ تَهْدِينِي، وَأَنْتَ
تُطْعَمُنِي وَأَنْتَ تَسْقِيْنِي، وَأَنْتَ تُمِينِي وَأَنْتَ
تَحْيَنِي، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
Allāhumma innī asʿalukal ʿafwa wal ʿāfiyata wal muʿāfātad dāʾimata fi dīnī wa dunyāya wa ahlī wa mālī.  

Allāhummastur ʿawrātī wa āmin rawʿātī.  

Allāhummaḥfaẓnī min bayni yadayya wa min khalfī wa ʿan yamīnī wa ʿan shimālī wa min fawqī, wa aʿūdhu biʿażamatika an ughtāla min taḥtī.  

Allāhumma anta khalīqa wa anta tāḥdīnī, wa anta tūṭʿimunī, wa anta tasqīnī, wa anta tumītunī, wa anta tuḥyīnī, wa anta ʿalā kulli shayʿīn qādir.  

O Allāh! I ask You safety, security and permanent protection in relation to my religion, worldly affairs, family and property.  

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.  

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.
أَصْبَحْنَا [أَمْسِيَّنا] عَلَىٰ فِطْرَةِ الإِسْلَامِ، وَ عَلَىٰ كَلِمَةِ الإِخْلاَصِ، وَ عَلَىٰ دَيْنِ نَبِيّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ أَلَهِ وَ سَلَّمْ، وَ عَلَىٰ مِلَّةٍ أَبِيْنَا إِبْرَاهِيمُ حَنِيفًا مُسْلِمًا، وَ مَا كَانَ مِنَ الْمُشْرِكِينَ.

َِّلْلَّهِمَّ بِكَ أَصْبَحْنَا وَ بِكَ أَمْسِيَّنَا، وَ بِكَ نَحْيَا وَ بِكَ نَمُوتُ، وَ عَلَيْكَ نَتَوْلَكَ وَ إِلَيْكَ الْتُّشْوُرُ [الأَلْمَصِيَّرُ].

Aşbaḩnā ʿalā fīṭratīl islām, wa ʿalā kalimatīl ikhlāṣ, wa ʿalā dīnī nabiyyīnā Muḥammadīn šallallāhu ʿalayhi wa ʿālihi wa sallam, wa ʿalā millatī abīnā Ibrāhīma ḥanīfān muslimān wa mā kānā mīnal mushrikīn. (In the evenings, recite: amsaynā instead of aşbaḩnā).

Allāhumma bika aşbaḩnā wa bika amsaynā, wa bika nahyā wa bika namūtu, wa ʿalayka nata wakkalū wa ilaykan nushūr. (In the evenings, recite: wa ilaykal maṣīr, instead of wa ilaykan nushūr).

Aşbaḩnā wa aşbaḥal mulku lillāhi wa ʿālamīn. (In the evenings, recite: amsaynā wa amsal mulku, instead of aşbaḩnā wa aşbaḥal 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.35

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.36

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.
اللهُمَّ إِنِّي أَسَأَلُكَ خَيْرَ هَذَا الْيَوْمَ [هَذِهِ]

اللهُمَّ إِنِّي أَسَأَلُكَ خَيْرَ هَذَا الْيَوْمَ [هَذِهِ]
Allāhumma innī as’aluka khayra hādhal yawm fatḥahū wa naṣrahū wa nūrahū wa barakatahū wa hudāh. (In the evenings, recite: hādhihil laylah fatḥahā wa naṣrahā wa nūrahā wa barakatahā wa hudāhā).

O Allāh! I ask of You the best of this day, its (spiritual) openings, its help, its light, its blessings and its guidance.\(^{37}\)

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 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.
للهمّ ما أصْبِحَ [أَمْسِئِ] بِيّ مِنْ نُعْمَةٍ أَوْ بِأَحَدٍ مِّنْ خَلْقِكَ فَنَّمْكَ وَحِدَّكَ لَا شَرِيكَ لَكَ فَلَكَ الحَمْدُ وَلَكَ الشُّكْرُ عَلَى ذَلِكَ.

سُبْحَانَ اللَّهِ وَبِحمْدِه عَدَدَ خَلْقِهِ وَرَضُّي نَفْسِه وَزِنَةِ عَرْشِهِ وَمِداَدَ كَلِمَائِهِ. (ثَلاَثًا)

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحمْدِه عَدَدَ خَلْقِهِ وَرَضُّي نَفْسِه وَزِنَةِ عَرْشِهِ وَمِداَدَ كَلِمَائِهِ. (ثَلاَثًا)
Allāhumma mā aṣbaḥa bī min niʾmatin aw bīʾaḥadim min khalqika faminka waḥdaka lā sharīka laka falakal ḥamdu walakash-shukru ’alā dhālik. (In the evenings recite: amsā instead of aṣbaḥa)

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. (3 times)

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.  

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. (3 times)
سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاوَاتِ،
سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الأَرْضِ،
سُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ،
سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ.

أَلْحَمُدُ لِلَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاوَاتِ،
أَلْحَمُدُ لِلَّهِ عَدَدَ مَا خَلَقَ فِي الأَرْضِ،
أَلْحَمُدُ لِلَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ،
أَلْحَمُدُ لِلَّهِ عَدَدَ مَا هُوَ خَالِقٌ.
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.
َّلا إِلَّا اللَّهُ عَدَّلَ مَا خَلَقَ فِي السَّمَآءِ،
َّلا إِلَّا اللَّهُ عَدَّلَ مَا خَلَقَ فِي الأَرْضِ،
َّلا إِلَّا اللَّهُ عَدَّلَ مَا بَيْنَ ذَلِكَ،
َّلا إِلَّا اللَّهُ عَدَّلَ مَا هُوَ خَالِقٌ.
اللَّهُ أَكْبَرُ عَدَّلَ مَا خَلَقَ فِي السَّمَآءِ,
اللَّهُ أَكْبَرُ عَدَّلَ مَا خَلَقَ فِي الأَرْضِ,
اللَّهُ أَكْبَرُ عَدَّلَ مَا بَيْنَ ذَلِكَ،
اللَّهُ أَكْبَرُ عَدَّلَ مَا هُوَ خَالِقٌ.
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 Him being the Creator.
لاَ حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الَّذِي لَا إِلَهَ مَعَهُ هُوَ الْخَالِقُ الْعَظِيمُ

credit

بَيْنَ ذَلِكَ مَا خَلَقَ فِي السَّمَاوَاتِ وَمَا خَلَقَ فِي الْأَرْضِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الَّذِي لَا شَأْنَهُ مِنْشَأً

مَا هُوَ خَالِقٌ.
There is no Power nor Strength except with Allâh the Exalted, the Mighty, equal to the number of His creation in the Heavens;

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

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

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

Lâ ḥawla walâ quwwata illâ billâhil ‘aliyyil ‘aẓîmi ‘adada mā khalaqa fîssamâ’i,

Lâ ḥawla walâ quwwata billâhil ‘aliyyil ‘aẓîmi ‘adada mā khalaqa fil’arâdi,

Lâ ḥawla walâ quwwata illâ billâhil ‘aliyyil ‘aẓîmi ‘adada mā bayna dhâlik,

Lâ ḥawla walâ quwwata illâ billâhil ‘aliyyil ‘aẓîmi ‘adada mā huwa khâliq.
لا إلَهِ إِلَّا اللهُ وَحَدَّهُ لَا شَرِيكَ لَهُ، لَهُ
المَلِكُ وَلَهُ الْحَمْدُ يُخْبِيُّ وَيُمَيْتُ وَهُوَ عَلَيْ
كُلِّ شَيْءٍ قَدْرِيْرٌ، عَدْدٌ كُلِّ ذِرَّةٍ أَلْفٌ مَّرَّةٌ.
(ثَلَاثَةٌ)

َٰلَّهُمَّ صَلِّ وَسَلَّمَ عَلَى سَيِّدِنَا مُحَمَّدٍ مَفْتَاحٍ
بَابِ رَحْمَةِ اللَّهِ، عَدَدٌ مَا فِي عِلْمِ اللَّهِ، صَلَاةٌ
وَسَلَامَةً دَائِمَيْنِ بَدَوَامِ مُلَكِ اللَّهِ، وَعَلَى أَلِهٍ
وَصَحِيحِهِ عَدَدٌ كُلِّ ذِرَّةٍ أَلْفٌ مَّرَّةٍ. (ثَلَاثَةٌ)
Lā ilāha illallāhu waḥdahū lā sharīka lahū, lahul mulku wa lahul ḥamdu yuḥyī wa yumītu wa huwa ‘alā kulli shay’in qadīr, ‘adada kulli dharratin alfa marrah.
(thalāthan)

Allāhumma ṣallī wa sallim ‘alā sayyidīnā Muḥammadin miqtāḥī 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)
Habīb ʿUmar 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 الْقِيُومُ الَّذِي لَا يَمْوَثُ وَأَتْوِبْ
إِلَيْهِ رَبِّ اغْفِرْ لِي. (٧ مَرَّةٌ)

أَسْتَغْفِرُ اللَّهِ لِلمُؤْمِنِينَ وَالمُؤْمِنَاتِ.
(٧ مَرَّةٌ)
Habīb 'Umar ibn Sālim ibn Ḥafīth in his Khulāṣah, recommends that after the Wird al-Laṭīf or any Awrād, the supplicant should say:

★ Astaghfirullāhāhallaḥī lā ilāha illā huwar raḥmānur raḥīmul ḥayyul qayyumul ladhī lā lamūtu wa atūbu ilayhi, rabbīghfsīrī.  
(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)

★ Astaghfirullāhāa lilmu’minīna wal mu’mināt.  
(27 marratan)

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

1*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).

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

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

4*Imām Muḥammad ibn Ismāʿīl ibn Ibrāhīm ibn Al-Mughīrah Al-Bukhārī* (*Abū ʿAbdullāh*) was born on the 13th of Shawwāl in the year 194 A.H/ 773 C.E, in Bukhāra, in the Province of Khurasān. The Imām died on the 1st 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 🕌. 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.

5Muslim 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.

6Abū ʿĪsā 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.

7Ibn 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 ʿAbdullāh Muḥammad ibn Yazīd al-Rabāʿī 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. 

8Sūrah al-Ikhlāṣ
Abū Hurayrah relate that the Prophet said: “Sūrah al-Ikhlāṣ (Sūrah 112) equals one third of the Qur’ān.” (Narrated by Muslim). According to al-Ṭabarānī, Abū Hurayrah narrates that the Prophet 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 narrated that a companion, who led an expedition for the Prophet, would lead the prayer and end the Qur’ānic recitation with Qul huwallāhu aḥad. When they returned this was mentioned to the Prophet 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 said: “Tell him that Allāh Loves him.”

Anas 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)

9/10 Sūrah al-Falaq and Sūrah al-Nās (Al-Muʿawwadhatayn)

‘Uqbah bin ʿĀmir relates that once, when he and the Prophet were walking between Juḥayfa and al-Abwā, they were struck by a gust of wind and (were shrouded in) intense darkness. Thereupon the Prophet began
to recite *Qul aʿūdhu birabbil falaq* and *Qul aʿūdhu birabbin nās* (Sūrah 113 and 114 respectively). The Prophet ﷺ then said: “O ṬUqbah seek protection from Allāh by them, for there is nothing comparable to them when seeking protection.” (Narrated by Ibn Dāwūd)

The ṬAllāmah 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).

11 *Rabbi aʿūdhu 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-Muʾmunūn* (Sūrah 23, verses 97-98). Imām al-Ghazālī included it among the invocations of wuḍū, and many ṬUlamā have taken it from him, and approved of it.

ʿAmr ibn Shubayb ﷺ 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.

12 *Afāḥasibtum annamā khalaqnākum*...
Al-Baghawi narrated that Anas ﷺ said: “Ali ibn Mas‘ūd ﷺ passed-by an afflicted man and he recited the verses *Afāḥasibtum annamā khalaqnākum ʼabathan*… 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.

13 *Fa subḥānallāhi ḥīna tumsūna wa ḥīna tuṣbiḥūn*...
Abū Dāwūd narrated in his book of Sunan from Ibn ʿAbbās ﷺ that the Prophet ﷺ said: “Whosoever recites in the morning, *Fa subḥānallāhi ḥīna tumsūna wa ḥīna tuṣbiḥūn*… until *wa kadḥālika 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.

14 **Aʾūdhu billāhis samīʿīl ʿalīmi minash shayṭānir rajīm.**

Maʿqal bin Yasār narrated that the Prophet said: “Whosoever recites Aʾūdhu billāhis samīʿīl ʿalīmi minash shayṭānir 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.

15 **Law anzalnā hādhal qurāna ʿalā 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.
16 *Salāmun 'alā nūḥin fil'ālamīn*…
Ibn 'Asākir narrated that Abī Umāmah said that the Prophet said: “Whosoever recites in the evening, *Salāmun 'alā nūḥin fil'ālamīn*. Inna kadhālika najzil muḥsinīn. Innahū min 'ibādīna mu’minīn, no scorpion will sting him that night.

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

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

18 *Bismillāhilladhī lā yaḍurrū*…
Al-Tirmidhī and Abū Dāwūd narrated that ‘Uthmān ibn ‘Affān said that the Prophet said: “Whosoever says: *Bismillāhilladhī lā yaḍurrū ma’asmihi shay’un fil arḍi wa lā fissamā’i wa huwas samī’ul ‘alīm*, three times, no harm shall come to them.” And in another narration: “No sudden affliction will reach him.”
19 **Allāhumma innī aṣbaḥtu minka…**
Ibn Assuni narrated that Ibn 'Abbās said that the Prophet said: “Whosoever says, **Allāhumma innī aṣbaḥtu minka fī ni’matin wa ‘āfiyatin wa sitrin,** fa’atmim ni’mataka ‘alayya wa ‘āfiyataka wa sitraka fiddunya wal’ākhirah, three times in the morning and evening, makes it incumbent upon Allāh to complete His provisions upon him.

20 **Allāhumma innī aṣbaḥtu ush-hiduka…**
Abū Dāwūd narrated that Anas bin Mālik said that the Prophet 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.”

21 **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, said: “Ādam 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 yuwāfī ni'amahū wa yuqāfī‘u mazīdah. This encompasses all Praise and Glorification.”

22 Āmantu billāhil 'azīm, wa kafartu biljibti …
Al-Ḥāfīz al-Mundhari narrated in al-Targhīb wa al-Tarhib 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 'azīm, wa kafartu biljibti waṭṭāghūti, wastamsaktu bil'urwatil wuthqā, lanfiṣāma lahā wallāhu samī‘un 'alīm.

23 Raḍītu billāhi rabban wa bil’islāmi dīnā …
Thawbān narrates that the Prophet said: “Whosoever says, Raḍītu billāhi rabban wa bil’islāmi dīnā, wa biMuḥammadin ṣallallāhu 'alayhi wa ālihi wasallama nabiyyan 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.

24 Ḥasbiyallāhu lā ilāha illā huwa …
Abū Dardā narrates that the Prophet 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.

25 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.

26 Allāhumma innī as’aluka min fujā’atil khayr …

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

27 Sayyid al-Istighfār (the Master of Asking Forgiveness)

In the Šahīḥ 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 duʿā)” and then he said:
“Whosoever says it with certainty in the morning and dies on that day, will enter Paradise.”

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.

Yā Ḥayyu Yā Qayyūm, biraḥmatika astaghīth … Anas narrates that when a matter worried the Prophet ﷺ, he would say: “Yā Ḥayyu Yā Qayyūm, biraḥmatika astaghīth, wa min 'adhabika astajīr, aşlih lī sha’nī kullahū, wa lā takilnī ilā nafsī wa lā ilā aḥadīm min khalqika ẓarfata 'ayn.”
Abū Sa‘īd al-Khuḍarī narrates that the Envoy of Allāh 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 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 minal ghalabatiddayn wa qahhrir-rijāl.” He said: “I did what the Envoy of Allāh asked me to do, and Allāh removed my grief, and discharged my debts.”

Ibn ‘Umar narrates that the Prophet 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‘afātad dā’imata fī dīnī wa dunyāya wa ahlī wa mālī.
34 \textit{Allāhumma anta khalaqtanī wa anta tahdīnī} …

Samrah bin Jundub narrates that the Envoy of Allāh said: “Whosoever says in the morning and evening: \textit{Allāhumma anta khalaqtanī wa anta tahdīnī, wa anta tuṭ'īmunī, 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 \textit{Wird al-Kabīr} Imām al-Ḥaddād mentions that this \textit{duʿā} should be recited seven times.

35 \textit{Aṣbaḥnā 'alā fiṭratil islām} …

ʿAbdurraḥmān ibn Abru said that the Envoy of Allāh used to recite, when he rose in the morning: \textit{Aṣbaḥnā 'alā fiṭratil islām, wa 'alā kalimatil ikhlāṣ, wa 'alā dīni nabiyyinā Muḥammadin ṣallallāhu 'alayhi wa ālihi wa sallam, wa 'alā millati abīnā Ibrāhīma ḥanīfan musliman wa mā kāna minal mushrikīn}.

36 \textit{Allāhumma bika aṣbaḥnā} …

Abū Hurayrah narrated that the Prophet used to say in the morning: “\textit{Allāhumma bika aṣbaḥnā wa bika amsaynā, wa bika nahyā wa bika namūtu, wa 'alayka natawakkalu wa ilaykan nushūr}.”
37 **Aṣbaḥnā wa aṣbaḥal mulku lillāhi …**

It was narrated by Abū Dāwūd ibn Mālik al-ʿAshʿarī that the Envoy of Allāh said: “When you rise in the morning, say: Aṣbaḥnā wa aṣbaḥal mulku lillāhi wa ḥamdu lillāhi rabbil ʿālamīn... wa sharri mā fīhi wa sharri mā qablahū wa sharri mā baʿdahū; and in the evening you should say the same.”

38 **Allāhumma mā aṣbaḥa bī min niʿmatin ...**

ʿAbdullāh bin Ghannām narrated that the Envoy of Allāh said: “He who says, Allāhumma mā aṣbaḥa bī min niʿmatin aw biʿaḥadim min khalqi faminka waḥdaka lā sharīka laka falakal ḥamdu walakash-shukru ʿalā 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.

39/40 **Subḥānallāhi wa biḥamdihī ʿadada khalqihi ...**

It has been narrated by Juwayriyah Ummil Muʿminnah that the Prophet left his home one morning after Fajr prayer while Juwayriyah was reciting the dhikr. After completing the ḍuḥā prayer, the Prophet 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*:

*Sūrah Al-Ikhlāṣ* (112), Verses 1-4 (pg. 18)
*Sūrah Al-Falaq* (113), Verses 1-5 (pg. 18)
*Sūrah Al-Nās* (114), Verses 1-6 (pg. 20)
*Sūrah Al-Muʾminūn* (23), Verses 97-98 (pg. 20)
*Sūrah Al-Muʾminūn* (23), Verses 115-118 (pg. 22)
*Sūrah Al-Rūm* (30), Verses 17-19 (pg. 24)
*Sūrah Al-Ḥashr* (59), Verses 21-24 (pg. 28)
*Sūrah Al-Ṣāffāt* (37), Verses 79-81 (pg. 28)
*Sūrah Al-Tawbah* (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

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