



الورد اللطيف

Al-Wird al-Laṭīf

I

INTRODUCTION

IMĀM ʿABDALLĀH AL-ḤADDĀD is a well-known Alawī scholar from Hadramawt. To say ʿAlawī is to say Ḥusaynī in lineage,¹ Ashʿarī in ʿaqīda,² Shāfiʿī in *fiqh*,³ and Ghazālī in behavior.⁴ As with other illustrious ʿAlawīs, God made him known despite his wish to remain in obscurity. Yet the Imām once said to some of his close disciples that what they saw as fame was in fact not so, for had he really wished for fame and requested it from God, he would have easily eclipsed all other scholars and saints on the face of the earth.

Imām al-Ḥaddād was born in Tarīm, Yemen, in 1044 AH, and by the time he was about thirty years of age, had already acquired the reputation of being the foremost scholar and saint of his time.

His main litany was *al-Wird al-Kabīr*, which he recited twice daily, after Dawn (*Fajr*) and Sunset (*Maghrib*) Prayers. Also his were the *Rātīb*, *Ḥizb al-Fath*, and *Ḥizb al-Naṣr*. *Ḥizb al-Fath* is concerned with purifying the heart by getting rid of the rust covering it, then acquiring virtues and practicing them to the full, hence its name: “The Litany of the Opening.” *Ḥizb al-Naṣr*, “The Litany of Victory,” was designed for protection against outward and inward enemies.

Al-Wird al-Kabir being rather lengthy, the Imām composed a shorter version. In this, as in his books and spiritual instruction, the Imām foresaw the time when people would have neither the time nor the will to do all that was required. *Al-Wird al-Laṭif* was therefore made for us, in this 15TH century *Hijra*. It is short, taking no more than fifteen minutes to complete, once one has become familiar with it, and is to be recited after *Fajr* and *Maghrib*. If this is not possible, it is to be recited once before and once after midday, whenever time is available.

This present work is intended to help the English speaker familiarize himself with the meanings of the various prophetic invocations of the *wird* and some of their merits and benefits, in a format geared toward recitation. The transliteration is meant to be the nearest possible rendering of the actual vocal recitation. A word like *Nabiyyan*, for instance, when it comes at the end of a sentence, is pronounced *Nabiyyā*, so this is how it has been transliterated.

Arabic differs from other languages in its being the language of the Quran, the language that God chose to make worthy of conveying His revelation. Revelation is eternal knowledge of reality expressed in human language. Its vehicle requires exceptional precision, depth, subtlety, and malleability to render it adequate for the purpose. Furthermore, the manner in which God and, to a lesser extent, His Messenger ﷺ use the language is of an altogether different order from its other usages. A single verse of the Quran will have many superimposed layers of meaning. It may be used for protection from various inward and outward perils, for curing certain illnesses, for increasing certain kinds of provision, for *baraka* [blessings], and for the recompense promised for the recitation of each of its letters.

Knowing this, Muslims all over the world have always recited both the Quran and the Prophetic invocations in their original Arabic, even when unable to understand the language, in order to make sure that they lose none of the secrets and *baraka*, much of which are lost in translation.

However, prayer is not limited to specific times or occasions; it is a constant communion with God. Whenever we leave our house or cross the street, we ask God for protection. When hungry we ask Him to feed us and when worried to reassure us. This kind of spontaneous prayer should not be subject to constraints of language or even style. The Companions of the Prophet ﷺ felt entirely free to address their petitions to God in their own words, or in the case of a bedouin, in his local dialect, despite having memorized the Prophet's words and making frequent use of them.

As with all litanies of Imām al-Ḥaddād, *al-Wird al-Laṭīf* is made up of nothing but the prayers of the Prophet ﷺ and the formulas that he instructed his community to recite mornings and evenings. It is, therefore, strictly in conformity with the *sunna*, and once it is well rehearsed and becomes a habit, one can rest assured that he or she is following the Prophetic instructions as to what invocations he should use to begin and end his day.

NOTES

1. The 'Alawī lineage is the most authentic of all *sharīfian* lineages. Each 'Alawī knows precisely who his ancestors were, up to Imām Ḥusayn, the Prophet's grandson.
2. Imām Abū'l-Ḥasan al-Ash'arī formulated the creed of *Ahl al-Sunna wa'l-Jamā'a*, and his formulation remains, together with Imām Abū Maṣū' al-Māturīdī's, that of the great majority of Muslims today.
3. Soon after the arrival of their ancestor, Imām Aḥmad ibn 'Isā, from Iraq to Hadramawt, the 'Alawīs adopted the Shāfi'ī *madhhab* in all matters of jurisprudence. They are most insistent on the importance of acquiring a solid foundation in *fiqh*, for women and men.
4. When they saw Imām al-Ghazālī's *Iḥyā' 'Ulūm al-Dīn*, (*Revival of the Religious Sciences*), the 'Alawīs found that the shaykh had made a full exposition of everything they wished to teach. They therefore adopted the *Iḥyā'* as their main teaching book in matters of *taṣawwuf*, which, in their view, is the practice of *Sharī'a* with the utmost sincerity and the purification of the heart from all its ailments.

ARABIC & TRANSLATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَكُنْ لَمْ يُولَدْ (3)

(ثلاثاً) (3)

In the Name of Allāh, the Most Merciful, the Compassionate. Say: He, Allāh, is One. Allāh is the eternally Besought. He has not begotten, nor been begotten, and equal to Him there is none. (112)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

(ثلاثاً) (3)

In the Name of Allāh, the Most Merciful, the Compassionate. Say: I take refuge with the Lord of the daybreak; from the evil of what He has created; from the evil of darkness when it gathers; from the evil of the women who blow on knots; and from the evil of an envier when he envies. (113)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

(ثلاثاً) (3)

In the Name of Allāh, the Most Merciful, the Compassionate. Say: I take refuge with the Lord of men; the King of men; the God of men; from the evil of the withdrawing whisperer; who whispers in the breasts of men; of jinn and men. (114)

(4)

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ
رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

(ثلاثاً)

*My Lord! I seek Your protection against the insinuations
of the devils and I seek your protection against their approaching
me. (23:97-98)*

(5)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ
إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا
هُوَ رَبُّ الْعَرْشِ الْكَبِيرِ ﴿١١٦﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا
آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ ﴿١١٧﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

*What, did you think that We created you in vain, and that to Us
you should not be returned? But Exalted is Allāh, the King, the
Real, there is no god but He, the Lord of the Throne, the Gener-
ous. And whosoever calls upon another god with Allāh, of which
he has no proof, his reckoning is with his Lord; the disbelievers
never succeed. And say: My Lord! Forgive and have mercy, for
You are the Most Merciful. (23:115-118)*

(6)

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ
وَحِينَ تُمْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ
وَعِشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾

*So glorify Allāh when evening comes upon you and when morning
comes upon you. To Him belongs all praise in the heavens and the
earth. [Glorify Him] in the evenings and high noon. He brings
forth the living from the dead, and He brings forth the dead from
the living, and He revives the earth after it is dead; even so you
shall be brought forth. (30:17-19)*

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ (ثلاثاً) *

I seek Allāh's protection, Who is the Hearer, the Knower, from the repudiate Devil.

لَوْ أَنْزَلْنَاهَذَا

الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَشِيعًا مُتَصَدِّعًا مِنْ خَشْيَةِ
اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ
﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ 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﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

Had We sent down this Qur'an upon a mountain, you would have seen it humbled, split asunder out of the fear of Allāh. And those examples, We strike them for people that they may reflect. He is Allāh; there is no god but He. He is the Knower of the unseen and the visible; He is the All-Merciful the Compassionate. He is Allāh; there is no god but He. He is the King, the Holy, the Peace, the Faithful, the Sovereign, the Eminent, the Compeller, the Proud. Transcendent is Allāh beyond what they associate. He is Allāh, the Creator, the Fashioner, the Shaper. To Him belong the Most Beautiful Names. All that is in the heavens and the earth magnifies Him. He is the August, the Wise. (59:21-24)

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

Peace be upon Noah among all beings. This is how We recompense those who excel, he was one of Our believing slaves. (37:79-81)

(10) أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ (ثلاثاً) *

I take refuge in the complete words of Allāh from the evil in what He has created.

(11) بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ (ثلاثاً) *

In the Name of Allāh, with Whose Name nothing on earth or in heaven can harm. He is the Hearer, the Knower.

(12) اللَّهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِرٍّ، فَأَتِمَّ نِعْمَتَكَ عَلَيَّ وَعَافِيَتَكَ وَسِرِّكَ فِي الدُّنْيَا وَالْآخِرَةِ (ثلاثاً) *

O Allāh! As Morning comes upon me I dwell in Your favour, well-being, and protection, so complete Your favour upon me, Your well-being and Your protection, in this world and the next!

(13) اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ، وَحَدُّكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ (أربعاً) *

O Allāh! As morning comes upon me, I bear witness before You and before the Carriers of Your Throne, and Your angels, and all Your creation, that You are Allāh, that there is no god but You, Alone, with no partners, and that Muḥammad is Your slave and messenger.

(14) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، حَمْدًا يُؤَافِي نِعْمَهُ وَيُكَافِي مُزِيدَهُ (ثلاثاً) *

Praise and thanks be to Allāh, Lord of the Worlds, with a praise that is adequate to His favours and equal to His increase.

(15) آمَنْتُ بِاللَّهِ الْعَظِيمِ، وَكَفَرْتُ بِالْجِبْتِ وَالطَّاغُوتِ، وَأَسْتَمْسِكُ بِالْعُرْوَةِ الْوُثْقَى،
لَا انْفِصَامَ لَهَا، وَاللَّهُ سَمِيعٌ عَلِيمٌ (ثلاثاً) *

I believe in Allāh the Formidable, and I denounce the idols and the sorcerers, and I hold fast to the firmest handhold, that which does not break, and Allāh is Hearer and Knower.

(16) رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِسَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نَبِيًّا
وَرَسُولًا (ثلاثاً) *

I am content with Allāh as Lord, with Islām as religion, and with our master Muḥammad, may Allah's blessings and peace be upon him, as Prophet and Messenger.

(17) حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (سبعاً) *

Allāh is my sufficiency; there is no god but He. On Him do I rely; He is the Formidable Lord of the Throne.

(18) اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ (عَشْرًا) *

O Allāh! Bless our master Muḥammad, his Family and Companions, and give them peace.

(19) اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فُجَاءَةِ الْخَيْرِ، وَأَعُوذُ بِكَ مِنْ فُجَاءَةِ الشَّرِّ *

O Allāh! I ask You for sudden good and seek Your protection from sudden evil.

(20) اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ
مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبِئْوُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبِئْوُ
بِدَنبِي، فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ *

O Allāh! You are my Lord, there is no god but You, You created me and I am Your slave, I uphold your pledge and promise as well as I can; I seek Your protection against the evil that I have done; I acknowledge Your favours upon me and I acknowledge my sin, so forgive me, for none forgives sin except You.

(21) اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، عَلَيْكَ تَوَكَّلْتُ، وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ *

O Allāh! You are my Lord, there is no god but You, upon You do I rely, and You are the Lord of the Throne, the Formidable.

(22) مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ

الْعَظِيمِ *

What Allāh wishes happens, what He does not does not; there is neither power nor ability save by Allāh, the High, the Formidable.

(23) أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا *

I know that Allāh has power over all things and that Allāh encompasses all things in His knowledge.

(24) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي

عَلَى صِرَاطٍ مُسْتَقِيمٍ *

O Allāh! I seek Your protection from the evil of my soul and the evil of every creature on earth You have taken by the forehead; my Lord is on a straight path.

(25) يَا حَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيثُ، وَمِنْ عَذَابِكَ أَسْتَجِيرُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ،

وَلَا تُكَلِّمْنِي إِلَى نَفْسِي وَلَا إِلَى أَحَدٍ مِنْ خَلْقِكَ طَرْفَةَ عَيْنٍ *

O Living! O Sustainer! I call upon Your mercy for succour, and from Your chastisement I seek refuge! Make good all my affairs and do not entrust me to myself or any of Your creation for the blink of an eye.

(26) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ
بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ *

O Allāh! I seek Your protection from sorrow and grief, and I seek Your protection from incapacity and sloth, and I seek Your protection from cowardice and avarice, and I seek Your protection from the stress of debts and the tyranny of men.

(27) اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي
وَمَالِي *

O Allāh! I ask of You pardon, well-being, and constant safety in my religion, worldly life, family, and possessions.

(28) اللَّهُمَّ اسْرُ عَوْرَاتِي وَأَمِنْ رَوْعَاتِي *

O Allāh! Cover my shameful things and assuage my fears.

(29) اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي،
وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي *

O Allāh! Protect me from [the evil that comes from] in front of me, from behind my back, my right, my left, and from above me and I take refuge in Your Greatness from unexpected harm from below me.

(30) اللَّهُمَّ أَنْتَ خَلَقْتَنِي وَأَنْتَ تَهْدِينِي، وَأَنْتَ تَطْعِمُنِي وَأَنْتَ تَسْقِينِي، وَأَنْتَ تُمِيتُنِي
وَأَنْتَ تُحْيِينِي *

O Allāh! You created me and You guide me, and You provide me with food and You provide me with drink, and You cause me to die and You give me life.

(31) أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ، صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ، حَنِيفًا، مُسْلِمًا، وَمَا كَانَ مِنَ
الْمُشْرِكِينَ *

We have risen this morning on the original pattern of Islām, on the Word of Sincerity, on the religion of our Prophet Muḥammad, may Allāh bless him and his family and grant them peace, and on the confession of Ibrāhīm, who was upright, a Muslim, and not an idolator.

(32) اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أُمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ *
(وَيَقُولُ فِي الْمَسَاءِ: وَإِلَيْكَ الْمَصِيرُ)

O Allāh! You made us live this morning and You made us live this evening. You make us alive and You make us die, and to You is the arising. [In the evening: ‘... and to You is the final end.’]

(33) أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * (وَيَقُولُ فِي الْمَسَاءِ: أُمْسَيْنَا
وَأُمْسَى الْمُلْكُ)

Morning has risen upon us and sovereignty is all Allāh’s, and all praises and thanks belong to Allāh, Lord of the Worlds. [In the evening: ‘Evening has fallen upon us and sovereignty is all Allāh’s....’]

(34) اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ، فَتْحَهُ، وَنَصْرَهُ، وَنُورَهُ، وَبَرَكَتَهُ، وَهَدَاهُ *
(وَيَقُولُ فِي الْمَسَاءِ: هَذِهِ اللَّيْلَةُ)

O Allāh! I ask You the good of this day, its openings, victories, lights, blessings, and right-guidance. [In the evening replace ‘day’ with ‘night.’]

(35) اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ وَخَيْرَ مَا فِيهِ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَشَرِّ مَا فِيهِ * (وَيَقُولُ فِي الْمَسَاءِ: هَذِهِ اللَّيْلَةُ)

O Allāh! I ask of You the good of this day and the best of what is in it, and I seek Your protection against the evil of this day and the worst of what is in it. [In the evening replace 'day' with 'night.']

(36) اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ عَلَى ذَلِكَ * (وَيَقُولُ فِي الْمَسَاءِ: اللَّهُمَّ مَا أَمْسَى)

O Allāh! Whatever favours I, or any of Your creatures, received this morning, they come only from You; You have no associates, so Yours are the praises and Yours are the thanks for them all. [In the evening replace 'this morning' with 'tonight.']

(37) سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (مائة مرة) *

Transcendent is Allāh and by His praises!

(38) سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ (مائة مرة) *

Transcendent is Allāh the Formidable and by His praises!

(39) سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ (مائة مرة) *

Transcendent is Allāh, all praise belongs to Allāh, there is no deity other than Allāh, Allāh is Greater.

(40) وَزَيْدٌ صَبَاحًا: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (مائة مرة) *

And to be added in the morning: There is no god but Allāh alone, with no partners, His is sovereignty, His is all praise, and He is powerful over all things.

