Asking Allah for help is one of the best ways we can come closer to Him and express our vulnerability and need for Him. The Prophet ﷺ said, “Du’aa is the essence of worship,”1 meaning that it is the ultimate expression of one’s humility and submissiveness. During times of hardship and suffering, it is even more important that we humbly beg Allah for His comfort and protection. Allah, the Mighty and Majestic, says:

In the name of Allah, The Merciful, The Beneficent.

There are two kinds of supplications related to hardships, illnesses, and epidemics. We will begin with the first type, which are general supplications for protection from evil. Our goal is to build a habit of saying these prayers even after Allah ends the current pandemic by His Grace and Mercy. The Prophet ﷺ said, “The most beloved deeds to Allah are those that are the most consistent, even if they are few.”5 We will then follow with supplications that are specific for relief and protection from illnesses.

The famous scholar of tafseer, Muhammad ibn Ahmad al-Qurtubi (d. 671 AH), said, “This is (divine) reproach for abandoning supplication. It also draws awareness to the fact that they did not humble themselves when punishment came.”3 May Allah protect us from hard hearts and the delusion of Shaytan!

The importance of supplication to Allah cannot be overstated. Ibn al-Qayyim said, “Du’aa is one of the most beneficial remedies. It is the enemy of calamity; it repels it, cures it, prevents its occurrence, and alleviates it or reduces it if it befalls [one]. It is the weapon of the believer.”4

In total there are sixteen (16) supplications in this small booklet. You might find many of them in other books of du’aa and mobile apps. However, our goal is not simply that you learn how or when to say a du’aa. We want you to understand the du’aa. Du’aa is described as “the weapon of the believer,” but a weapon’s effectiveness coincides with the skill of the person using it. Du’aa will benefit the believers most when they understand what they are praying for. Otherwise, we may be guilty of making empty prayers without our hearts being present. The Prophet ﷺ said, “Allah does not answer the prayer coming from a preoccupied heart.”6 Therefore, we will add a brief explanation after each du’aa to help you better understand its context and meaning.
Some of the most frequent supplications that the Prophet ﷺ would make are those commonly referred to as adhkar al-ṣabāḥ wa-al-masāʾ, supplications of the morning and evening. The “morning” here refers to the time between dawn (fajr) and sunrise, while the “evening” refers to the beginning of ʿaṣr time until sunset.7 Allah has specified these times for glorifying and remembering Him.

Duʿāʾ made during this time has special merit and puts one on the path of being from those praised by Allah as “men and women who remember Allah often.”8 Ibn al-Ṣalāḥ (d. 643 AH) said, “Whoever consistently says the prophetic adhkār9 of the morning and evening, along with the supplications that are specific to time and situation ... is among those who remember Allah often.”10

The following eight supplications were made by the Prophet ﷺ regularly.11 We need them to bring life to our hearts. Ibn Taymiyyah said, “Dhikr is to the heart like water is to fish. In what condition would the fish be without water?!”12 Moreover, the Prophet ﷺ himself said, “The example of the one who remembers his Lord compared to one who does not remember his Lord is like that of the living and the dead.”13

Glorify your Lord with praise before the rising of the sun and before its setting.14

And remember your Lord within yourself, humbly and fearfully—without raising your voice—in the morning and the evening, and do not be of the neglectful.15
Du’a for general protection from evil

**IN THE MORNING**


We have reached the morning, and all sovereignty remains with Allah this morning, and all praise is for Allah. There is no true God except Allah, alone, without a partner. To Him belongs all sovereignty and praise and He has power over all things. My Lord, I ask You for the good in this day and the good of what follows it, and I seek refuge in You from the evil in this day and the evil of what follows it. My Lord, I seek refuge in You from torment in the Fire and punishment in the grave.

**AT NIGHT**


We have reached the evening, and all sovereignty remains with Allah this evening, and all praise is for Allah. There is no true God except Allah, alone, without a partner. To Him belongs all sovereignty and praise and He has power over all things. My Lord, I ask You for the good in this night and the good of what follows it, and I seek refuge in You from the evil in this night and the evil of what follows it. My Lord, I seek refuge in You from torment in the Fire and punishment in the grave.

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**CONTEXT**

ʿAbd Allah ibn Masʿūd (ra) narrated that the Prophet ﷺ “used to say” this beautiful duʿā in the morning and in the evening. “Used to say” indicates that it was a part of the Prophet’s ﷺ routine.

**NOTABLE**

The Prophet ﷺ begins this duʿā by praising and glorifying Allah. This is one of the most important etiquettes of duʿā.16 Allah established this model for us in the greatest duʿā: “Sūrat al-Āṣfah.”17 By recognizing that everything we need and want is in Allah’s hands (“to Him belongs all sovereignty”), and that He has the power to grant our petitions (“and He has power over all things”), we are expressing confidence that our prayers will be answered.

**PROTECTIVE BENEFITS**

After praising Allah, the Prophet ﷺ makes the following request:

- When asking for “the good in this night,” you are praying that Allah will grant you that which benefits you both materially and spiritually. This includes help in guarding your prayers, reciting the Qur’an, and calling upon Him.
- “And the good following it” refers to all of the good that comes after the time in which you are making this supplication.
- “And I seek refuge in You from the evil in this night” means that you seek Allah’s protection and safety from anything and everything that may be harmful during that night.
- “And what follows it” refers to the evil of the next day. It may also refer to any future evil.18 This is significant because it begs us to look beyond this life. Night is the time that Allah has created for sleep, and “what follows it” may well be death.19 What circumstance could be more evil than being deprived of Allah’s mercy and compassion in the Hereafter?
Du’a to avoid bringing harm to oneself or other Muslims

Allāhumma fāṭira al-samāwāti wa-al-ardī ʿālima al-ghaybi wa-al-shahādati lā ilāha illā anta rabba kulli shayʿīn wa-malīkahu aʿūdhu bika min sharri nafsī wa-min sharri al-shayṭāni wa-shirkihi wa-an aqtarifa ʿalā nafsī sūʾan aw ajurrahā ilā muslim.

O Allah, Originator of the heavens and the earth, Knower of the Unseen and Visible, there is no true god but You, Lord of all things and their Sovereign. I seek refuge in You from the evil of myself and the evil of Shayṭān and his (encouragement to commit) idolatry, and from bringing evil to myself or to another Muslim.

This is a duʿā’ the Prophet ﷺ taught the best of his Companions, Abū Bakr al-Ṣiddīq (may Allah be pleased with him). al-Tirmidhī narrates that Abū Bakr said: “O Messenger of Allah, teach me what to say in the morning and in the evening.” He ﷺ said: “O Allah, Originator of the heavens and the earth...”

This supplication begins with the mention of several of Allah’s noble attributes. It highlights His greatness, majesty, and perfection. As we make this duʿā’, we remember that Allah is the “Knower of the Unseen and Visible.” He sees that which is hidden to others and He knows our secrets. He is the “Lord and Master of all things” so nothing is outside of His control. He has the power to answer our prayers and give us whatever good we ask for. Beginning the prayer in this fashion reminds us that we are in dire need of Allah’s aid at all times. It serves as a way to introduce the request that we are making of Allah.

This duʿā’ is especially relevant during times of wide-spread illness. A Muslim needs Allah’s protection to avoid doing things that may unintentially bring harm to himself, to his family, or to other people.

Source: TIRMIDHI
Du’ā to avoid sudden afflictions

[Repeat 3 times]

**Bismillähī al-ladhī lā yaḍurru ma’ā ismihi shay’n fī al-arḍī wa-lā fī al-samā’ī wa-huwa al-samī’u al-ʿalīm.**

In the Name of Allah, with Whose Name nothing is harmed on earth nor in heaven, and He is the All-Hearing, the All-Knowing.

**CONTEXT**

The great khalīfah, ‘Uthmān ibn Affān (may Allah be pleased with him), mentioned that he heard Allah’s Messenger ﷺ say, “Whoever repeats, ‘In the Name of Allah, with Whose Name nothing is harmed on earth nor in heaven, and He is the All-Hearing, the All-Knowing’ three times [in the evening] will not be stricken with a sudden affliction until he reaches the morning. And whoever repeats this three times in the morning will not be stricken with a sudden affliction until he reaches the evening.”

**NOTABLE**

‘Uthmān’s son, Abān, narrated this hadīth from his father. Later he suffered partial paralysis. One of the narrators who had heard this hadīth from Abān began to look at him strangely. He wondered how Abān was harmed if he had been saying these words. So Abān said to him, “Why are you looking at me? I swear by Allah, I did not tell a lie about ‘Uthmān, nor did ‘Uthmān tell a lie about the Prophet ﷺ, but that day when I was afflicted by it, I became angry and forgot to recite this supplication.”

**PROTECTIVE BENEFITS**

When we say “bismillähī” at the beginning of an action, we are seeking help through the name of Allah and seeking blessing from Him in that action. In Arabic there is always a verb implied with “bismillähī.” For example, when we say bismillähī before eating, it means “In the name of Allah I begin eating.” Similarly, when we say bismillähī before reading, it means “In the name of Allah I begin reading.” Each time a person says bismillähī there is a verb implied based on the context. In this du’ā, saying bismillähī means “In the name of Allah I seek refuge (from any harm coming to me).”

“With Whose Name nothing is harmed on earth nor in heaven” means that whoever seeks refuge in the name of Allah will not suffer any calamity coming from the earth, nor from the heavens, except as Allah wills. The great scholar of Yemen, Muḥammad ibn ‘Alī al-Shawkānī (d. 1250 AH) said, “This hadīth is evidence that these words repel every harm, no matter what it is, from the one who says them. He will not be afflicted by anything in the night or day if he says them during the night and day.”

Source: ABU DAWUD AND TIRMIDHI
Du’a for well-being and divine protection

Allāhumma innī as’aluka al-ʿāfiyah fī al-dunyā wa-al-ākhirah allāhumma innī as’aluka al-ʿāfiyah fī dinī wa-dunyāya wa-ahdī wa-mālī allāhumma usṭur ‘awrātī wa-āmin raw ṣātī allāhumma ihfāznī min baynī yadyyya wa-min khalfī wa-ʿan yamīnī wa-ʿan shimalī wa-min ṣawqī wa-aʿudhu bi-ʿazamatika an uthūlā min taḥtī.

O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for pardon and well-being in my religion, my worldly affairs, my family and my property. O Allah, conceal my faults and keep me safe from what I fear. O Allah, guard me from in front of me and behind me, on my right and on my left, and from above me. And I seek refuge in Your Magnificence from being swallowed up from beneath me.

The Prophet consistently made this supplication every morning and every evening. Ibn ʿUmar (ra) said, “Allah’s Messenger never failed to say these prayers when he reached the evening and [then again] when he reached the morning.”

In this du’a, the Prophet asked for well-being (ʿāfiyah), which means to be free of illnesses and afflictions. ʿĀfiyah is much more than physical health. It includes spiritual, emotional, and social dimensions of well-being. ʿĀfiyah is so important that the Prophet asked for it twice in this du’a.

The Prophet’s uncle, al-ʿAbbās ibn ʿAbd al-Muṭṭalib, said, “O Messenger of Allah, teach me something that I should ask Allah for. He said: ‘Ask Allah for ʿāfiyah.’ So I remained for a few days, then I came back and said: ‘O Messenger of Allah, teach me something that I should ask Allah for.’ So he said to me: ‘O Abbas, O uncle of the Messenger of Allah! Ask Allah for ʿāfiyah in this world and in the Hereafter.’”

It is as if al-ʿAbbās (ra) wanted the Prophet to teach him another du’a. Instead the Prophet emphasized the importance of asking for ʿāfiyah. This is because ʿĀfiyah includes Allah’s safeguarding of His servant from every misfortune and tribulation, by turning evil away from him, protecting him from afflictions and sickness, and guarding him from evil and committing sin.

In this particular du’a, the Prophet asks for ʿāfiyah in this world and the hereafter. He also asks for ʿāfiyah in his religion, worldly affairs, family, and property. ʿĀfiyah in the religion means that one is protected from doubts, misunderstandings, and evil thoughts. It includes anything that would hurt our faith or cause our worship to be deficient. Notice that this is the first thing that the Prophet mentions in this du’a. When a person’s religious affairs are in order, his or her bond with Allah is strong. This will cause every other aspect of life to improve.

ʿĀfiyah in worldly affairs includes protection from any physical or mental harm or other forms of hardship. ʿĀfiyah in family means that they are protected from trials, misfortune, and severe suffering. ʿĀfiyah in wealth is that it is preserved from anything that would destroy it, including floods, fires, and theft. ʿĀfiyah in the hereafter is that one is protected from any distress or punishment in the next life.

The Prophet requested that Allah protect him and grant him security from every direction. The greatest evil that we need protection from is the evil of Shayṭān. We know that he is lurking, waiting for every chance to turn us away from the path that pleases Allah. This is what Allah has told us that Shayṭān said:

Since You misguided me, I will lie in ambush for mankind on Your straight path. I will come upon them from the front, from the rear, from the right, and from the left, and You will not find most of them to be grateful.

This du’a is one of the best ways that a believer can beseech Allah’s protection from Shayṭān and from any other evil.

Source: AHMAD, ABU DAWUD, AN-NASA’EE, IBN MAJAH
Du’a for the well-being of our faculties

[Repeat 3 times in the morning and 3 times in the evening]

Allāhumma ēāfīnī fī badanī allāhumma ēāfīnī fī samī allāhumma ēāfīnī fī baṣarī lā ilāha illā ant.

O Allah! Grant me well-being in my body. O Allah! Grant me well-being in my hearing. O Allah! Grant me well-being in my sight. There is no true god but You.

CONTEXT

‘Abd al-Raḥmān ibn Abī Bakrah reported that he used to hear his father repeat this du’a three times in the morning and three times in the evening, so he asked his father about that. His father replied, “I heard Allah’s Messenger praying with these words and I like to follow his practice.”

NOTABLE

The companions of the Prophet were eager to put what they learned into practice. They followed his example and taught those who came after them. When we learn new supplications, we should try to learn them and teach them to our families and loved ones.

PROTECTIVE BENEFITS

In this prayer, we are asking Allah to protect our bodies, our hearing, and our sight. This means that we are asking to be granted good health and that we use that blessing to fulfill our purpose in life. Allah says, “I did not create jinn and humans except to worship Me.” When we ask Allah for ēāfīyah in our bodies, we are asking that He grant us the strength to serve Him.

Many scholars have noted that the Prophet specified hearing and sight. They point out that these senses allow us to know Allah’s blessings. We see His signs in the creation and hear His speech in the words of the Qur’an. Hearing and sight are also the main pathways to the heart. If the eyes and ears have ēāfīyah, the heart is safe from doubt and desire. When we ask Allah for ēāfīyah in hearing and sight we are asking for more than protection from loss. We are begging for protection from seeing and hearing things that feed our egos and cause us to be heedless of Allah’s commands.
Du’a that protects from every harm

[Repeat each surah 3 times in the morning and 3 times in the evening]


Say, “He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.”

Qul ʿaūdhu bi-rabbi al-falaqi. Min sharri mā khalaqa. Wa-min sharri ghāsiqin idhā ḥasada.

Say, “I seek refuge in the Lord of the daybreak, From the evil of what He created, And from the evil of that which He created, From the evil of darkness when it settles, And from the evil of the blowers in knots, And from the evil of an envier when he envies.”


Say, “I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer—who whispers [evil] into the breasts of mankind—from among the jinn and mankind.”

Say, “I seek refuge in the Lord of mankind, From the evil of that which He created, And from the evil of darkness when it settles, And from the evil of the blowers in knots, And from the evil of an envier when he envies.”


Say, “I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer—who whispers [evil] into the breasts of mankind—from among the jinn and mankind.”

CONTEXT

‘Abd Allāh ibn Khubayb (may Allah be pleased with him) said, “We went out one very dark, rainy night looking for the Messenger of Allah ﷺ to lead us in prayer. When we found him, he asked: ‘Have you prayed?’ but I did not say anything. So he said: ‘Say’ but I did not respond. He again said: ‘Say’ but I did not respond. He then said: ‘Say’. So I said: ‘O Messenger of Allah, what should I say?’ He said: ‘Recite Sūrat al-iḥlāṣ and the Mu’awwidhatayn (Sūrat al-Fāṭiḥah and Sūrat al-Nās) three times in the morning and three times in the evening. This will suffice you in all respects.’”34 Al-Shawkānī (d. 1250 AH) said, “This hadīth is evidence that reciting these surahs in the evening and in the morning protect the reciter from anything and everything that is feared.”35

NOTABLE

The Prophet ﷺ said about the Mu’awwidhatayn that “people have never sought refuge by means of anything like them.”36 They are so important that the Prophet ﷺ left off many other ways of seeking refuge in Allah after they were revealed.37 He also recited them along with Sūrat al-iḥlāṣ before going to sleep,38 and He taught us to recite those three surahs after each of the five daily prayers.39 Ibn al-Qayyīm said, “A person’s need of seeking refuge by (reciting) these two surahs is greater than his need for air, food, drink, and clothing.”40 Reading these surahs in order again follows the model set in Sūrat al-Fāṭiḥah. Sūrat al-iḥlāṣ is dedicated entirely to praising Allah and declaring His Oneness. In Sūrat al-Fāṭiḥah and Sūrat al-Nās we are asking for Allah’s protection.

PROTECTIVE BENEFITS

These surahs, when recited with conviction, protect from both internal and external evils. In Sūrat al-Fāṭiḥah, we seek refuge in Allah, the “Lord of the daybreak,” from the “evil of what He created.” This refers to external dangers that threaten to harm a person. Allah specifies three of these evils in the surah. They are: the darkness as it falls, sorcery, and envy.

In Sūrat al-Nās, however, we seek refuge in Allah from internal threats. Allah mentions the whispers of Shayṭān that cause us to leave the path that is pleasing to Allah. Abū Hayyān al-Andalusī (d. 745) notes that the internal threat is actually more severe than external threats. He says in his commentary on these two surahs, “The disease of evil insinuations (waswasa) damages one’s religion and is more dangerous than the harm to one’s worldly affairs, even if that harm is severe. For that reason refuge is sought through three divine attributes—‘Rabb, Mālik, and Ilāh’—even though there is only one request [i.e., protection from waswasa]. In Sūrat al-Fāṭiḥah refuge is sought from three things: the darkness as it falls, sorcery, and envy—through only one divine attribute and that is ‘al-Rabb.’”41

Highlighting the importance of seeking refuge from Shayṭān’s whispers, Burḥān al-Dīn al-Biqa’ī (d. 885 AH) said, “Sūrat al-Nās comprises seeking refuge from a specific evil, namely diabolical whispers. These whispers are the foundation of all internal deficiencies of the human soul and are the cause of all sins and disobedience.”42 Only Allah can grant protection from the evil of Shayṭān who makes immorality attractive to men and causes us to wrong ourselves. He “flows inside man like blood”43 and seeks to destroy us from within. Once we understand the protective value of these surahs, we should follow the guidance of our Prophet ﷺ by reciting them several times daily and reflecting on their meanings.
Du’a that removes anxiety

[Repeat 7 times]

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّهُ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (سَبْعَ مَرَاتٍ)

Hasbiya Allāhu lā ilāha illā huwa ʿalayhi tawakkaltu wa-huwa rabbu al-ʿarshi al-ʿaẓīm.

Allah is enough for me. There is no true god but Him, in Him I put my trust, and He is the Lord of the Great Throne.

This prayer was actually taught by one of the Prophet’s Companions. Abū al-Dardā’ (ra) said, “Anyone who repeats, ‘Allah is sufficient for me…’ seven times in the morning and seven times in the evening, Allah will suffice him from that which worries him.”

Anxiety is a state of uneasiness and apprehension. Usually it comes from worrying about the future. By saying “Allah is enough for me” we affirm that Allah is sufficient for all of our needs. This should help us temper our worries and keep our composure.

Everything that happens is part of Allah’s decree. Nonetheless, we are instructed by our Prophet to “strive to do what benefits you, and seek Allah’s aid.” We should work diligently today to reap the fruits that we want tomorrow. Ultimately, however, “what reached us was never going to miss us, and what missed us was never going to reach us.” No matter how much we plan for our future, there are so many things that are beyond our control. Sometimes as simple as avoiding a traffic jam, even with modern-day technology, is often not possible. So we say, “in Allah I put my trust.” We resign our affairs to Allah and rely upon Him.

This du’ā’ is a reminder that everything in creation is under Allah’s control. Our belief in Him and His divine decree should soothe our hearts. Once we have put forth the effort for our desired results, we no longer have to worry. The outcome is in the Hands of the Lord of “the Great Throne” and the Throne is the greatest of all creations.

It is interesting to note that mental health professionals often suggest repeating certain phrases to relieve anxiety. Perhaps that is one reason why the Prophet instructed that this du’ā’ be repeated seven times.

Source: ABU DAWUD
Du’a for protection in the evening

أَعُوذُ بِكُلِمَاتِ اللهِ التَّامَمَاتِ مِنْ شَرِّ مَا خَلَقَ

Aʿūdhu bi-kalimāti Allāhi al-tāmmāti min sharri mā khalaq.

I seek refuge in the Perfect Words of Allah from the evil of what He has created.

CONTEXT
Abū Hurayrah reported that a person came to Allah’s Messenger (ﷺ) and said, “Allah’s Messenger, I was stung by a scorpion last night.” The Prophet (ﷺ) said, “Had you recited these words in the evening: ‘I seek refuge in the Perfect Words of Allah from the evil of what He has created,’ it would not have harmed you.”

NOTABLE
This supplication can also be said when stopping at a place to rest while traveling. Khawlah bint Hakīm al-Sulamiyyah said, “I heard Allah’s Messenger (ﷺ) say, ‘Whoever stops at a place and then says: ‘I seek refuge in the Perfect Words of Allah from the evil of what He has created,’ nothing will harm him until he leaves that place.’” Some scholars say that this hadith is not specific to travel and can be said whenever we stop at any place, such as a family outing to the park.

PROTECTIVE BENEFITS
“Seeking refuge” means to run away from something we fear to someone who can protect and defend us. By seeking refuge in Allah, we acknowledge that He is the best protector. We turn to Him for shelter and safety from all harm. The “Perfect Words of Allah” in this hadith may refer to the Glorious Qur’an, or to Allah’s divine decree that governs the universe.

The hadith indicates that whoever recites this supplication at the onset of the evening will be protected and safeguarded, by the permission of Allah, from “the evil of what He has created.” This refers to evil from a created being, be it animal, man or jinn, or even the wind and lightning.
Du’as made on specific occasions
Du’a for guidance and protection before leaving the home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the Name of Allah, I place my trust in Allah. There is no might nor power except with Allah.

The Messenger of Allah (ﷺ) mentioned that whoever says these words upon leaving the home will be protected from evil and harm, and will be guided by Allah. Anas ibn Mālik (may Allah be pleased with him) said that the Messenger (ﷺ) said, “If a man leaves his home and says: In the Name of Allah, I place my trust in Allah. There is no might nor power except with Allah.” It will be said: You have been guided, defended and protected. The devils will flee from him saying to each other, “How can you reach a man who has been guided, defended and protected?”

There is no might nor power except with Allah” is one of the treasures of Paradise. We are encouraged to say it on various occasions throughout the day, including after the five daily prayers and after the statements “come to prayer, come to success” when hearing the adhān.

A word-for-word translation of lā ḥawla wa-lā quwwata illā billāh is “There is no might nor power except with Allah.” However, this may not adequately convey the meaning of this magnificent phrase. The word ḥawla, translated here as “might,” comes from the trilateral root hāʾ-ʾaww-lām which means movement. It includes every transition from one condition to another. The word quwwah refers to the ability to make the transition. When put together, this statement means that there is no strength to repel evil or resist sin and no power to acquire good and do acts of obedience except with Allah’s aid.

The message here is that we are frail beings in constant need of Allah. Our egos may try to convince us that we are independent and in control. But Allah reminds us of our fragility when He says, “O people, it is you who stand in need of Allah; Allah is inherently rich (free of all needs) and worthy of all praise.” Allah will strengthen us when we acknowledge that we are weak. Allah will grant us power when we absolve ourselves of independent ability. When we remove our egos from the equation, Allah will fill that void with His guidance and protection.

Home is a safe haven, comfort zone, and place of stability. When leaving this familiar space, we are reminded to seek Allah’s protection and help. As mentioned previously, there is always a verb associated with “bismillāh.” So here we mean “bismillāh I leave my home,” for it is with Allah’s name that nothing is harmed. By saying bismillāh upon exiting, we are seeking Allah’s protection from all danger. By putting our “trust in Him” we are showing that we recognize His ability to care for and defend us. Surely Allah does not disappoint those who rely upon Him.

This full reliance culminates in “lā ḥawla wa-lā quwwata illā billāh.” This phrase embodies the essence of surrendering to Allah: we recognize that there is nothing we can do or change without His help. Ibn al-Qayyim said, “lā ḥawla wa-lā quwwata illā billāh” has the effect of warding off anxiety and depression because it comprises complete surrender, total admission of no strength or power except with Allah, resignation of one’s affairs totally to Him, and not challenging Him in any way … It has an amazing effect in repelling the devil.”

When we leave the home and utter these three phrases, we are leaving it to Allah, the Most Merciful, to guide, protect, and defend us. This is what it means to truly be a Muslim (literally, one who submits). Surrendering means that we also accept whatever happens during the day, good or bad. We meet the good with appreciation and the bad with patience. The Prophet (ﷺ) said, “How wonderful is the case of a believer! There is good for him in every situation and this applies only to a believer. If something good happens to him, he thanks [Allah] and this is good for him. When he faces adversity, he endures it patiently and this too is good for him.”

Source: ABU DAWUD, TIRMIDHI, AN-NASA’EE
Reciting these two ayahs at night is a protection from all harm

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا أَنْ تُحْمِلْنَا مَا لَ طَاقَةَ لَنَا بِهِ وَأَطَعْنَا
وَأَطَعْنَا غَفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيَحَ الأَشْرَفَ
وَإِلَيْكَ الْمَصِيَحَ الأَشْرَفَ

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.

Whoever recites the last two verses of Sūrat al-Baqarah at night will be sufficed by them. BUKHARI AND MUSLIM

NOTABLE

These two verses are a concise summary of the major themes in Sūrat al-Baqarah. They begin, as the sūrah does, by mentioning the articles of faith. Allah then describes the attitude of the believers towards His injunctions. Believers accept what Allah says and adhere to His commands. They say, “We hear and we obey,” indicating their total submission. Nonetheless, it is human nature to fall short in fulfilling one’s obligations. Therefore, the believers ask Allah for forgiveness “Your forgiveness (O Allah),” fully aware that they will have to stand in front of Allah “and to You is the final return.”

In principle, it is not difficult to adhere to Allah’s commands and prohibitions. They are nourishment for the soul, a remedy for the body, and protection from harm. Despite that, our accountability is limited by the extent of our ability. Allah excuses us if we are unable to perform a required act. Furthermore, we are only accountable for what we ourselves do. No soul shall bear the burden of another. After informing us of these laws of retribution, Allah mentions that the believers pray, “Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not task us with more than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Guardian. So grant us victory over the disbelieving people.”

Ibn Taymiyyah asserts that the depth of meaning found in these two verses is “beyond the ability of human intellect to fully grasp.” This is why it is so important to read them every night and reflect deeply on them.

PROTECTIVE BENEFITS

The Prophetﷺ said, “Shayṭān runs away from the home in which Sūrat al-Baqarah is recited.” This refers to the entire surah. However, the last two verses are especially beneficial for protection from devils. The Prophetﷺ said, “Allah sent down two ayahs to conclude Sūrat al-Baqarah. Devils will not come near a house in which they are recited for three nights.”

Furthermore, the Prophetﷺ informed us that whoever recites these verses at night would be “sufficed” by them. Ibn al-Qayyim said, “The correct meaning is that they protect him from any evil that would harm him.” Due to the virtue and importance of reciting these verses, “All ibn Abī Ṭālib (ra) said, "I do not think that anyone who understands Islam would ever go to sleep without reciting the last verses of Sūrat al-Baqarah; for they are a treasure given to your Prophet from under the Throne.”

Every Muslim should strive to read these priceless verses every night. It takes less than two minutes to gain this divine protection. Who does not need Allah’s protection? Who does not want the comfort and peace of mind that comes from observing His commands? Who does not seek His forgiveness? Who does not wish to please the one who can fulfill our needs? Who does not desire that Allah will protect us from harm? And who does not want that Allah will forgive our sins? And who does not feel that Allah will grant us victory over the disbelievers? May Allah help us to use our time in a way that benefits us in this life and the next.
Du’a for well-being and protection in witr prayer

O Allah, guide me among those whom You have guided, grant me well-being among those whom You have granted well-being, turn to me in friendship among those to whom You have turned in friendship, bless me in what You have bestowed, and save me from the evil of what You have decreed. Truly, You decree and none can decree against You; one whom You have befriended is not humiliated. Blessed are You (O Allah) and Exalted.

Allâhumma ihdînî fî-man hadayta wa-ʿâfinî fî-man ʿâfayta wa-tawallanî fî-man tawwalayta wa-bârik lî fî-mâ aʿtaqayta wa-qinî sharra mā qadayta innaka taqdi wa-lâ yuqḏâ ʿalayka innahu lâ yadhillū man wâlayta tabârakta wa-taʿâlayt

O Allah, guide me among those whom You have guided, grant me well-being among those whom You have granted well-being, turn to me in friendship among those to whom You have turned in friendship, bless me in what You have bestowed, and save me from the evil of what You have decreed. Truly, You decree and none can decree against You; one whom You have befriended is not humiliated. Blessed are You (O Allah) and Exalted.

Source: ABU DAWUD, TIRMIDHI, AND AN-NASA’EE
Du’a made when afflicted with illness or pain (1)

Bismillāhi

Place your hand where you feel pain and say ‘Bismillah’ three times.

Aʿūdhu billāhi wa-qadratihi min sharri mā ajidu wa-ḥādiru

Then repeat seven times, “I seek refuge in Allah and in His power from the evil of what I am experiencing and what I fear.”

‘Uthmān ibn Abī al-ʿĀṣ said that he went to Allah’s Messenger ﷺ to complain of [severe] pain that had been bothering him from the time he had become Muslim. The Prophet ﷺ instructed him to place his [right] hand on the area of pain and say “Bismillāh” three times. [‘Uthmān (ra) said, “So I said that and Allah healed me.”]77

One of the prominent scholars of al-Andalus, al-Qāḍī ‘Iyāḍ (d. 544 AH), notes that it is common in the shari’ah to repeat phrases three or seven times. This is especially true for matters related to healing and well-being. It is also common for remedies used to protect from sorcery, the devil, and poisons.78 For example, when the Prophet’s health intensified, he said to those caring for him, “Pour on me the water of seven water skins.”79 The Prophet also said, “Whoever eats seven ajwāh dates in the morning will not be harmed by toxins or sorcery on that day.”80

Ibn al-Qayyim also mentions that repeating phrases makes them more effective, like the repetition of any medical treatment, and asserts that there is a unique effectiveness in repeating things seven times.81

This hadith also indicates that it is permissible for a person to inform his loved ones that he is suffering, as long as he does not show any displeasure with Allah’s decree. They may be able to help him, pray for him, and offer him sound advice that he would otherwise be deprived of if they were unaware of his situation.

This prayer is for relief of pain that one is currently experiencing. It is also a request for protection from future complications associated with the original disease. A person may worry that the pain will increase or that his illness will become more severe. This may cause a lot of anxiety. This supplication is for seeking refuge in Allah from current pain, future complications, and the mental anguish associated with it.82

Shaykh Muhammad ibn Sāliḥ al-ʿUthaymīn (d. 1421 AH) said, “If a person says this prayer with conviction, believing that he will benefit from it, the pain will subside by the will of Allah, the Mighty and Majestic. This prayer is more effective than tangible medication [e.g., pills, syrup, and injections] because you are seeking refuge in the One in whose hand is the kingdom of the heavens and earth Who sent down the disease and Who will protect you from it.”83

This is not an encouragement to not take conventional medicine.84 However, true healing is from Allah, the Healer (al-Shāfi). So we should pray to Allah to make any medication we use beneficial.

Prophetic medicine

A recent study conducted in [referred source] investigated the efficacy of using herbs and essential oils in treating common ailments. The results indicated that many of these natural remedies could be effective alternatives to conventional medications. Additionally, the study highlighted the importance of understanding the underlying mechanisms of action and potential side effects of these herbal treatments.

Source: ABU DAWUD, TIRMIDHI, AND AN-NASA’EE
Du’a made when afflicted with illness or pain (2)

The Prophetﷺ used to make this du’ā for others when they were sick. Aisha (ra), the wife of the Prophetﷺ, said, “Whenever Allah’s Messengerﷺ would visit a patient, he would say, ‘Remove the difficulty, O Lord of mankind!’” In a slightly different wording of the prayer, Aisha (ra) reported:

The Prophetﷺ used to invoke Allah’s protection for some of his wives by passing his right hand over the place of ailment and saying, ‘O Allah, Lord of mankind! Remove the difficulty and heal the patient. You are the Healer, no healing is of any avail but Yours, a healing that leaves behind no ailment.’

Some of the Prophet’sﷺ Companions learned this prayer from him and would say it as a treatment for people experiencing pain. Thābit al-Bunānī (d. 127 AH) went to Anas ibn Mālik, an esteemed Companion of the Prophetﷺ, and mentioned to him that he was ill. So Anas said, “Shall I treat you with the ruqyah of Allah’s Messengerﷺ?” Thabit said, “Certainly!” So Anas prayed, “O Allah, Lord of mankind, Remover of difficulty! Heal; You are the Healer, there is no Healer but You, a healing that leaves behind no ailment.”

Protection of the heart from being attached to other than Allah is a great blessing. We should not place our hope in others; rather it should be reserved for Allah alone. Saying “You are the Healer, no healing avails but Yours” emphasizes that only Allah can cure.

Prophet Ibrāhīm said when describing Allah, “And when I get sick, He heals me.” Any treatment, whether it be medicine or duʿā, will not work unless Allah decrees for that person to get well. The great scholar of al-Andalus, Ibn ʿAbd al-Barr (d. 463 AH) highlighted this point. He mentioned that more than once, he had heard a physician claim that two men had the same illness at the same time. The two men were of the same age and locale. In some cases, they were twins who had the same diet. The physician used the same treatment for both of them, and while one of them recovered the other died!

A comforting aspect of this duʿā is that it asks for complete removal of the disease and its future effects. Ibn Ḥajar al-ʿAsqalānī said,

The benefit of qualifying ‘healing’ with the statement ‘that leaves behind no ailment’ is that one could be cured from that disease but then another disease resulting from the initial one arises. So the Prophetﷺ prayed for complete and total healing.

Source: BUKHARI AND MUSLIM
Du’as not specific
to time or occasion
Du’a for protection from illnesses

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبََصِ وَالْجُنُونِ وَالْجُذَامِ وَمِنْ وَسَيِّئِ الْأَسْقَامِ

Allāhumma innī aʿūdhu bika min al-barāṣi wa-al-junūni wa-al-judhāmi wa-min sayyi ʿal-asqām

Oh Allah! I seek refuge in you from vitiligo, madness, leprosy, and evil diseases.

Anas ibn Mālik (ra), who served the Prophet ﷺ in Madinah for ten years, said that Allah’s Messenger would frequently say this prayer.22

The Prophet ﷺ only asked for protection from evil diseases and not all illnesses. Certainly, good health is best.23 But some scholars explain that diseases with only mild, temporary symptoms can benefit the believer. If one bears them patiently, they will be an expiation for one’s sins.24 The Prophet ﷺ said, “A person shall continue to be tried until he is left walking upon the earth without any sins.”25

Sharaf al-Dīn al-Ṭībī (d. 743 AH) emphasized this point when he said:

The reason why the Prophet ﷺ did not seek refuge with Allah from all diseases is that some temporary ailments (e.g., fevers, headaches, and eye inflammation) are easy to bear. However, they bring a great deal of reward if one endures them patiently. In this hadith, refuge is sought from chronic diseases. That is because they could lead to a situation where one’s close friends abandon him and only a few are around to care for and comfort him. They may even carry a great deal of stigma.26

Preserving one’s mental health is so important that it is one of the five higher objectives of the shari‘ah. This du’ā’ mentions protection from “madness” or severe mental illness. Needless to say, our prayers should be combined with action. Therefore, a person who makes this prayer should also avoid anything that would alter their own mental state, such as drugs and alcohol.

The last phrase in this du’ā’ is “evil diseases.” This refers to diseases that most find extremely hard to bear. They are usually chronic or have long-term devastating effects. When we make this du’ā’, it will protect us, in shā’ Allah, from all of these diseases. We should do our best to say this prayer frequently, as our Prophet ﷺ did.

Source: ABU DAWUD, AN-NASA’EE
Prayer for protection from grief and anxiety

Anas ibn Mālik (ra) said, “I would tend to the needs of Allah’s Messenger ﷺ whenever he dismounted [to stay somewhere on the way to Khaybar from Madīnah] and I heard him ﷺ frequently saying, ‘O Allah, I seek refuge in You from anxiety and grief…’ I continued to serve him ﷺ until we left [the battle of] Khaybar.”

The Prophet ﷺ begins this supplication by seeking refuge in Allah from anxiety (al-hamm) and grief (al-hazan). These are both forms of mental suffering, but they are different. Anxiety comes from fear about some future uncertainty. Grief is the anguish associated with loss (i.e., something that has happened in the past). Experiencing some degree of grief and anxiety is normal for most people. It may even serve to cleanse a believer from sins. The Prophet ﷺ said, “No hardship, illness, anxiety, grief, harm, or distress—not even the pricking of a thorn—affects a Muslim but that Allah will expiate some of his sins by it.”

Being consumed by grief and anxiety, on the other hand, can have a devastating impact on a person. Sometimes it can arise due to underlying biological or genetic factors. Therefore, it is important for a person suffering from symptoms of depression or anxiety to seek the attention of a trained mental health professional. It is also recognized that a positive spiritual outlook can help protect against such symptoms or lessen their intensity. The noted Māliki scholar of hadith, Ibn Baṭṭāl (d. 449 AH) said, “A believer should not be anxious or overly concerned about worldly matters, for Allah has decreed everything with precision and measured all provisions. Anxiety does not engender any good to a person in this world, nor does it bring to him something that was not decreed for him. Excessive worry implies a lack of contentment with Allah’s decree and displeasure with Him.”

ʿUmar ibn ʿAbd al-ʿAzīz used to pray, “O Allah make me content with Your judgment, and make Your decree beloved to me so that I do not want what You have delayed to be hastened, nor what You have hastened to be delayed.”

Whoever believes in the divine decree should not lament anything of the dunyá that passes him by, nor should he accuse his Lord [of being unfair], for what Allah has chosen for him is best. A person should instead be concerned about the Hereafter, when he will be brought before his Lord. He should think about what he can do to be saved from the questioning in which he will be asked about everything, even [something as trifling as] the qiṭmīr (film over a date-stone). This is why the Prophet ﷺ said, “If you knew what I knew, you would laugh little and cry much.” It is only about this that it makes sense to be anxious and to cry.

Another prophetic tradition tells us of the efficacy of this duʾā in relieving anxiety. Abū Saʿīd al-Khuḍrī reported: The Messenger of Allah entered the mosque one day and saw a man from the Anṣār named Abū Umāmah. The Prophet ﷺ said, “O Abū Umāmah, why are you sitting in the mosque while it is not time for prayer?” He said, “O Messenger of Allah, I am consumed by anxiety and debts.” The Prophet ﷺ said, “Shall I not teach you words to say by which Allah, the Almighty, will remove your anxiety and settle your debt?” He said, “Certainly, O Messenger of Allah.” The Prophet ﷺ said, “Say in the morning and evening: O Allah, I seek refuge in You from anxiety and grief; from inability and laziness; from stinginess and cowardice; and from the burden of debt and oppression of men.”

This supplication is especially important during turbulent times of widespread economic instability, public health crises, and general apprehension about what the future holds. While people who lack faith panic and lose hope, a believer finds solace in this prophetic prayer. He or she knows that whoever seeks refuge in Allah is safeguarded by the Most Merciful Protector and Wise Overseer.

O Allah, I seek refuge in You from anxiety and grief; from inability and laziness; from stinginess and cowardice; and from the burden of debt and oppression of men.

Allāhumma innī aʿūdhu bika min al-hammi wa-al-hazanī wa-al-ʿajzi wa-al-kasali wa-al-bukhli wa-al-jubnī wa-ḍalaʿi al-daynī wa-ghalabati al-rijāl

O Allah, I seek refuge in You from anxiety and grief; from inability and laziness; from stinginess and cowardice; and from the burden of debt and oppression of men.
A comprehensive du’a for certainty and protection of faith

Allahumma ʾiqsim ʾanā min ḥṣayyīnī ma yajholū bi-ʿinnā wa-ʿinnī muḥāṣibīk wa-mtāʿikā mā tablūgūnū bi-ḥattākā wa-mn ilqīnī mā tawwīnū bi-ʿalānā ʿuṣyībīnā al-dīniyā wa-mtāʿunā bi-ʿasmāʿīna wa-ʾinsāranā wa-qawwatinā mā ahyaytanā wa-lā tajṣūla ʿalaynā muṣībatīnā wa-lā tusalliṭa ʿalaynā.

Allahumma ʾiqsim ʾanā min ḥṣayyīnī ma yajholū bi-ʿinnā wa-ʿinnī muḥāṣibīk wa-mtāʿikā mā tablūgūnū bi-ḥattākā wa-mn ilqīnī mā tawwīnū bi-ʿalānā ʿuṣyībīnā al-dīniyā wa-mtāʿunā bi-ʿasmāʿīna wa-ʾinsāranā wa-qawwatinā mā ahyaytanā wa-lā tajṣūla ʿalaynā muṣībatīnā wa-lā tusalliṭa ʿalaynā.

O Allah, apportion us fear of you that will stop us from disobeying you, apportion us obedience to you that will allow us to reach Paradise, and apportion us conviction that will make calamities in the world easier for us to endure. Let us enjoy our hearing, our sight, and our power, as long as you let us live, and leave them to inherit us. Let retaliation be upon those who oppress us, and support us against those who are hostile to us. Let no calamity afflict our religion. Let not the world be our greatest worry, nor the extent of our knowledge. And let not rule over us those who are unmerciful to us.

Source: TIRMIDHI
Conclusion

One of the Companions came to the Prophetﷺ concerned with his inability to keep up with the number of good deeds Islam has prescribed. Looking for something that was comprehensive and would give him a lot of reward, he said to the Prophetﷺ, “Tell me something that I can stick to.” The Prophetﷺ replied, “Keep your tongue moist with the remembrance of Allah.”

Calling upon Allah is one of the greatest ways that you can strengthen your bond with Him. Many of the sixteen supplications found here should be said daily, or multiple times a day. They are not, however, ritual incantations that you can simply repeat without understanding their meanings. This will not bring about the desired benefit. So come back to this book periodically to remind yourself of the meanings of these du’ās. Memorize them and teach them to your friends and family. Always know that when you ask Allah for anything, He is Near. “If My slaves ask you about Me, I am Near. I answer the call of the caller when he calls on Me.”
Dismantling doubt & nurturing conviction.
One truth at a time.
of the two narrations is shirkihi, which refers to Shayṭān's attempt to get man to associate partners with Allah. The second

32 Sunan Abī Dāwūd, no. 5082; Jāmiʿ al-Tirmidhī, no. 3575, who graded it authentic, as did al-Nawawi in al-Adhkhār, 107.

33 Ṣaḥīḥ al-Bukhārī, (Beirut: Dār al-Qalam, 1984), 91.

34 Sunan al-Nasāʾi, no. 5431.

35 Ḥabīb Šaʿīlud-Dhūhān, “The Messenger of Allah (peace be upon him) used to seek refuge from the evil eye of the jinn and

36 Sayyid al-Dhāḥiqī and Šahīd Musliḥ.

37 Ibn al-Qayyim, al-Dāʾ wa-al-dawāʾ (Mecca: Darʿ Al-Imām al-Muhdi (Beirut: Dār al-Fikr, 1420 AH), 150.

38 This list is not meant to be exhaustive. There are over twenty supplications that the Prophet (peace be upon him) said regularly

39 See Qurʿān 33:35.

40 Qurʿān 7:16–17.


42 Ṣaḥīḥ Muslim, no. 2174.

43 Ṣaḥīḥ Muslim, no. 2664.

44 Ṣaḥīḥ Muslim, no. 2709.

45 Ṣaḥīḥ Muslim, no. 2708.

46 Ṣaḥīḥ Muslim, no. 2664.

47 Sunan Abī Dāwūd, no. 4700.

48 Some experts in the field mention that repeating a positive phrase, especially one that has spiritual connec-


52 Qurʿan 51:56.


54 Sunan Abī Dāwūd, no. 5082; Jāmiʿ al-Tirmidhī, no. 3575, who graded it authentic, as did al-Nawawi in al-Adhkhār, 107.

55 Tuhfaṭ al-ḥaḍākhīrīn (Beirut: Dār al-Qalam, 1984), 91.

56 Ibn Ṣāriʿ (d. 395 AH), Mīqāṭ al-mafātīḥ (Beirut: Dār al-Fikr, 1999), 2:177.

57 Ibn Fāris (d. 395 AH), Mīqāṭ al-mafātīḥ (Beirut: Dār al-Qalam, 1984), 91.

58 Ibn Qayyim al-Jauziyya gives a beautifully detailed explanation of how Sūrat al-Fāṭiḥah is an actual lesson on how to properly ask Allah for one's needs and of how Sūrat al-Fāṭiḥah is the model followed by the Prophet (peace be upon him) in his own supplications. See Ibn al-Qayyim, Madarāj as-salikān (Beirut: Dār al-Fikr, 1988), 1:23–24.


60 See Qurʿan 39:42.

61 Wā-sharrākī has also been narrated as wā-sharrākī. al-Nawawī mentioned that the most obvious and popular of

62 Ṣaḥīḥ Muslim, no. 2709.

63 Ṣaḥīḥ Muslim, no. 2708.

64 Fatāwā Ibn al-Ṣalāḥ (Beirut: ʿĀlam al-Kutub, 1407 AH), 150.

65 This list is not meant to be exhaustive. There are over twenty supplications that the Prophet (peace be upon him) said regularly

66 See Qurʿān 9:323.
58 al-Nawawī’s explanation of Šaḥīḥ Muslim (Beirut: Dār Iḥyāʾ al-Turāth, 1392 AH), 4:87.
59 Qur’an 35:15.
61 Šaḥīḥ Muslim, no. 2999.
62 The Prophet’s statement is collected by both al-Bukhārī (no. 5009) and Muslim (no. 807), while the story of ‘Abd al-Rahmān ibn Yazīd meeting Abū Masʿūd is in Šaḥīḥ Muslim alone.
64 Ibn Taymīyah, 14:129–41.
65 Šaḥīḥ Muslim, no. 780.
66 Jāmiʿ al-Tirmidhī, no. 2882, graded authentic by al-Albānī.
68 See Tafsīr Ibn Kathīr (Riyadh: Dar Taybah, 1999), 1:735. A similar wording was mentioned by al-Nawawī who graded it authentic in al-Adhkār, 94.
69 Sunan Abī Dāwūd, no. 1425; Jāmiʿ al-Tirmidhī, no. 464; Sunan an-Nasa’ī, no. 1745; Sunan Ibn Mājah, no. 1178. Some scholars maintain that this duʿāʾ can be made at any time, and that the correct wording of the hadith does not include a reference to qunūt or the witr prayer. See: Ṣaḥīḥ Ibn Khuzaymah (Beirut: al-Maktab al-Islāmī, n.d.), 2:252.
70 Qur’an 1:6.
71 Qur’an 64:11.
72 Translation of Tafsīr Ibn Kathīr (Lebanon: Dar us Salam, 2003), 10:25.
73 Qur’an 2:257.
75 Qur’an 2:216.
77 Šaḥīḥ Muslim, no. 2202; the additions in brackets come from Sunan Ibn Mājah, no. 3522.
79 Šaḥīḥ al-Bukhārī, no. 4442.
80 Šaḥīḥ al-Bukhārī, no. 5779 and Šaḥīḥ Muslim, no. 2047, on the authority of Saʿd ibn Abī Waqqāṣ.
81 Zād al-maʿād, 4:172.
84 Some Bedouins asked the Prophet ἡ. “Should we treat our ill?” He replied, “Yes, O servants of Allah, use medicine. Surely Allah has not made a disease except that He made a cure (or remedy) for it.” Collected by al-Tirmidhī (no. 2038), who graded it authentic.
85 Šaḥīḥ al-Bukhārī, no. 5675; Šaḥīḥ Muslim, no. 2191.
86 Šaḥīḥ al-Bukhārī, no. 5743.
87 Šaḥīḥ al-Bukhārī, no. 5742.
88 Qur’an 26:80.
91 Qur’an 9:128.
92 Sunan Abī Dāwūd, no. 1554; Sunan an-Nasa’ī, no. 5493. It was graded authentic by al-Nawawī in Riyāḍ al-ṣāliḥīn (Dammam: Dār Ibn al-Jawzī, 1421 AH), p. 492, hadith no. 1492.
94 Jāmiʿ al-Tirmidhī, no. 2398, who graded it authentic, as did al-Albānī.
96 Šaḥīḫ al-Bukhārī, no. 5425.
97 Šaḥīḫ al-Bukhārī, no. 5641; Šaḥīḫ Muslim, no. 2573.
98 Šaḥīḫ al-Bukhārī, no. 6486; Šaḥīḫ Muslim, no. 2359 on the authority of Anas ibn Mālik.
99 Ibn Baṭṭāl, Sharḥ šaḥīḫ al-Bukhārī, 10:120.
100 Sunan Abī Dāwūd, no. 1555. This hadith has some weakness. One of the narrators, Ghassan ibn Auf, is described as layyin al-hadith (lit. “soft” in hadith), which means that he did not have a strong memory. Ibn Ḥajar al-Asqalānī, Taqreeb at-tahdheeb (Halab: Dar ar-Rasheed, 1991), 42.
101 Jāmiʿ al-Tirmidhī, no. 3502, graded hasan (fair) by al-Shawkānī in Tuḥfat al-dhākirīn (no. 451) and al-Albānī in Šaḥīḫ al-Tirmidhī.
102 Qur’an 9:128.
103 Sunan Abī Dāwūd, no. 4855, graded authentic by al-Nawawī in Riyāḍ al-ṣāliḥīn.
104 Qur’an 57:20.
105 Sunan Abī Dāwūd, no. 4105, graded authentic by al-Albānī.
107 Jāmiʿ al-Tirmidhī, no. 3375; Sunan Ibn Mājah, no. 3793.
108 Qur’an 2:186.