A COLLECTION OF PROPHETIC PRAYERS BROUGHT TO YOU BY

YAQQEEN™
PREFACE

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,” 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 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.” Therefore, we will add a brief explanation after each du’aa to help you better understand its context and meaning.
Du’ās in the Morning & the Evening

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. Allah has specified these times for glorifying and remembering Him.

Du’ā 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.” Ibn al-Ṣalāḥ (d. 643 AH) said, “Whoever consistently says the prophetic adhkar of the morning and evening, along with the supplications that are specific to time and situation ... is among those who remember Allah often.”

The following eight supplications were made by the Prophet ﷺ regularly. We need them to bring life to our hearts. Ibn Taymiyah said, “Dhikr is to the heart like water is to fish. In what condition would the fish be without water?” 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.”

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

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.
Du’a for general protection from evil

**IN THE MORNING**

أَصْبَحْنَا وَأَصْبَحَ المُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَ إِلَهَ إِلَّ اللَّهُ وَحْدَهُ لَ شَِيكَ لَهُ لَهُ المُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَ كُلِّ شَْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيَْ مَا فِ هَذِهِ اللَّيْلَةِ وَخَيَْ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَِّ مَا فِ هَذِهِ اللَّيْلَةِ وَشَِّ مَا بَعْدَهَا. رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِ النَّارِ وَعَذَابٍ فِ الْقَبِْ

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 laziness and from the harms of old age. My Lord, I seek refuge in You from torment in the Fire and punishment in the grave.

**AT NIGHT**

أَصْبَحْنَا وَأَصْبَحَ المُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَ إِلَهَ إِلَّ اللَّهُ وَحْدَهُ لَ شَِيكَ لَهُ لَهُ المُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَ كُلِّ شَْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيَْ مَا فِ هَذِهِ اللَّيْلَةِ وَخَيَْ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَِّ مَا فِ هَذِهِ اللَّيْلَةِ وَشَِّ مَا بَعْدَهَا. رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِ النَّارِ وَعَذَابٍ فِ الْقَبِْ

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 laziness and from the harms of old age. My Lord, I seek refuge in You from torment in the Fire and punishment in the grave.

**NOTABLE**

The Prophet used to say: “Du’aa for general protection from evil” by praising and glorifying Allah. This is one of the most important etiquettes of du’a.16 Allah established this model for us in the greatest du’a: “Sūrat al-Fāṭiḥah.” 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 makes the following request:

- When asking for “the good in this day,” 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 day” 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.17 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.18 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 shayʿin wa-malikahu aʿūdhu bika min sharri nafsī wa-min sharri al-shayṭāni wa-shirkihi ʿalā nafsī sūʾan aw ajurruhu 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.

Source: TiRMIDHI

This is a du’ā 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: “Say: ‘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.

When we truly understand this duʿā, we will realize that we are seeking Allah’s protection from both the sources of evil and the consequences of evil. Commenting on this supplication, Ibn al-Qayyim said, “The Prophet ﷺ mentioned the two sources of evil: the self (nafs) and the Shaytan. He also mentioned the two victims of evil; i.e., it will return to oneself or his Muslim brother. Hence this hadith has combined the sources of evil, its causes, and where it leads in the briefest, yet clearest and most comprehensive expression.”

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


[Repeat 3 times]

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.

NOTABLE

‘Uthmān’s son, Abān, narrated this hadith from his father. Later he suffered partial paralysis. One of the narrators who had heard this hadith 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 “bismillāh” 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 “bismillāh.” For example, when we say bismillāh before eating, it means “In the name of Allah I begin eating.” Similarly, when we say bismillāh before reading, it means “In the name of Allah I begin reading.” Each time a person says bismillāh there is a verb implied based on the context. In this du’ā, saying bismillāh 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 Ḥāfiẓ al-Shawkānī (d. 1250 AH) said, “This hadith 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.”
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 al-dunyā wa-al-ākhirah
O Allah, I ask You for well-being in this world and the
Hereafter. O Allah, I ask You for 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.

NOTABLE

In this du’ā, the Prophet ﷺ 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 ﷺ asked for it twice in this du’ā.

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 ﷺ 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 ﷺ 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 ﷺ to teach him another duʿā. Instead the Prophet ﷺ 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 duʿā, the Prophet ﷺ asked 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 ﷺ mentions in this duʿā. 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 ﷺ 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 duʿā 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)

اللَّهُمَّ عَافِنِي فِ بَدَنِ اللَّهُمَّ عَافِنِي فِ سَمْعِي اللَّهُمَّ عَافِنِي
في بَصَِي لِإِلَهَ إِلَّ أَنْتَ (ثلاثًا حين تُصِيحُ وثَلَاثًا حين مُسِي

Allāhumma ṣafīnī fi badanī allāhumma ṣafīnī fi samī
allāhumma ṣafīnī fi baṣārī 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.

Source: ABU DAWUD

° CONTEXT

‘Abd al-Raʿūmān 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 Messengerﷺ praying with these words and I like to follow his practice.”

° NOTABLE

The companions of the Prophet ﷺ 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 ṣafīyah in our bodies, we are asking that He grant us the strength to serve Him.

Many scholars have noted that the Prophet ﷺ 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 ṣafīyah, the heart is safe from doubt and desire. When we ask Allah for ṣafīyah 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’ā that protects from every harm

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

قُلْ هُوَ اللَّهُ أَحَدٌ • اللَّهُ الْصَّمَدُ • لَمْ يَلْدُ وَلَا يُولَدُ • وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ


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

★

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ • مِنْ شَِّ مَا خَلَقَ • وَمِنْ شَِّ غَاسِقٍ إِذَا وَقَبَ • وَمِنْ شَِّ النَّفَّاسِ الْأَلْبَاسِ • وَمِنْ شَِّ حَاسِبٍ إِذَا حَسَدَ


Say, “I seek refuge in the Lord of daybreak, 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.”

★

قُلْ أَعُوذُ بِرَبِّ النَّاسِ • مَلِكِ النَّاسِ • إِلَيْهِ النَّاسُ • مِنْ شَِّ الْوُسْوَاسِ الْخَنَثَى • الْذِّي يُوْسَسُ فِ صُدُورِ النَّاسِ • مِنْ شَِّ الجَيْلِيَّةِ وَالنَّاسِ


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.”

Source: Quoted from the non-religious works of several scholars, including Ibnu Qayyim, Al-Shawkānī, and Ibn al-Qayyim.

Reciting Surat al-Ikhlaṣ and the Muʿawwidhatayn (Surat al-Falaq and Surat al-Nās) three times in the morning and three times in the evening will suffice you in all respects. ABU DAWUD AND TIRMIDHI.
Du’a that removes anxiety

[Repeat 7 times]

حَسْبِيَ اللَّهُ لَ إِلَهٍ إِلَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ 
الْعَظِيمِ (سَبْعَ مَرَاتٍ)

Hasbiya Allāhu lā ilāha illā huwa ‘alayhi tawakkaltu wa-huwa rabbu al-‘arshī al-‘aẓīm.

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.

CONTEXT
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.”

NOTABLE
This supplication also appears in the Qur’ān. Allah, the Almighty, says, If they turn away, say, ‘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.’

PROTECTIVE BENEFITS
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. Something 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.
Du’a for protection in the evening

Aʿūdhu bi-kalimāti Allāhi al-tāmmāti min shārī 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-Sulamīyah 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

Bismillahi tawakkaltu ʿalá Allāhi lā ḥawla wa-la quwwata illā billāh.

In the Name of Allah, I place my trust in Allah. There is no might nor power except with Allah.
Reciting these two ayahs at night is a protection from all harm

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.

آمن الرسول ما أował إليه من رحيٍّ والمؤمنون كل آمن بالله وملائكته ورسّله و Asheٍ يفقر فوق أحد من رسوله وقالوا سامعا وأطعنا غفرانك ربنا وإليك المصير


Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. “Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

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

These two verses are a concise summary of the major themes in Sūrat al-Baqarah. They begin, as the sûrah 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 Taṣayyah 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.

Every Muslim should strive to read these priceless verses every night. It takes less than a minute to recite the last two verses of Sūrat al-Baqarah, for they are a treasure given to your Prophet from under the Throne.”

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

Furthermore, the Prophet ṣaíd 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 Aṣ Tālib (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 waste that much time every day? May Allah help us to use our time in a way that benefits us in this life and the next.

Source: من فقأ بالآتين من آخر شرارة الجنة في ليل النافذة

Whoever recites the last two verses of Sūrat al-Baqarah at night will be sufficed by them. BUKHARI AND MUSLIM
Allāhumma ihdīnī fī-man hadayta wa-ʿāfinī fī-man ʿafayta wa-tawallānī fī-man tawwalāyta wa-bārik lī fī-mā ʿayyata wa-qqīnī sharra mā qadāyta innaka laqădī wā-lā yuqdā ʿalayka innahu lā yadhillu man wālāyta tabārakta wā-taʿālayt

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 for well-being and protection in witr prayer

The supplication begins with a request for guidance, which is one of the most comprehensive things a person can ask for. Whoever is guided by Allah will achieve all that is good in this life and the next. Due to the necessity of divine guidance in every aspect of our lives, Allah requires us to say “Guide us to the straight path” in every rak‘ah of prayer. That’s a minimum of seventeen times a day! This is especially important during trying times. We need the light of Allah’s guidance to get through adversity and help us navigate the path forward. Allah reminds of this in the Qur’an:

No affliction happens except by the will of Allah. And whoever has faith in Allah, He will guide his heart.

This means that whoever suffers an affliction must know that it occurred by Allah’s decree. Therefore, he patiently endures the hardship and anticipates Allah’s reward. If he does so, Allah will guide his heart, grant him certainty in faith, and replace whatever he lost with something equal or better.

In addition to the supplication for guidance, this du’ā includes four other requests for different kinds of protection.

• The first of the four requests is for well-being (ʿāfiyah), which includes protection from physical, mental, and spiritual diseases. Physical and mental illnesses are well known, so most people will be mindful of them as they pray for well-being. When making this du’ā, however, one should not neglect to think about being cured of spiritual diseases. These are two main types: vain desires (shahawāt) and doubts (shubuhāt).

• The second request is for Allah to be your walī, a close, watchful companion and ally. Allah says, “Allah is the Wall of those who believe. He brings them out from darkness into light.” This special type of companionship and guardianship includes Allah’s guidance, aid, and protection. Allah also says, “The friends of Allah will certainly have nothing to fear, nor shall they grieve. (They are) those who are faithful and God-fearing.” This clarifies that the friends of Allah are people of faith and taqwá. When we say “Turn to me in friendship among those to whom You have turned in friendship,” we are asking Allah to grant us faith (īmān) and God-consciousness (taqwá).

• The third request is for Allah to bless everything that He has bestowed upon us. Allah has given us everything we have, tangible or intangible. He has granted us knowledge, hearing, sight, wealth, children, and faith. When Allah blesses (puts barakah in) something, He makes it stable. He nourishes what He has given us so that it will grow and develop. Allah’s barakah protects what He has blessed us with from destruction. If these things are not “blessed” we will truly be in loss!

• The final request is for protection from the evil of what Allah has decreed. It is important to distinguish between things that are evil and things we dislike. Allah says, Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.

Most people can think of something that they initially thought was bad, only to later see Allah’s wisdom in it. These are the things that we often dislike, although they are good for us. Evil is a different matter. Being dissatisfied with Allah’s decree, not trusting Him, and losing faith in Him are all examples of “evil.” We are begging Allah for protection from evil such as these. Additionally, Allah has given people the ability to obey or disobey Him. Disobedience, though occurring by Allah’s will, is not pleasing to Allah. It is the evil of what Allah decreed. So in this prayer we are seeking Allah’s protection from disbelief, idolatry, murder, adultery, and all other evils that exist.
Du’a made when afflicted with illness or pain (1)

Bismillahi

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

Aʿdhu billâhi wa-qudratihi min sharri mā ajidu wa-uḥādhiru

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.”

Context

‘Uthmān ibn Abī Ḍaun 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 ʿIyāḍī (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 illness 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 ʿajwah 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 ḥadīth 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.

Protective Benefits

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 Sālih al-Uthaymīn (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-Shāfī). So we should pray to Allah to make any medication we use beneficial.

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

Remove the difficulty O Lord of mankind, and heal.
You are the Healer, no healing avails but Yours, a healing that leaves behind no ailment.

Adhhibi al-baʾsa rabba al-nās washfi anta al-shāfī lā shifāʾa illā shifāʾuk shifāʾan lā yughādiru saqaman

CONTEXT

The Prophet ﷺ used to make this duʿāʾ for others when they were sick. Aisha (ra), the wife of the Prophet ﷺ, said, "Whenever Allah’s Messenger ﷺ would visit a patient, he would say, 'Remove the difficulty, O Lord of mankind…’”85 In a slightly different wording of the prayer, Aisha (ra) reported:

The Prophet ﷺ 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.'”86

Some of the Prophet’s ﷺ 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 Prophet ﷺ, and mentioned to him that he was ill. So Anas said, “Shall I treat you with the ruqyah of Allah’s Messenger ﷺ?” Thabit said, “Certainly! So Anas prayed, ‘O Allah, Lord of mankind, Remove of difficulty! Heal, You are the Healer, there is no Healer but You, a healing that leaves behind no ailment.’”87

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.”88 Any treatment, whether it be medicine or duʿāʾ, will not work unless Allah decrees for that person to get well.89 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!90

A comforting aspect of this duʿāʾ 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 Prophet ﷺ prayed for complete and total healing.91

NOTABLE

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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 وَسَيِّيءِ الأَسْقَامِ

Allāhumma innī aʿūdhu bika min al-baraṣi wa-al-junūni wa-al-judhāmi wa-min sayyi ṭ al-asqām

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

CONTEXT

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

NOTABLE

The Prophet ﷺ only asked for protection from evil diseases and not all illnesses. Certainly, good health is best. 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. The Prophet ﷺ said, “A person shall continue to be tried until he is left walking upon the earth without any sins.”

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.

PREPARATIVE BENEFITS

Preserving one’s mental health is so important that it is one of the five higher objectives of the sharī`ah. This du`āʾ 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`āʾ 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`āʾ, 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
Anas ibn Mālik (ra) said, “I would tend to the needs of Allah’s Messengerﷺ whenever he dismounted [to stay somewhere on the way to Khaybar from Madīnah] and I heard him frequently saying, ‘O Allah, I seek refuge in You from anxiety and grief.’” I continued to serve him until we left [the battle of] Khaybar.”

97 The Prophetﷺ begins this supplication by seeking refuge in Allah from anxiety (الْحَم م) and grief (الْحَزَان). 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 Prophetﷺ said, “No hardship, illness, anxiety, grief, harm, or distress—not even the pricking of a thorn—afflicts a Muslim but that Allah will expiate some of his sins by it.”

98 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 dunyā 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 qiṭārī (film over a date-stone). This is why the Prophetﷺ 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.

100 Another prophetic tradition tells us of the efficacy of this duʿāʾ in relieving anxiety. Abū Saʿīd al-Khuḍrī reported: The Messenger of Allahﷺ entered the mosque one day and saw a man from the Ḥārām named Abū Umāmah. The Prophetﷺ 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 debt.” The Prophetﷺ 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 Prophetﷺ said, “Say in the morning and evening: O Allah, I seek refuge in You from anxiety and grief. I seek refuge in You from inability and laziness. I seek refuge in You from the burden of debt and the oppression of men.” Abū Umāmah said “When I did that, Allah removed my anxiety and settled my debt.”

101 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.
A comprehensive du’a for certainty and protection of faith

اللهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيَكَ وَمِنْ طَاعَتِكَ عَلَى مَنْ ظَلَمَنَا وَانْصُْنَا عَلَ مَنْ عَادَنا

wa-min ṭāʿatika mā tublīghūnā bihi ʿalaynā muṣibāti al-dunyā wa-matiʿnā bi-asmāʿinā wa-abṣārinā wa-qūwatinā mā aḥiyaytanā wajʿalhu al-wāritha minnā wajʿal thaʾranā ʿalā man ẓalamanā wanṣurnā ʿalā man ʿādānā

تَجْعَلِ الدُّنْيَا أَكْبََ هَمِّنَا وَلَ مَبْلَغَ عِلْمِنَا

wa-lā tajʿal muṣibatanā fī dīninā wa-lā tusalliṭa ʿalaynā

لَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيَكَ وَمِنْ طَاعَتِكَ عَلَى مَنْ ظَلَمَنَا وَانْصُْنَا عَلَ مَنْ عَادَنا

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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.

Allahumma ʿıṣım lanā min khashaytika mā yaḥūl baynātwa wadīdā ʿaṣāsika wa-min ṭāʿatika mā tublīghūnā bihi ʿalaynā muṣibāti al-dunyā wa-matiʿnā bi-asmāʿinā wa-abṣārinā wa-qūwatinā mā aḥiyaytanā wajʿalhu al-wāritha minnā wajʿal thaʾranā ʿalā man ẓalamanā wanṣurnā ʿalā man ʿādānā

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Source: TIRMIDHI
One of the Companions came to the Prophet ﷺ 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 Prophet ﷺ, “Tell me something that I can stick to.” The Prophet ﷺ replied, “Keep your tongue moist with the remembrance of Allah.”\textsuperscript{108}

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.”\textsuperscript{109}
Dismantling doubt & nurturing conviction.

One truth at a time.
**Endnotes**

1. Sunan Abī Dāwūd, no. 1479; Jāmiʿ al-Tirmidhī, no. 2969, who graded it authentic.
2. Qur’an 6:43.
5. Saḥīḥ al-Bukhārī, no. 6464; Saḥīḥ Muslim, no. 783.
6. Musnad Ahmad, no. 6655, graded authentic by Shaykh Ahmad Shākrī.
7. See Ibn al-Qayyim, al-Wābil al-ṣayyib (Mecca: Ālam al-Fawāʾid, 1425 AH), 239. If someone misses saying these duʿāʾ at the specified time, they should say them as soon as they remember.
8. Qur’an 33:35.
9. Plural of dhikr, which here refers to the remembrance of Allah.
10. Ṣaḥīḥ al-Bukhārī, no. 6464; Ṣaḥīḥ Muslim, no. 783.
11. This list is not meant to be exhaustive. There are over twenty supplications that the Prophet ﷺ commanded me to recite the Muʾawwidhāt [i.e., the last three chapters of the Qurʾān] following every prayer.
15. See Qurʾān 39:42.
16. We shirkihi has also been narrated as wa-sharakihi, al-Nawawī mentioned that the most obvious and popular pronunciation, sharakihi, means the traps of Shayṭān. Al-Nawawī, al-Adhkār (Beirut: Dār al-Fikr, 1994), 78.
17. Ibn al-Qayyim al-Jawziyya gives a beautifully detailed explanation of how Sūrat al-Fāṭihah is an actual lesson on how to properly ask Allah for one’s needs and of how Sūrat al-Fāṭihah is the model followed by the Prophet ﷺ in his own supplications. See Ibn al-Qayyim, Madaqr as-salikān (Beirut: Dār al-Fikr, 1988), 1:23–24.
19. See Qurʾān 39:42.
20. We shirkihi has also been narrated as wa-sharakihi, al-Nawawī mentioned that the most obvious and popular pronunciation of the two narrations is shirkihi, which refers to Shayṭān’s attempt to get man to associate partners with Allah. The second pronunciation, sharakihi, means the traps of Shayṭān. al-Nawawī, al-Adhkār, 78.
21. Jāmiʿ al-Tirmidhī, no. 3529. There is a similar narration with slightly different wording (no. 3392), classified as authentic by al-ʿĀlim in Saḥīḥ Muslim, 1:2701.
27. Sunan Abī Dāwūd, no. 5074; Sunan Ibn Mājah, no. 3871; and graded authentic by al-Nawawī and al-Adbāʾī.
58 al-Nawawī’s explanation of Ṣaḥīḥ Muslim (Beirut: Dār Iḥyāʾ al-Turāth, 1392 AH), 4:87.
59 Qur’an 35:15.
61 Ṣaḥīḥ 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 Ṣaḥīḥ Muslim alone.
64 Ṣaḥīḥ Muslim, no. 780.
65 Jāmiʿ al-Tirmidhī, no. 2882, graded authentic by al-Albānī.
68 Qur’an 35:15.
69 Ibn Taymīyah, 14:129–41.
70 Ṣaḥīḥ Muslim, no. 780.
71 Ṣaḥīḥ Muslim, no. 2202; the additions in brackets come from Sunan Ibn Mājah, no. 3522.
72 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.
73 Ṣaḥīḥ al-Bukhārī, no. 5425.
75 Some Bedouins asked the Prophet ﷺ, “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.
77 Ṣaḥīḥ Muslim, no. 2202; the additions in brackets come from Sunan Ibn Mājah, no. 3522.
78 Sunan Abī Dāwūd, no. 1425; Jāmiʿ al-Tirmidhī, no. 464; Sunan an-Nasaʾī, 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.
79 Ṣaḥīḥ Muslim, no. 780.
80 Jāmiʿ al-Tirmidhī, no. 2882, graded authentic by al-Albānī.
81 Ṣaḥīḥ Muslim, no. 780.
82 Qur’an 1:6.
83 Qur’an 64:11.
84 Qur’an 1:6.
85 Qur’an 64:11.
86 Qur’an 57:20.
87 Qur’an 1:6.
88 Qur’an 64:11.
89 Qur’an 2:186.
90 Qur’an, 9:128.
91 Qur’an 1:6.
92 Qur’an 64:11.
93 Qur’an 9:128.
94 Ṣaḥīḥ al-Bukhārī, no. 5743.
95 Ṣaḥīḥ Muslim, no. 2457.
96 Qur’an 2:186.