



Spiritual Warfare Prayer Ruqyah III

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Stop. If you have not read [Spiritual Warfare Prayer I](#) and/or [Spiritual Warfare Prayer II](#) yet please go back and read them. This is the third of a four part series.

As you read Spiritual Warfare Prayer II you learned about Satans

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hatred for mankind and many of his devious ways and tricks. It is very important to understand how to be close to the only God whose name is Allah, to worship him at all times and to stay away from that which he has forbidden to protect our selves from the evil plots of satan. It is detrimental to the well being of the Muslims heart that we adhere to the sunnah of the Prophet Muhammad (saw) correctly and follow all of his righteous and blessed advice; this is especially true when it comes to daily supplications and thikr of Allah Ta'ala.

Fatwa Blogs

Allah says in interpretation of Quran:

Relaxation and Nasheeds

"Therefore remember Me, and I will remember you. Be grateful to Me and never show me ingratitude"

Obligation of Hijrah

The Wahhabi Myth

Quran 2:152

Major Sins

"Verily, in the remembrance of Allah do hearts find rest."

The Truth of Jews

Quran 3:134

What is a Bidah

"And the men and women who remember Allah frequently, Allah has prepared for them forgiveness and a great reward."

View Cart

Quran 33:35

"Whoever sits and does not mention the name of Allah (before he rises) will find it a cause of sorrow from Allah. Whoever lies down to sleep and does not mention the name of Allah before rising will find it a cause of sorrow from Allah."

hadith Abu Dawud 4/264

"Or do you think you will enter Paradise without such (trials) as came to those who passed before you? They were afflicted with severe poverty, ailments and were shaken."

Quran 2:214

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How to get up and Pray on time by the permission of Allah

Prayer if done correctly can be a shield for us from hell fire and shaitans plots. it is very important that we oblige by Allah rules and laws as they are to grant ease for us in this life and the next from hardship. In www.islamweb.net, #7043 the students of knowledge had this to say:

"It is a bad deed of a worshipper to think about worldly matters while he/she is prayer saying: "You alone we worship, and You alone we seek for help". (www.islamweb.net) "Fajr prayer is of great importance in the sight of Allah, as well as all other obligatory prayers. Allah says: "Perform As-Salat (Iqamât-as salat) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Isha' prayers), and recite the Qur'an in the early dawn (i.e. the Morning Prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)"(Al-Isra 17:78), i.e. it is witnessed by the angels of the night and the angels of the day.

The Prophet (Sallallahu Alaihi wa Sallam) said: "Congregational prayers are 25 times better than individual prayers, and the angels of the night and those of the day meet at Fajr prayer." Reported by Al-Bukhari.

What also proves that Fajr prayer is important is that the prophet considered missing Fajr prayer in congregation a sign of hypocrisy.

The Prophet (Sallallahu Alaihi wa Sallam) said: "There is no prayers more difficult for hypocrites (to perform) than al-Fajr and al-Isha. But had they known what is in them (the great reward of these prayers) they would have come to them (these two prayers) even crawling (if they cannot walk)." Reported by Al- Bukhari.

So Fajr prayer is of great importance and you have to take the

following means to wake up to perform it on time:

1. To sleep early.
2. To recite the remembrance of Allah when going to bed, and to sleep after performing a Wudu.
3. To set the alarm clock on the appropriate time.
4. To ask a person who prays Fajr on time to wake you up, either a member of your family or a friend by telephoning you.
5. Not to get exhausted by doing hard work.
6. To supplicate Allah as much as you can to enable you to wake up on time.

If you take all the above measures, you will InshaAllah wake up and pray on time."

www.islamweb.net #7043

Context Menu

The Five Levels of Prayer

Ibn al-Qayyim writes in his book *al-Wabil al-Sayyib*:

- The first is the level of the one who wrongs himself and is negligent. He does not do wudu properly, or pray at the right time or make sure he does all the necessary parts of prayer.
- The second is one who observes the outward essentials of prayer, prays on time and does wudu, but he has lost the battle against his own self and is overwhelmed with waswaas (insinuations).
- The third is one who observes the outward essentials of prayer, prays on time and does wudu, and also strives against his own self and against waswaas, but he is

preoccupied with his struggle against his enemy (Shaytan), lest he steal from his prayer, so he is engaged in salah and jihad at the same time.

- The fourth is one who when he stands up to pray, he fulfils all the requirements of the prayer, and his heart is fully focused and alert lest he omit anything, and his concern is to do the prayer properly and perfectly. His heart is deeply immersed in his prayer and worship of his Lord.

- The fifth is one who does all of that, but he takes his heart and places it before his Lord, looking at his Lord with his heart and focusing on Him, filled with love and adoration, as if he is actually seeing Him. That waswaas and those thoughts diminish, and the barriers between him and his Lord are lifted. The difference between the prayer of this person and the prayer of anyone else is greater than the difference between heaven and earth. When this person prays, he is preoccupied with his Lord and content with Him.

The first type is punishable; the second is accountable; the third is striving so he is not counted as a sinner; the fourth is rewarded and the fifth is drawn close to his Lord, because he is one of those for whom prayer is a source of joy. Whoever finds their joy in prayer in this life, will find their joy in being close to Allah in the Hereafter, and will also find his joy in Allah in this world. Whoever finds his joy in Allah will be content with everything, and whoever does not find his joy in Allah, will be destroyed by his feelings of grief and regret for worldly matters."

It is important that as a Muslim you fulfil your obligations of doing morning and evening supplications to make sure that you are properly praising Allah and protecting your self from harm by the permission of Allah.

Among the means of treating ailments: the saheeh haseeth narrated from Ibn Mas'ood (may Allaah be pleased with him):

“There is no believer who is stricken by anxiety, distress or grief, and he says, ‘Allaahumma inni ‘abduka ibnu ‘abdika ibnu amatika, naasiyati bi yadika, maadin fiyya hukmuka, ‘adlun fiyya qadaa’uka, as’aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw ‘allamtahu ahadan min khalqika aw anzaltahu fi kitaabika aw asta’tharta bihi fi ‘ilm il-ghaybi ‘indaka an taj’ala al-Qur’aan al-‘azeem rabee’a qalbi wa noora sadri wa jalaa’a huzni wa dhahaaba hammi wa ghammi (O Allaah, I am Your slave, son of Your slave, son of Your maidservant. My forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or taught to any of Your creation, or revealed in Your Book, or You have preserved in the knowledge of the Unseen with You, that You make the Holy Qur’aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety and distress)’, but Allaah will relieve him.” This is one of the medicines prescribed in sharee’ah.

Similarly, one may say,

“Laa ilaaha illa anta, subhaanaka, inni kuntu min al-zaalimeen (none has the right to be worshipped but You (O Allaah), Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers)”

[cf. al-Anbiyaa’ 21:87]

If you want to know more, please refer to the writings of the scholars on the topic of adhkaar (dhikr, remembering Allaah), such as al-Waabil al-Sayyib by Ibn al-Qayyim, al-Karim al-Tayyib by Shaykh al-Islam Ibn Taymiyyah, al-Adhkaar by al-Nawawi, and Zaad al-Ma’aad, by Ibn al-Qayyim.

But when faith grows weak, the soul’s acceptance of remedies prescribed in sharee’ah also grows weak. People nowadays have begun to rely on physical medicines of U.S Doctors as well as new age medicine that consists of different mixes of plants and herbs, more than on the spiritual remedies prescribed in Islam. But when faith is strong, the spiritual remedies prescribed in Islam have a more complete effect; their effect may be faster than that of physical medicines. We are all aware of the story of the man whom the Messenger SAWS (peace and blessings of Allaah be upon him) sent on a campaign. He camped near some Arabs, but those people near whom he camped did not show him any hospitality. Allaah willed that

their chief should be stung by a snake, and they said to one another, "Go to those people who are camped (near us), maybe you will find a raaqi (one who recites ruqyah, i.e., incantations or prayers for healing) with them." The Sahaabah said to them, "We will not recite ruqyah for your chief until you give us such and such number of sheep." They said, "We agree." Then one of the Sahaabah went and recited over the one who had been stung; he recited Soorat al-Faatihah only, then that person who had been stung got up as if he was released from a chain.

This recitation of al-Faatihah had such an effect in this man because it came from a heart that was filled with faith. When they came back, the Prophet SAWS (peace and blessings of Allaah be upon him) said, "How did you know that it is a ruqyah?"

But in our own times there is this weakness of religious commitment and faith, and people have started to rely on outward physical matters, and this is causing them further suffering. Sometimes it is the body that has told a lie not that the ruqya has not worked.

One hadeeth, reported by Bukhari, states that a man came to the Prophet (SAWS) because his brother had a stomach disorder. The Prophet said, "Let him drink honey." The man returned a second time and again the Prophet (SAWS) responded again, "Let him drink honey." The man returned again, and said, "I have done that." The Prophet then responded, "Allah has said the truth, but your brother's stomach has told a lie. Let him drink honey." He drank it and was cured.

On the other hand there are those who cheat people and deceive them, claiming to be pious reciters of Qur'aan, but they consume people's wealth unlawfully. People are of two extremes, one which thinks that recitation of Qur'aan has no effect at all, and the other extreme composed of cheaters who deceive people by reciting devious recitations, and some are moderate.

Shaykh Ibn 'Uthaymeen, *Fataawa Islamiyyah*, 4/465, 466

But as there is no contradiction between using permissible physical medicines as prescribed by doctors and using spiritual medicines such as ruqyah and seeking refuge with Allaah and other du'aa's that are proven in sound reports, the two may be combined, as the Prophet SAWS (peace and blessings of Allaah be upon him) did. It was proven that he used both kinds of treatment, and he said, "Strive to pursue that which will benefit you and seek refuge with Allaah, and do not feel helpless." And he said: "Seek treatment, O slaves of Allaah, but do not

seek treatment with things which are haraam.”

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Etiquettes of making dua (supplications)

Firstly:

Allaah loves to be asked, and He encourages that in all things. He is angry with the one who does not ask of Him and He encourages His slaves to ask of Him. Allaah says (interpretation of the meaning):

“And your Lord said: “Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)”

[Ghaafir 40:60]

Du'aa' is very important in Islam, so much so that the Prophet (peace and blessings of Allaah be upon him) said: “Du'aa' is worship.”

Narrated by **al-Tirmidhi**, 3372; Abu Dawood, 1479; Ibn Maajah, 3828; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2590.

Secondly:

The etiquette of du'aa':

1 – The one who is making du'aa' should believe in Tawheed (oneness of Allah i.e. monotheism) with regard to the divinity, Lordship, names and attributes of Allaah. Their heart should be filled with Tawheed. In order for Allaah to respond to the du'aa', it is essential that the person should be responding to their Lord by obeying Him and not disobeying Him. Allaah says (interpretation of the meaning):

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright”

[al-Baqarah 2:186]

2 – Sincerity towards Allaah alone in making du'aa'. Allaah says (interpretation of the meaning):

“And they were commanded not, but that they should worship Allaah,

and worship none but Him Alone (abstaining from ascribing partners to Him) ”

[al-Bayyinah 98:5]

Du'aa' is worship, as the Prophet (peace and blessings of Allaah be upon him) said, so sincerity (ikhlaas) is a condition of its being accepted.

3 – We should ask of Allaah by His most beautiful names. Allaah says (interpretation of the meaning):

“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names ”

[al-A 'raaf 7:180]

4 – We should praise Allaah as He deserves before we call upon Him. Al-Tirmidhi (3476) narrated that Fadaalah ibn 'Ubayd (may Allaah be pleased with him) said: Whilst the Messenger of Allaah (peace and blessings of Allaah be upon him) was sitting, a man came in and prayed and said, “O Allaah, forgive me and have mercy on me.” The Messenger of Allaah (S) said, “You have been too hasty, O worshipper. When you have prayed and are sitting, praise Allaah as He deserves to be praised, and send blessings upon me, then call upon Him.” According to another version (3477): “When one of you prays, let him start with praise of Allaah, then let him send blessings upon the Prophet (peace and blessings of Allaah be upon him), then let him ask whatever he likes after that.” Then another man prayed after that, and he praised Allaah and sent blessings upon the Prophet (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) said: “O worshipper, ask and you will be answered.” Classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2765, 2767.

5 – Sending blessings upon the Prophet (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) said: “Every du'aa' is kept back until you send blessings upon the Prophet (peace and blessings of Allaah be upon him).” Narrated by al-Tabaraani in al-Awsat, 1/220; classed as saheeh by al-Albaani in *Saheeh al-Jaami '*, 4399.

6 – Facing towards the qiblah. Muslim (1763) narrated that 'Umar ibn al-Khattaab (may Allaah be pleased with him) said: On the day of

Badr, the Messenger of Allaah (peace and blessings of Allaah be upon him) looked at the mushrikeen (pagans), who were one thousand strong, and his companions numbered three hundred and nineteen. Then the Prophet of Allaah (peace and blessings of Allaah be upon him) turned to face the qiblah, then he stretched forth his hands and started to cry out to his Lord: “O Allaah, grant me what You have promised me, O Allaah, give me what You have promised me. O Allaah, if this small band of Muslims perishes, You will not be worshipped on earth.” He kept on crying out to his Lord, stretching forth his hands, facing towards the qiblah, until his cloak fell from his shoulders...

al-Nawawi (may Allaah have mercy on him) said in *Sharh Muslim*: This shows that it is mustahabb to face towards the qiblah when making du’aa’, and to raise the hands.

7 – Raising the hands. Abu Dawood (1488) narrated that Salmaan (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Your Lord, may He be blessed and exalted, is Kind and Most Generous, and He is too kind to let His slave, if he raises his hands to Him, bring them back empty.” Classed as saheeh by Shaykh al-Albaani in *Saheeh Abi Dawood*, 1320.

The palm of the hand should be raised heavenwards, in the manner of a humble beggar who hopes to be given something. Abu Dawood (1486) narrated from Maalik ibn Yasaar (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When you ask of Allaah, ask of Him with the palms of your hands, not with the backs of them.” Classed as saheeh by Shaykh al-Albaani in *Saheeh Abi Dawood*, 1318.

Should the hands be held together when raising them or should there be a gap between them?

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) stated in *al-Sharh al-Mumti’* (4/25) that they should be held together. What he said is: “As for separating them and holding them far apart from one another, there is no basis for that in the Sunnah or in the words of the scholars.” End quote.

8 – Having certain faith that Allaah will respond, and focusing with proper presence of mind, because the Prophet (peace and blessings of Allaah be upon him) said: “Call upon Allaah when you are certain of a response, and remember that Allaah will not answer a du’aa’ that

comes from a negligent and heedless heart.” Narrated by al-Tirmidhi, 3479; classed as hasan by Shaykh al-Albaani in *Saheeh al-Tirmidhi*, 2766.

9 – Asking frequently. A person should ask his Lord for whatever he wants of the good things in this world and the Hereafter, and he should beseech Allaah in du’aa’, and not seek a hasty response, because the Prophet (peace and blessings of Allaah be upon him) said: “The slave will receive a response so long as his du’aa’ does not involve sin or severing of family ties, and so long as he is not hasty.” It was said, “What does being hasty mean?” He said: “When he says, ‘I made du’aa’ and I made du’aa’, and I have not seen any response,’ and he gets frustrated and stops making du’aa’.” Narrated by al-Bukhari, 6340; Muslim, 2735.

10. He should be firm in his du’aa’, because the Prophet (peace and blessings of Allaah be upon him) said: “No one of you should say, ‘O Allaah, forgive me if You wish, O Allaah, have mercy on me if You wish’; he should be firm in his asking, for Allaah cannot be compelled.” Narrated by al-Bukhari, 6339; Muslim, 2679.

11 – Beseeching, humility, hope and fear. Allaah says (interpretation of the meaning):

“Invoke your Lord with humility and in secret”

[al-A’raaf 7:55]

“Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us”

[al-Anbiya’ 21:60]

“And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons”

[al-A’raaf 7:20]

12 – Saying du’aa’s three times. Al-Bukhari (240) and Muslim (1794) narrated that ‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him) said: “Whilst the Messenger of Allaah (peace and blessings of Allaah be upon him) was praying at the Ka’bah, Abu Jahl and his companions were sitting nearby. They had slaughtered a camel the previous day, and Abu Jahl said: “Which of you will go and get the abdominal contents of the camel of Banu So and so and put it on the back of Muhammad when he prostrates?” The worst of the people

went and got it, and when the Prophet (peace and blessings of Allaah be upon him) prostrated, he placed it between his shoulders. They started laughing, leaning against one another. I was standing there watching, and if I had had any power, I would have lifted it from the back of the Messenger of Allaah (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) remained in prostration, not lifting his head, until someone went and told Faatimah. She came with Juwayriyah, and lifted it from him, then she turned to them and rebuked them. When the Prophet (peace and blessings of Allaah be upon him) had finished his prayer, he raised his voice and prayed against them – and when he made du'aa' or asked of Allaah he would repeat it three times – and he said: “O Allaah, punish Quraysh” three times. When they heard his voice, they stopped laughing and were afraid because of his du'aa'. Then he said, “O Allaah, punish Abu Jahl ibn Hishaam, ‘Utbah ibn Rabee’ah, Shaybah ibn Rabee’ah, al-Waleed ibn ‘Uqbah, Umayyah ibn Khalaf and ‘Uqbah ibn Abu Mu’ayt,” and he mentioned the seventh but I cannot remember who it was. By the One Who sent Muhammad (peace and blessings of Allaah be upon him) with the truth, I saw those whom he had named slain on the day of Badr, then they were dragged and thrown into the well, the well of Badr.

13 – Ensuring that one’s food and clothing are good (i.e., halaal). Muslim (1015) narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “O people, Allaah is Good and does not accept anything but that which is good. Allaah enjoins upon the believers the same as He enjoined upon the Messengers. He says (interpretation of the meaning):

‘O (you) Messengers! Eat of the Tayyibaat [all kinds of Halaal (lawful) foods which Allaah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)] and do righteous deeds. Verily, I am Well-Acquainted with what you do’

[al-Mu’minooh 23:51]

‘O you who believe (in the Oneness of Allaah — Islamic Monotheism)! Eat of the lawful things that We have provided you with’

[al-Baqarah 2:172]

Then he mentioned a man who travels for a long distance and is

disheveled and dusty, and he stretches forth his hands towards heaven saying, 'O Lord, O Lord,' but his food is haraam, his drink is haraam, his clothing is haraam, he has been nourished with haraam, so how can he be responded to?

Ibn Rajab (may Allaah have mercy on him) said: Ensuring that one's food, drink and clothing are halaal, and that one is nourished with halaal, is a means of having one's du'aa' answered. End quote.

14 –Saying du'aa' silently and not out loud. Allaah says (interpretation of the meaning):

"Invoke your Lord with humility and in secret"

[al-A'raaf 7:55]

And Allaah praised His slave Zakariyyah (peace be upon him) by saying (interpretation of the meaning):

"When he called to his Lord (Allaah) a call in secret"

[Maryam 19:3]

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Six-Remembrance of Allah & Recitation of the Qur'an

Send not away those who call on their Lord in the morning and the evening

--< So remember Me-I will remember you. (Quran 2:152)-->

Even if this were the only reward for the remembrance of Allah, it would be mercy and honour enough, for such a heart is always aware and free from wrong actions.

Although remembrance is one of the easiest forms of worship, the mercy and honour that it brings cannot be achieved by any other means. Abu Huraira reported that the Prophet *saaws* said, "Whoever recites the words, "There is no god but Allah, the One, having no partner with Him. Sovereignty belongs to Him and All praise is due to Him, and He is Powerful over everything', one hundred times every day, there is a reward equal to freeing ten slaves for him, and a hundred good actions are recorded for him, and a hundred wrong

actions are removed from his record. That is a safeguard for him against shaytan on that day until evening, and no one brings anything more excellent than this, except the one who has done more than this (that is, who recites these words more than one hundred times)."1

Jabir reported that the Prophet *saaws* said, "Whoever recites the words, 'Glory be to Allah and His is the praise', will have a palm tree planted for him in the Garden."2

Ibn Mas'ud, may Allah be pleased with him, said, "To Praise Allah, may He be Exalted, is more dear to me than spending the same number of dinars (as the number of times I praise Him) in the way of Allah."

Remembrance of Allah is a remedy for hard hearts. A man once told al-Hassan, "O Abu Sa'id, I complain to you about the hardness of my heart." He said, "Soften it with the remembrance of Allah." Makhul said, "Remembrance of Allah is (a sign of) health, while remembrance of people is like a disease." A man once asked Salman, "Which deeds are the best?" He said, "Haven't you read in the Qur'an:

--<* And the remembrance of Allah is greatest. (Quran 29:45)<*-:

Abu Musa once related that the Prophet *saaws* said, "The difference between the one who remembers his Lord and the one who does not is like the difference between the living and the dead."3

Abdullah ibn Busr related that a man once told the Prophet *saaws*, "The roads to good are many and I am unable to take all of them, so please tell me something to which I can hold fast, but do not overburden me lest I forget it." He said, "Make sure that your tongue is moist and supple with the remembrance of Allah, the Exalted."4

Continual remembrance of Allah increases a servant's good witnesses on the Day of Resurrection. It is a means which prevents him from talking in the wrong way, such as backbiting and spreading tales and their like. Either the tongue is mentioning Allah and remembering Him, or it is talking incorrectly.

Whoever has the gates of remembrance opened to him has an opening to his Lord, Mighty and Glorious is He, through which he will find what he seeks. If he finds Allah, he has found everything. If he misses the opportunity, he has missed everything.

There are several types of remembrance. The remembrance of the Names of Allah, Mighty and Glorious is He, the remembrance of His Attributes, and praising Him and thanking Him. All of these can take the form of saying, for example, 'Glory be to Allah', 'Praise be to Allah', 'There is no god but Allah'. A servant can also remember Allah by referring to His Names and Attributes, such as by saying, for example, "Allah, Mighty and Glorious is He, Hears all that his servants say and do"; or by mentioning what He has commanded and what He has forbidden, such as saying, "Allah, the Mighty and Glorious, commands such and such, or forbids such and such."

A servant can also remember Allah by talking about His blessings, while the best type of remembrance is the recitation of the Qur'an, because this contains remedies to cure the heart from all illnesses. Allah, the Exalted, says:

--<*O mankind, there has come to you a protection from your Lord and a healing for what is in your hearts, and for those who believe, a guidance and a mercy. (Quran 10:57)-->

And also

--<* We send down in the Qur'an that which is a healing and a mercy for those who believe. (Quran 17:82)>--*

All the illnesses of the heart result from desires and doubt, and the Qur'an is a cure for both. It has enough clear signs and proofs to distinguish between truth and falsehood, and thus it cures the diseases of doubt which ruin knowledge, understanding and perception, by enabling a person to see things as they really are.

Whoever studies the Qur'an, and allows it to be absorbed by his heart, will recognise truth and falsehood and will be able to distinguish between them, just as he is able to distinguish between night and day.

As for curing the diseases that arise from desires, it is because it contains wisdom and good counsel. This recommends avoiding worldly gains and inspires a yearning for the akhira.

The Prophet *saaws* once said, "Whoever wants to love Allah and His Messenger should read the Qur'an."5

The Qur'an is also the best means for bringing the servant nearer to his Lord, Glorious and Exalted is He. Khabab ibn al-Arat said to a man, "Draw closer to Allah as much as you can, and remember that you can

do so by no means more pleasing to Him than using His own words."

Ibn Mas'ud said, "Whoever loves the Qur'an loves Allah and His Messenger," and sayyedina Uthman ibn Affan, may Allah be pleased with him, said, "If your hearts were really pure, they would never have enough of reciting Allah's words."

All in all, the most beneficial thing for the servant is to remember Allah, Mighty and Glorious is He, constantly:

--<* Surely in the remembrance of Allah do hearts find rest. (Quran 13:28)*>-

Allah also says: "Say: "It is for those who believe a guide and a healing."(Fussilat 41:44)

Notes:

1. Al-Bukhari, Kitabn ad-Da'awat, 11/201; Muslim, Kitab adh-Dhikr wa'd-Du'a, 17/16.
2. Sahih, at-Tirmidhi, Kitab ad-Da'awat, 9/433.
3. Al-Bukhari, Kitab ad-Da'awat, 11/208; al-Hakim, Kitab ad-Du'a, 1/495.
4. At-Tirmidhi, Kitab ad-Da'awat, 9/314.
5. Da'if, munkar. See the commentary on this hadith in Ibn Hajar's Tahdhib at-Tahdhib, 2/222 and Lisan al-Mizan, 2/185, and in as-Suyuti's Al-Jami' as-Saghir, 6/150.

The Purification of the Soul from the works of Ibn Rajab Al-Hanbabli, Ibn Al-Qayyim

al-Jawziyya, and Abu Hamid al-Ghazali

B a c k T o C o n t e x t

The Benefits of reading Quran and Supplication to Allah, alone

In interpretation of the Quran Allah says:

"He will heal the breast of a believing folk."

Quran 9:14

"And when I become sick, He (Allah) heals me."

Quran 26:80

"....There has come from unto you an exhortation from your Lord, a healing for that which is in your breasts, a guidance and mercy for the believers."

Quran 10:57

"And we reveal of the Quran that which is a healing and a mercy for the believers..."

Quran 17:82

"It is a guidance and a healing for those who believe."

Quran 41:44

"There has come to you good advice from your Lord and a healing for that which is in the hearts, a guidance and a mercy for believers."

Quran 10:57

"...and heal the breast of a beleiving people and removes the anger of their hearts..."

Quran 9:14-15

I have gathered daily supplications that are beneficial for us to use for remembering Allah, purifying our heart, making our scale heavy on the day of judgement and for healing.

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Daily Supplications from Fortress of the Muslim Invocations from the Quran and the Sunnah

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When you wake up Supplications
 Arabic, Transliteration and then English

1. Alhamdu lillaahil-lathee 'ahyaanaa ba'da maa 'amaatanaa wa'ilayhin-nushoor.

Praise is to Allah Who gives us life after He has caused us to die and to Him is the return.

Reference: Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 11/113; Muslim 4/2083

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2. Laa 'illaha 'illallahu wahdahu la shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alaa kulli shay'in Qadeer Subhaanallahi, walhamdu lillaahi, wa laa 'ilaha 'illallahu, wallaahu 'akbar, wa laa hawla wa laa Quwwata 'illaa billaahil-'Aliyyil-'Ad^hheem, Rabbighfir lee.

There is none worth of worship but Allah alone, Who has no partner, His is the dominion and to Him belongs all praise, and He is able to do all things. Glory is to Allah. Praise is to Allah. There is none worth of worship but Allah. Allah is the Most Great. There is no might and no power except by Allah's leave, the Exalted, the Mighty. My Lord, forgive me.

Reference: Whoever says this will be forgiven, and if he supplicates Allah, his prayer will be answered; if he performs ablution and prays, his prayer will be accepted. Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 3/39, among others. The wording here is from Ibn Majah 2/335.

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3. Alhamdu lillaahil-lath^ee 'aafaanee fee jasadee, wa radda 'alayya roohee, wa 'athina lee bithikrihi.

Praise is to Allah Who gave strength to my body and returned my soul to me and permitted me to remember Him.

Reference: At-Tirmithi 5/473. See Al-Albani's Sahih Tirmiihi 3/144.

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Supplication for before entering bathroom

[Bismillaahi] Allaahumma 'innee 'a'oothu bika minal-khubthi walkhabaa'ith.

(Before entering) [In the Name of Allah] . (Then) O Allah , I seek protection in You from the male and female unclean spirits.

Reference: Al-Bukhari 1/45, Muslim 1/283. The addition of Bismillah at its beginning was reported by Said bin Mansur. See Fathul-Bari 1/244

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Supplication for when you have left the bathroom

11. Ghufraanaka

I seek Your forgiveness.

Reference: Abu Dawud, Ibn Majah and At-Tirmithi. An-Nasa'i recorded it in 'Amalul-Yawm wal-Laylah. Also see the checking of Ibn Al-Qayyim's Zadul-Ma'ad, 2/387.

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Supplication before ablution, Wudu
Bismillaahi

In the Name of Allah

Reference: Abu Dawud, Ibn Majah, and Ahmad. See also Al-Albani, 'Irwa'ul-Ghain 1/122.

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What to say upon completing Ablution-Wudu

'Ash-hadu 'an laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu wa 'ash-hadu 'anna Muhammadan 'abduhu wa Rasooluhu.

I bear witness that none has the right to be worshipped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger.

Reference: Muslim 1/209.

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14. Allaahummaj'alnee minat-tawwaabeena waj'alnee minal-mutatahhireen.

O Allah, make me among those who turn to You in repentance, and

make me among those who are purified.

Reference: At-Tirmithi 1/78. See also Al-Albani, Sahih At- Tirmithi 1/18

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15. Subhaanaka Allaahumma wa bihamdika, 'ash-hadu 'an laa 'ilaaha 'illaa 'Anta, 'astaghfiruka wa 'atoobu 'ilayk.

Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance.

Reference: An-Nasa'i, 'Amalul-Yawm wal-Laylah, p. 173. See also Al-Albani, 'Irwa'ul-Ghalil 1/135 and 2/94.

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Supplication For when you leave your home

Bismillaahi, tawakkaltu 'alallaahi, wa laa hawla wa laa quwwata ' illaa billaah.

In the Name of Allah, I have placed my trust in Allah, there is no might and no power except by Allah.

Reference: Abu Dawud 4/325, At-Tirmithi 5/490. See also Al-Albani, Sahih At-Tirmithi 3/151

Allaahumma 'innee 'a'oothu bika 'an 'adhilla, 'aw 'udhalla, 'aw 'azilla, 'aw 'uzalla, 'aw 'adhlima, 'aw 'udhlama, 'aw 'ajhala 'aw yujhala 'alayya.

O Allah, I seek refuge in You lest I misguide others , or I am misguided by others , lest I cause others to err or I am caused to err , lest I abuse others or be abused, and lest I behave foolishly or meet with the foolishness of others.

Reference: Abu Dawud, Ibn Majah, An-Nasa'i, At-Tirmithi. See also Al-Albani, Sahih At-Tirmithi 3/152 and Sahih Ibn Majah 2/336

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Supplication For when you are entering your home

. Bismillaahi walajnaa, wa bismillaahi kharajnaa, wa 'alaaRabblnaa tawakkalnaa

In the Name of Allah we enter , in the Name of Allah we leave , and upon our Lord we depend [then say As-Salaamu 'Alaykum to those present].

Reference: Abu Dawud 4/325. Muslim {Hadith no. 2018) says that one should mention the Name of Allah when entering the home and when beginning to eat; and that the devil, hearing this, says: "There is no shelter for us here tonight and no food."

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In The Muslims Supplication throughout the day and night by:
Siddiqah Sharafuddeen says,

"Supplication for driving or on mount

Bismilla (In the name of Allah)

"Glorified be He who subjugated this for us, and (otherwise) we could not have subdued it. Indeed, we will assuredly return to our Lord."

Alhumdulillah Alhumdulillah Alhumdulillah (All praise is to Allah 3xs)

Allahu akbar Allahu akbar Allahu akbar (Allah is great 3xs)

"Our Lord, glorified are You. I have wronged myself, and I admit my sin, so forgive me. There is none who forgives sins but you."

At-Tirmidhi-hassan

Abu Dawud-saheeh 43:13-14

Ahmad, ibn Hibban and al-Hakim-saheeh

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Supplication for when entering market

"There is no god but Allah, alone, having no partner. Sovereignty is His, and all praise is His. He gives life and death, and He is the Ever-Living, who never dies. All good is in His hand, and He has ability over all things'

- Allah will record for him one million good deeds, erase from him one million bad deeds and elevate him one million degrees, and a

house will be built for him in Paradise."

At-Tirmidhi-hasan"

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Invocation for when you are going to the Mosque

Allaahummaj'al fee qalbee nooran, wa fee lisaaanee nooran, wa fee sam'ee nooran, wa fee basaree nooran, wa min fawqee nooran, wa min tahtee nooran, wa 'an yameenee nooran, wa 'an shimaalee nooran, wa min 'amaamee nooran, wa min khalfee nooran, waj'alfee nafsee nooran, wa 'a'dhim lee nooran, wa 'adhdhim lee nooran, wafal lee nooran, waj'alnee nooran, Allaahumma 'a'tinee nooran, waj'al fee 'asabee nooran, wafee lahmee nooran, wafee damee nooran, wa fee sha'ree nooran, wa fee basharee nooran. [Allaahummaj'al lee nooran fee qabree wa nooran fee 'idhaamee.] [Wa zidnee nooran, wa zidnee nooran, wa zidnee nooran.][Wa hab lee nooran 'alaa noor.]

O Allah, place light in my heart, and on my tongue light, and in my ears light and in my sight light, and above me light, and below me light, and to my right light, and to my left light, and before me light and behind me light. Place in my soul light. Magnify for me light, and amplify for me light. Make for me light and make me a light. O Allah, grant me light, and place light in my nerves, and in my body light and in my blood light and in my hair light and in my skin light.¹ [O Allah, make for me a light in my grave... and a light in my bones.](At-Tirmithi 5/483 (Hadith no. 3419).) [Increase me in light, increase me in light, increase me in light .](Al-Bukhari in Al-'Adab Al-Mufrad (Hadith no. 695), p. 258. See also Al-Albani, Sahih Al-'Adab Al-Mufrad(no. 536).) [Grant me light upon light.] (Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 11/118.)

Reference: 1 Up to this point was reported by Al-Bukhari 11 / 116 (Hadith no. 6316) and by Muslim 1/526, 529-530 (Hadithno. 763).

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Invocation for Entering the Mosque

'A'oothu billaahil-'Adheem, wa bi-Wajhihil-Kareem, wa Sultaanihil-qadeem, minash-Shaytaanir-rajeem. [Bismillaahi, wassalaatu.] [Wassalaamu 'alaaRasoolillaahi.] Allaahum-maftah lee 'abwaaba rahmatika.

I seek refuge in Almighty Allah, by His Noble Face, by His primordial power, from Satan the outcast.¹ [In the Name of Allah, and blessings.]² [And peace be upon the Messenger of Allah.]³ O Allah, open before me the doors of Your mercy.⁴

Reference:

¹ Abu Dawud and Al-Albani, Sahihul-Jdmi' As-Saghir (Hadithno. 4591).

² Ibn As-Sunni (Hadith no. 88), graded good by Al-Albani.

³ Abu Dawud 1/126, see also Al-Albani, Sahihul-Jami'As-Saghir 1/528.

⁴ Muslim 1/494. There is also a report in Sunan Ibn Majah on the authority of Fatimah (RA), : "O Allah, forgive me my sins and open for me the doors of Your mercy." It was graded authentic by Al-Albani due to supporting Ahadith. See Sahih Ibn Majah 1/128-9.

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Invocation for leaving the Mosque

Bismillaahi wassalaatu wassalaamu 'alaa Rasoolillaahi, Allaahumma 'innee 'as'aluka min fadhlika, Allaahumma'simnee minash-Shaytaanir-rajeem.

In the Name of Allah, and peace and blessings be upon the Messenger of Allah. O Allah, I ask for Your favor, O Allah, protect me from Satan the outcast.

Reference: ibid.

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Supplication to say when you the Athan- Call to Prayer

Repeat what the Mu'aththin says, except for when he says:

Hayya 'alas-Salaah (hasten to the prayer) and Hayya 'alal-Falaah (hasten to salvation). Here you should say:

Laa hawla wa laa quwwata 'illaa billaah.

There is no might and no power except by Allah.

Reference: Al-Bukhari 1/152, Muslim 1/288.

Wa 'anaa 'ash-hadu 'an laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu wa 'anna Muhammadan 'abduhu wa Rasooluhu, radheetu billaahi Rabban, wa bi-Muhammadin Rasoolan wa bil'islaami deenan.

I bear witness that none has the right to be worshipped but Allah alone, Who has no partner, and that Muhammad is His slave and His Messenger. I am pleased with Allah as my Lord, with Muhammad as my Messenger and with Islam as my religion.¹ [To be recited in Arabic after the Mu'aththin's Tashahhud or the words of affirmation of Faith]²

Reference:

¹ Muslim 1/290.

² Ibn Khuzaymah 1/220.

Allaahumma Rabba haathihid-da 'watit-taammati wassalaatil-qaa'imati, 'aati Muhammadanil-waseelata walfadheelata, wab 'ath-hu maqaamam-mahmoodanil-lathee wa'adtahu, ['innaka laa tukhliful-mee'aad]

Reference:

Al-Bukhari 1/152, and the addition between brackets is from Al-Bayhaqi 1/410 with a good (Hasan) chain of narration. See 'Abdul-Aziz bin Baz's Tuhfatul-'Akhyar, pg. 38.

Between the call to prayer and the 'Iqamah, you should supplicate Allah for yourself. Invocation during this time is not rejected.

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Words of Remembrance in the Morning and Afternoon

'A 'oothu billaahi minash-Shaytaanir-rajeem. Allaahu laa 'ilaaha 'illaa Huwal-Hayyul-Qayyoom, laa ta'khuthuhu sinatun wa laa nawm, lahu maa fis-samaawaati wa maa fil-'ardh, man thai-lathee yashfa'u 'indahu 'illaa bi'ithnih, ya'lamu maa bayna 'aydeehim wa maa khalfahum, wa laa yuheetoona bishay'im-min 'ilmihii 'illaa bimaa shaa'a, wasi'a kursiyyuhus samaawaati wal'ardh, wa laa ya'ooduhu hifdhuhumaa, wa Huwal- 'Aliyyul- 'Adheem.

I seek refuge in Allah from Satan the outcast. - Allah! There is none

worthy of worship but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

Reference: Whoever says this when he rises in the morning will be protected from jinns until he retires in the evening, and whoever says it when retiring in the evening will be protected from them until he rises in the morning. It was reported by Al-Hakim 1 / 562, Al-Albani graded it as authentic in Sahihut-Targhib wat-Tarhib 1/273, and traces it to An-Nasa'i and At-Tabarani. He says that At-Tabarani's chain of transmission is reliable (Jayyid).

Bismillaahir-Rahmaanir-Raheem. Qul Huwallaahu 'Ahad. Allaahus-Samad. Lam yalid wa lam yoolad. Wa lam yakun lahu kufuwan 'ahad.

With the Name of Allah, the Most Gracious, the Most Merciful. Say: He is Allah (the) One. The Self-Sufficient Master, Whom all creatures need, He begets not nor was He begotten, and there is none equal to Him.

Bismillaahir-Rahmaanir-Raheem. Qul 'a'oothu birabbil-falaq. Min sharri ma khalaq. Wa min sharri ghaasiqin 'ithaa waqab. Wa min sharrin-naffaathaati fil-'uqad. Wa min sharri haasidin 'ithaa hasad.

With the Name of Allah, the Most Gracious, the Most Merciful. Say: I seek refuge with (Allah) the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of those who practice witchcraft when they blow in the knots, and from the evil of the envier when he envies.

Bismillaahir-Rahmaanir-Raheem. Qul 'a'oothu birabbin-naas. Malikin-naas. 'Ilaahin-naas. Min sharril-waswasil-khannaas. Allathee yuwaswisu fee sudoorin-naas. Minal-jinnati wannaas.

With the Name of Allah , the Most Gracious , the Most Merciful. Say: I seek refuge with (Allah) the Lord of mankind, the King of mankind , the God of mankind , from the evil of the whisperer who withdraws,

who whispers in the breasts of mankind, of jinns and men.

(Recite these three times each in Arabic).

Reference: Al-Ikhlās 112:1-4. - Al-Falaq 113:1-5. - An-Nas 114:1-6 - Whoever recites these three times in the morning and in the evening, they will suffice him (as a protection) against everything. The Hadith was reported by Abu Dawud 4/322, and At-Tirmithi 5/567. See Al-Albani's Sahih At-Tirmithi 3/182.

'Asbahnaa wa 'asbahal-mulku lillaahi walhamdu lillaahi, laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, laahul-mulku wa laahul-hamdu wa Huwa 'alaa kutti shay'in Qadeer. Rabbi 'as'aluka khayra maa fee haathal-yawmi wa khayra maa ba'dahu wa 'a'oothu bika min sharri maa fee haathal-yawmi wa sharri maa ba'dahu, Rabbi 'a'oothu bika minal-kasali, wa soo'il-kibari, Rabbi 'a'oothu bika min 'athaabin finnaari wa 'athaabin fil-qabri.

We have entered a new day ¹ and with it all dominion is Allah's. Praise is to Allah. None has the right to be worshipped but Allah alone, Who has no partner. To Allah belongs the dominion, and to Him is the praise and He is Able to do all things. My Lord, I ask You for the goodness of this day and of the days that come after it, and I seek refuge in You from the evil of this day and of the days that come after it. ² My Lord, I seek refuge in You from laziness and helpless old age. My Lord, I seek refuge in You from the punishment of Hell-fire , and from the punishment of the grave. ³

Reference:

¹ When you say this in the evening you should say 'Amsaynaa wa'amsal-mulku lillaah: "We have ended another day and with it all dominion is Allah's.

² When you say this in the evening you should say: Rabbi 'as'aluka khayra maa fee haathihil-laylati, wa khayra maa ba'dahaa, wa 'a'oothu bika min sharri maa fee haathihil-laylati wa sharri maa ba'dahaa: "I ask You for the good things of this night and of the nights that come after it and I seek refuge in You from the evil of this night and of the nights that come after it."

³ Muslim 4/2088.

Allaahumma bika 'asbahnaa, wa bika 'amsaynaa, wa bika nahyaa, wa bika namootu wa 'ilaykan-nushoor.

O Allah , by You we enter the morning and by You we enter the evening,¹ by You we live and and by You we die, and to You is the Final Return.²

Reference:

¹ When you say this in the evening you should say: Allaahumma bika 'amsaynaa wa bika 'asbahnaa, wa bika nahyaa, wa bika namoot, wa 'ilaykal-maseer : "O Allah, You bring us the end of the day as You bring us its beginning, You bring us life and you bring us death, and to You is our fate." ²Sahih At-Tirmithi 3/142.'

Allaahumma 'Anta Rabbee laa 'ilaaha 'illaa 'Anta, khalaqtanee wa 'anaa 'abduka, wa 'anaa 'alaa 'ahdika wa wa'dika mas-tata'tu, 'a'oothu bika min sharri maa sana'tu, 'aboo'u laka bini'matika 'alayya, wa 'aboo'u bithanbee faghfir lee fa'innahu laa yaghfiruth-thunooba 'illaa 'Anta.

O Allah, You are my Lord, there is none worthy of worship but You. You created me and I am your slave. I keep Your covenant, and my pledge to You so far as I am able. I seek refuge in You from the evil of what I have done. I admit to Your blessings upon me, and I admit to my misdeeds. Forgive me, for there is none who may forgive sins but You.

Reference:

Whoever recites this with conviction in the evening and dies during that night shall enter Paradise, and whoever recites it with conviction in the morning and dies during that day shall enter Paradise, Al-Bukhari 7/150. Other reports are in An-Nasa'i and At-Tirmithi.

Allaahumma 'innee 'asbahtu 'ush-hiduka wa 'ush-hidu hamalata 'arshika, wa malaa'ikataka wajamee'a khalqika, 'annaka 'Antallaahu laa 'ilaaha 'illaa 'Anta wahdaka laa shareeka laka, wa 'anna Muhammadan 'abduka wa Rasooluka.

O Allah , I have entered a new morning¹ and call upon You and upon the bearers of Your Throne , upon Your angels and all creation to bear witness that surely You are Allah , there is none worthy of worship but

You alone , You have no partners, and that Muhammad is Your slave and Your Messenger . (Recite four times in Arabic.) ²

Reference:

¹ When you say this in the evening you should say, Allaahumma 'innee 'amsaytu. . . .: "O Allah, I have ended another day..."

² "Allah will spare whoever says this four times in the morning or evening from the fire of Hell, " Abu Dawud 4/317. It was also reported by Al-Bukhari in Al-'Adab Al-Mufrad, An-Nasa'i in 'Amalul-Yawm wal-Laylah and Ibn As-Sunni. Nasa'i's and Abu Dawud's chains of transmission are good (Hasan), Ibn Baz, p. 23.

Allaahumma maa 'asbaha bee min ni'matin 'aw bi'ahadin min khalqika faminka wahdaka laa shareeka laka, falakal-hamdu wa lakash-shukru.

O Allah , whatever blessing has been received by me or anyone of Your creation ¹ is from You alone , You have no partner . All praise is for you and thanks is to You. ²

Reference:

¹ When you say this in the evening, you should say: Allaahumma maa 'amsaa bee...: "O Allah, as I... enter this evening..."

² Whoever recites this in the morning, has completed his obligation to thank Allah for that day; and whoever says it in the evening, has completed his obligation for that night. Abu Dawud 4/318, An-Nasa'i 'Amalul-Yawm wal-Laylah (no. 7), Ibn As-Sunni (no. 41), Ibn Hibban (no. 2361). Its chain of transmission is good (Hasan), Ibn Baz, p. 24.

Allaahumma 'aafinee fee badanee, Allaahumma 'aafinee fee sam'ee, Allaahumma 'aafinee fee basaree, laa 'ilaaha 'illaa 'Anta. Allaahumma 'innee 'a'oothu bika minal-kufri, walfaqli, wa 'a'oothu bika min 'athaabil-qabri, laa 'ilaaha 'illaa 'Anta.

O Allah, make me healthy in my body. O Allah, preserve for me my hearing. O Allah, preserve for me my sight. There is none worthy of worship but You . O Allah , I seek refuge in You from disbelief and poverty and I seek refuge in You from the punishment of the grave . There is none worthy of worship but You. (Recite three times in Arabic.)

Reference:

Abu Dawud 4/324, Ahmad 5/42, An-Nasa'i, 'Amalul-Yawm wal-Laylah (no. 22), Ibn As-Sunni (no. 69), Al-Bukhari Al-'Adab Al-Mufrad. Its chain of transmission is good (Hasan), Ibn Baz, p. 26.

Hasbiyallaahu laa 'ilaaha 'illaa Huwa 'alayhi tawakkaltu wa Huwa Rabbul-'Arshil-'Adheem .

Allah is sufficient for me . There is none worthy of worship but Him . I have placed my trust in Him, He is Lord of the Majestic Throne . (Recite seven times in Arabic .)

Reference:

Allah will grant whoever recites this seven times in the morning or evening whatever he desires from this world or the next, Ibn As-Sunni (no. 71), Abu Dawud 4/321. Both reports are attributed directly to the Prophet j§ (Marfu1). The chain of transmission is sound (Sahih). Ibn As-Sunni.

Allaahumma 'innee 'as'alukal-'afwa wal'aafiyata fid-dunyaa wal'aakhirati, Allaahumma 'innee 'as'alukal-'afwa wal'aafiyata fee deenee wa dunyaaya wa 'ahlee, wa maalee , Allaahum-mastur 'awraatee, wa 'aamin raw'aatee, Allaahum-mahfad^hnee min bayni yadayya, wa min khalfee, wa 'an yameenee, wa 'an shimaalee, wa min fawqee, wa 'a'oothu bi'ad^hamatika 'an 'ughtaala min tahtee.

O Allah, I seek Your forgiveness and Your protection in this world and the next. O Allah, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family and in my wealth. O Allah, conceal my secrets and preserve me from anguish . O Allah , guard me from what is in front of me and behind me , from my left , and from my right , and from above me . I seek refuge in Your Greatness from being struck down from beneath me.

Reference:

Sahih Ibn Majah 2/332 and Abu Dawud.

Allaahumma 'Aalimal-ghaybi wash-shahaadati faatiras-samaawaati wal'ardhi, Rabba kulli shay 'in wa maleekahu, 'ash-hadu 'an laa 'ilaaha 'illaa 'Anta, 'a'oothu bika min sham nafsee, wa min sharrish-shaytaani wa shirkihi, wa 'an 'aqtarifa 'alaa nafsee soo'an, 'aw 'ajurrahu 'ilaa Muslimin.

O Allah, Knower of the unseen and the evident , Maker of the heavens and the earth , Lord of everything and its Possessor , I bear witness that there is none worthy of worship but You . I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers . (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim.

Reference:

Sahih At-Tirmithi 3/142 and AbuDawud.

Bismillaahil-lathee laa yadhurru ma'as-mihi shay'un fil-'ardhi wa laa fis-samaa'i wa Huwas-Samee 'ul- 'Aleem .

In the Name of Allah, Who with His Name nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing. (Recite three times in Arabic).

Reference:

"Whoever recites it three times in the morning will not be afflicted by any calamity before evening, and whoever recites it three times in the evening will not be overtaken by any calamity before morning." Abu Dawud 4/323, At-Tirmithi 5/465, Ibn Majah 2/332, Ahmad. Ibn Majah's chain of transmission is good (Hasan), Ibn Baz, p. 39.

Radheetu billaahi Rabban, wa bil-'Islaami deenan, wa bi-Muhammadin (sallallaahu 'alayhi wa sallama) Nabiyyan.

I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad (peace and blessings of Allah be upon him) as my Prophet. (Recite three times in Arabic .)

Reference:

"Allah has promised that anyone who says this three times every morning or evening will be pleased on the Day of Resurrection." Ahmad 4/ 337, An-Nasa'i, 'Amalul-Yawm wal-Laylah p. 4, Ibn As-Sunni (no. 68), At-Tirmithi 5/465. Its chain of transmission is good (Hasan), Ibn Baz, p. 39.

Yaa Hayyu yaa Qayyoomu birahmatika 'astagheethu 'aslih lee sha'nee kullahu wa laa takilnee 'ilaa nafsee tarfata 'aynin.

O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the

blinking of an eye (i.e. a moment).

Reference:

Its chain of transmission is sound (Sahih), Al-Hakim 1/545, see Albani, Sahihut-Targhib wat-Tarhib, 1/273.

'Asbahnaa 'alaa fitratil-'Islaami wa 'alaa kalimatil-'ikhlaasi, wa 'alaa deeni Nabiyyinaa Muhammadin (sallallaahu 'alayhi wa sallama), wa 'alaa millati 'abeenaa 'Ibraaheema, haneefan Musliman wa maa kaana minal-mushrikeen.

We have entered a new day ¹ upon the natural religion of Islam, the word of sincere devotion, the religion of our Prophet Muhammad (peace and blessings of Allah be upon him), and the faith of our father Ibrahim. He was upright (in worshipping Allah), and a Muslim. He was not of those who worship others besides Allah. ²

Reference:

¹ When you say this in the evening, you should say: 'Amsaynaa 'alaa fitratil-'Islaam...: "We end this day..."

² Ahmad 3/406-7, 5/123, An-Nasa'i, 'Amalul- Yawm wal-Laylah (no. 34), At-Tirmithi 4/209.

Subhaanallaahi wa bihamdihi.

Glory is to Allah and praise is to Him. (Recite one hundred times in Arabic).

Reference:

"Whoever recites this one hundred times in the morning and in the evening will not be surpassed on the Day of Resurrection by anyone having done better than this except for someone who had recited it more. " Al-Bukhari 4/2071.

Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alaa kulli shay'in Qadeer.

None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise and He is Able to do all things . (Recite ten times ¹ in Arabic or one time to ward off

laziness.)²

Reference:

¹ Allah will write ten Hasanaat (rewards) for whoever recites this ten times in the morning, and forgive him ten misdeeds and give him the reward of freeing ten slaves and protect him from Satan. Whoever recites this ten times in the evening will get this same reward. An-Nasa'i, 'Amalul-Yawm wal-Laylah (no. 24). Its chain of transmission is sound (Sahih). Albani 1/272. Abu Hurayrah «fe narrated that the Prophet j§ said: "Allah will write one hundred Hasanat for whoever says There is no God but Allah alone, He has no partner. To Allah is possession of everything, and to Him all praise is. He is Capable of all things' ten times in the morning, and forgive him one hundred misdeeds. He will have the reward of freeing a slave and will be protected from Satan throughout the day unto dusk. Whoever says it in the evening will have the same reward." Ahmad 8/704, 16/293. Its chain of transmission is good (Hasan), Ibn Baz, p. 44.

² Whoever recites this in the morning, will have the reward of freeing a slave from the Children of Isma'il. Ten Hasanaat (rewards) will be written for him, and he will be forgiven ten misdeeds, raised up ten degrees, and be protected from Satan until evening. Whoever says it in the evening will have the same reward until morning. Abu Dawud 4/319, 3/957, Ahmad 4/ 60, Ibn Majah 2/331, Ibn Al-Qayyim Zadul-Ma'ad 2/388. Its chain of transmission is sound (Sahih). Al-Albani 1/270.

Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alaa kulli shay'in Qadeer.

None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise and He is Able to do all things . (Recite 100 times in Arabic upon rising in the morning).

Reference:

Whoever recites this one hundred times a day will have the reward of freeing ten slaves. One hundred Hasanaat (rewards) will be written for him and one hundred misdeeds will be washed away. He will be shielded from Satan until the evening. No one will be able to present anything better than this except for someone who has recited more than this. Al-Bukhari 4/95, Muslim 4/2071.

Subhaanallaahi wa bihamdihi: 'Adada khalqihi, wa ridhaa nafsihi, wa zinata 'arshihi wa midaada kalimaatihi.

Glory is to Allah and praise is to Him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words. (Recite three times in Arabic upon rising in the morning .)

Reference:
Muslim 4/2090.

Allaahumma 'innee 'as'aluka 'ilman naafi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalan.

O Allah, I ask You for knowledge that is of benefit , a good provision , and deeds that will be accepted . (Recite in Arabic upon rising in the morning.)

Reference:
Ibn As-Sunni, no. 54, Ibn Majah no. 925. Its chain of transmission is good (Hasan), Ibn Al-Qayyim 2/375.

'Astaghfirullaaha wa 'atoobu 'ilayhi.

I seek the forgiveness of Allah and repent to Him. (Recite one hundred times in Arabic during the day .)

Reference:
Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 11/101, Muslim 4/2075.

'A'oothu bikalimaatil-laahit-taammaati min sharri maa khalaqa.

I seek refuge in the Perfect Words of Allah from the evil of what He has created. (Recite three times in Arabic in the evening .)

Reference:
Whoever recites this three times in the evening will be protected from insect stings, Ahmad 2/ 290, An-Nasa'i, 'Amalul-Yawm wal-Laylah no. 590, At-Tirmithi 3/187, Ibn As-Sunni no. 68. According to Al-Albani, Ibn Majah's (2/266) chain of transmission is sound (Sahih), and following Ibn Baz 45, At-Tirmithi's report is good (Hasan).

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Supplications Before Sleeping

(Cup your palms together, blow gently into them and then recite:)

Bismillaahir-Rahmaanir-Raheem. Qul Huwallaahu 'Ahad. Allaahus-Samad. Lam yalid wa lam. yoolad. Wa lam yakun lahu kufuwan 'ahad.

With the Name of Allah, the Most Gracious, the Most Merciful . Say : He is Allah (the) One . The Self-Sufficient Master, Whom all creatures need, He begets not nor was He begotten , and none is equal to Him .

Bismillaahir-Rahmaanir-Raheem. Qul 'a'oothu birabbil-falaq. Min sharri maa khalaq. Wa min sharri ghaasiqin 'ithaa waqab. Wa min sharrin-naffaathaati fil-'uqad. Wa min sharri haasidin 'ithaa hasad.

With the Name of Allah, the Most Gracious, the Most Merciful. Say: I seek refuge with (Allah) the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of those who practice witchcraft when they blow in the knots, and from the evil of the envier when he envies.

Bismillaahir-Rahmaanir-Raheem. Qul 'a'oothu birabbin-naas . Malikin-naas . 'Ilaahin-naas . Min sharril-waswasil-khannaas . Allathee yuwaswisu fee sudoorin-naas . Minal-jinnati wannaas .

With the Name of Allah , the Most Gracious , the Most Merciful. Say: I seek refuge with (Allah) the Lord of mankind, the King of mankind , the God of mankind , from the evil of the whisperer who withdraws , who whispers in the breasts of mankind, of jinns and men .

(Then pass your hands over as much of your body as you can reach, beginning with the head and the face, then the entire front of your body. Do this three times .)

Reference: Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 9/62, and Muslim 4/ 1723.

Allaahu laa 'ilaaha 'illaa Huwal-Hayyul-Qayyoom, laa ta'khuthuhu sinatun wa laa nawm, lahu maa fis-samaawaati wa maa fil-'ardh, man

thal-lathee yashfa'u 'indahu 'illaa bi'ithnihi, ya'lamu maa bayna 'aydeehim wa maa khalfahum, wa laa yuheetoona bishay'im-min 'ilmihi 'illaa bimaa shaa'a, wasi'a kursiyyuhus-samaawaati wal'ardha, wa laa ya'ooduhu hifdhuhumaa, wa Huwal- 'Aliyyul- 'Adheem.

Allah! There is no God but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

Reference: Al-Baqarah 2:255. Whoever reads this when he lies down to sleep will have a guardian from Allah remain with him and Satan will not be able to come near him until he rises in the morning. See Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 4/487.

'Aamanar-Rasoolu bimaa 'unzila mir-Rabbihi walmu'minoon, kullun 'aamana billaahi wa malaa'ikatihi wa Kutubihi wa Rusulihi, laa nufarriqu bayna 'ahadim-mir-Rusulihi, wa qaloo sami'naa wa 'ata'naa ghufraanaka Rabbanaa wa 'ilaykal-maseer. Laa yukallifullaahu nafsan 'illaa wus'ahaa, lahaa maa kasabat wa 'alayhaa mak-tasabat, Rabbanaa laa tu'aakhithnaa 'in naseenaa 'aw 'akhta'naa, Rabbanaa wa laa tahmil 'alaynaa 'isran kamaa hamaltahu 'alal-latheena min qablinaa, Rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa bihi, wa'fu 'anna, waghfir lanaa warhamnaa, 'Anta Mawlaanaa fansurnaa 'alal-qawmil-kaafireen.

The Messenger believes in what has been send down to him from his Lord, and so do the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say: "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 return." Allah burdens not a person beyond what he can bear. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget or fall into error. Our Lord! Lay not on us a burden like that which You did lay on those before us. Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have

mercy on us. You are our Protector, and help us against the disbelieving people.

Reference: Al-Baqarah 2:285-6. These two Verses will be sufficient for anyone who recites them at night before sleeping. Al-Bukhari, cf. Al-Asqalani, Fathul-Bari.9/94, Muslim 1/554.

Bismika Rabbee wadha'tu janbee , wa bika 'arfa'uhu, fa'in 'amsakta nafsee farhamhaa, wa 'in 'arsaltahaa fahfadhhaa, bimaah tafadhu bihi 'ibaadakas-saaliheen.

With Your Name¹ my Lord, I lay myself down ; and with Your Name I rise . And if my soul You take , have mercy on it , and if You send it back then protect it as You protect Your righteous slaves.²

Reference:

¹ "If any of you rises from his bed and later returns to it, let him dust off his bed with his waist garment three times and mention the Name of Allah, for he does not know what may have entered the bed after him, and when he lies down he should say. . . "

² Al-Bukhari 1 1/ 126 and Muslim 4/2084.

Allaahumma 'innaka khalaqta nafsee wa 'Anta tawaffaahaa, laka mamaatuhaa wa mahyaahaa, 'in 'ahyaytahaa fahfadhhaa, wa 'in 'amattahaa faghfir lahaa . Allaahumma 'inne 'as'alukal-'aafiyata.

O Allah, You have created my soul and You take it back. Unto You is its death and its life . If You give it life then protect it , and if You cause it to die then forgive it. O Allah, I ask You for strength.

Reference: Muslim 4/2083 and Ahmad 2/79.

Allaahumma Rabbas-samaawaatis-sab'i wa Rabbal-'Arshil-'Adhheem, Rabbanaa wa Rabba kulli shay 'in, faaliqal-habbi wannawaa , wa munzilat-Tawraati wal-'Injeeli, wal-Furqaani, 'a'oothu bika min sharri kulli shay 'in 'Anta 'aakhithun binaasiyatihi. Allaahumma 'Antal-'Awwalu falaysa qablaka shay'un, wa 'Antal-'Aakhiru falaysa ba'daka shay'un, wa 'Antadh-Dhaahiru falaysa fawqaka shay'un, wa 'Antal-

Baatinu falaysa doonaka shay'un, iqdhi 'annad-dayna wa 'aghninaa minal-faqri.

O Allah! Lord of the seven heavens and Lord of the Magnificent Throne . Our Lord and the Lord of everything . Splitter of the grain and the date-stone , Revealer of the Torah and the Injeel¹ and the Furqdn (the Qur'an), I seek refuge in You from the evil of everything that You shall seize by the forelock.² O Allah You are the First and nothing has come before you, and You are the Last, and nothing may come after You. You are the Most High, nothing is above You and You are the Most Near and nothing is nearer than You. Remove our debts from us and enrich us against poverty.³

Reference:

¹The Scripture that was revealed to 'Isa (Jesus).

² See Qur'an Al-'Alaq 96:15, where seizure by the forelock precedes being cast into Hell. (Translator)

³ Muslim 4/2084.

Allaahumma qinee 'athaabaka yawma tab'athu 'ibaadaka.

O Allah,¹ save me from Your punishment on the Day that You resurrect Your slaves. (Recite three times in Arabic .)²

Reference:

¹ "When the Prophet (SAW) wanted to lie down to sleep, he used to place his right hand under his cheek and say..."

² Abu Dawud 4/311. See also Al-Albani, Sahih At-Tirmithi 3/143.

Bismika Allaahumma 'amootu wa 'ahyaa.

In Your Name , O Allah , I die and I live.

Reference: Here, dying and living are metaphors for sleep and wakefulness. This explains why the normal order of these words has been reversed in this Hadith. In other contexts the living is mentioned before dying. See Qur'an Al-Baqarah 2:258, Aal-'Imrdn 3:156, Al-A'raf 7:158 among many other examples, (trans.). See also Al-Asqalani, Fathul-Bari 11/113, Muslim 4/ 2083.

Subhaanallaahi, - Walhamdu lillaahi, -Wallaahu 'Akbar.

Glory is to Allah (thirty-three times in Arabic) , praise is to Allah (thirty-three times) , Allah is the Most Great (thirty-four times)

Reference: Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 7/71, Muslim 4/2091.

Alhamdu lillaahil-lathee 'at'amanaa wa saqaanaa, wa kafaanaa, wa 'aawaanaa, fakam mimman laa kaafiya lahu wa laa mu'wiya.

Praise is to Allah Who has provided us with food and with drink , sufficed us and gave us an abode for how many are there with no provision and no home.

Reference: Muslim 4/2085.

Allaahumma 'Aalimal-ghaybi wash-shahaadati faatiras-samaawaati wal'ardhi, Rabba kulli shay 'in wa maleekahu, 'ash-hadu 'an laa 'ilaaha 'illaa 'Anta, 'a'oothu bika min sharri nafsee, wa min sharrish-shaytaani wa shirkihi, wa 'an 'aqtarifa 'alaa nafsee soo 'an, 'aw 'ajurrahu 'ilaa Muslimin.

O Allah, Knower of the unseen and the evident , Maker of the heavens and the earth , Lord of everything and its Master, I bear witness that there is none worthy of worship but You . I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers . (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim.

Reference: Abu Dawud 4/317. See also Al-Albani, SahihAt-Tirmithi 3/142.

Recite Surah 32 (As-Sajdah) and Surah 67 (Al-Mulk) in Arabic.

Reference: At-Tirmithi, An-Nasa'i. See also Al-Albani, Sahihul-Jami ' As-Saghir 4/255

Allaahumma 'aslamtu nafsee 'ilayka, wa fawwadhtu 'amree 'ilayka, wa wajjahtu wajhee 'ilayka, wa 'alja'tu dhahree 'ilayka, raghbatan wa rahbatan 'ilayka, laa raalja' wa laa manja minka 'illaa 'ilayka, 'aamantu bikitaabikal-lathee 'anzalta wa bi-nabiyyikal-lathee 'arsalta.

O Allah,¹ I submit myself to You, entrust my affairs to You, turn my face to You, and lay myself down depending upon You , hoping in You and fearing You . There is no refuge , and no escape, except to You. I believe in Your Book (the Qur'an) that You revealed, and the Prophet whom You sent.

Reference:

¹ "Before you go to bed perform ablutions as you would for prayer, then lie down on your right side and say. . . "

The Prophet (SAW) said: "Whoever says this and dies in his sleep, has died in a state of the natural monotheism (Fitrah)." Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 11/113, Muslim 4/2081.

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What to say if you have a bad dream

Spit to your left (three times).¹

Seek refuge in Allah from the Devil and from the evil of what you have seen (three times).²

Do not speak about it to anyone.³

Turn over on your other side.⁴

Reference:

¹ Muslim 4/1 772.

² Muslim 4/1 772, 3.

³ Muslim 4/1772.

⁴ Muslim 4/1773.

115. Get up and pray if you desire to do so.

Reference: Muslim 4/1773.

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Invocations in times of worry and grief

Allaahumma 'innee 'abduka, ibnu 'abdika, ibnu 'amatika, naasiyatee biyadika, maadhin fiyya hukmuka, 'adlun fiyya qadhaa'uka, 'as'aluka bikulli ismin huwa laka, sammayta bihi nafsaka, 'aw 'anzaltahu fee kitaabika, 'aw 'allamtahu 'ahadan min khalqika, 'awista'tharta bihi fee 'ilmil-ghaybi 'indaka, 'an taj'alal-Qur'aana rabee'a qalbee, wa noora sadree, wa jalaa'a huznee, wa thahaaba hammee .

O Allah, I am Your slave and the son of Your male slave and the son of your female slave . My forehead is in Your Hand (i.e. you have control over me) . Your Judgment upon me is assured and Your Decree concerning me is just . I ask You by every Name that You have named Yourself with , revealed in Your Book , taught any one of Your creation or kept unto Yourself in the knowledge of the unseen that is with You , to make the Qur'an the spring of my heart, and the light of my chest, the banisher of my sadness and the reliever of my distress.

Reference: Ahmad 1/391, and Al-Albani graded it authentic.

Allaahumma 'innee 'a'oothu bika minal-hammi walhazani, wal'ajzi walkasali, walbukhli waljubni, wa dhala'id-dayni wa ghalabatir-rijaal .

O Allah , I seek refuge in you from grief and sadness, from weakness and from laziness, from miserliness and from cowardice, from being overcome by debt and overpowered by men (i . e . others) .

Reference: Al-Bukhari 7/158. See also Al-Asqalani, Fathul-Bari 11/173.

Back To Contents**Invocations for anguish**

Laa 'ilaaha 'illallaahu-'Adhheemul-Haleem, laa 'ilaaha 'illallaahu Rabbul-'Arshil-'Adhheem, laa 'ilaaha 'illallaahu Rabbus-samaawaati wa Rabbul-'ardhi wa Rabbul-'Arshil-Kareem .

There is none worthy of worship but Allah the Mighty, the Forbearing. There is none worthy of worship but Allah, Lord of the Magnificent Throne. There is none worthy of worship but Allah, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne.

Reference: Al-Bukhari 8/154, Muslim 4/2092

Allaahumma rahmataka 'arjoo falaa takilnee 'ilaa nafsee tarfata 'aynin, wa 'aslih lee sha'nee kullahu, laa'ilaaha 'illaa 'Anta.

O Allah , I hope for Your mercy . Do not leave me to myself even for the blinking of an eye (i.e. a moment) . Correct all of my affairs for me . There is none worthy of worship but You.

Reference: Abu Dawud 4/324, Ahmad 5/42. Al-Albani graded it as good in Sahih Abu Dawud 3/959.

Laa 'ilaaha 'illaa 'Anta subhaanaka 'innee kuntu minadh-dhaalimeen .

There is none worthy of worship but You, glory is to You. Surely, I was among the wrongdoers.

Reference: At-Tirmithi 5/529. Al-Hakim declared it authentic and Ath-Thahabi agreed with him 1/ 505. See also Al-Albani, Sahih At-Tirmithi 3/168.

Allaahu Allaahu Rabbee laa 'ushriku bihishay'an.

Allah, Allah is my Lord. I do not associate anything with Him.

Reference: Abu Dawud 2/87. See also Al-Albani, Sahih Ibn Mdjah 2/335

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Invocation for when you meet an adversary or powerful ruler

Allaahumma 'innaa naj'aluka fee nuhoorihim wa na'oothu bika min shuroorihim.

O Allah , we ask You to restrain them by their necks and we seek refuge in You from their evil.

Reference: Abu Dawud 2/89, and Al-Hakim graded it authentic and Ath-Thahabi agreed 2/142

Allaahumma 'Anta 'adhudee, wa 'Anta naseeree, bika 'ajoolu, wa bika 'asoolu, wa bika 'uqaatilu.

O Allah, You are my strength and You are my support. For Your sake I go forth and for Your sake I advance and for Your sake I fight.

Reference: Abu Dawud 3/42, At-Tirmithi 5/572. See also Al-Albani, Sahih At-Tirmithi 3/183

Hasbunallaahu wa ni'amal-wakeel.

Allah is sufficient for us and the best of those o

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