

Supplications That Protect The Believer Against All Forms of Harm A Weapon Against The Recent Bout of Hate Crimes Against Muslims

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In light of the recent appearance of hate crimes against Muslims in various countries, we felt the need to remind our *Muslim* brothers and sisters of the importance of protecting themselves by way of a number of daily supplications, which were taught to us by our beloved Messenger *Muḥammad ṣallallāhu ʿalayhi wa sallam*. The purpose of this document is not to list all the supplications which a *Muslim* should regularly mention throughout the day, rather, it is a reminder that our beloved Messenger *ṣallallāhu ʿalayhi wa sallam* has given his followers a means by which they can protect themselves from all forms of harm. Hence, it is critical that our brothers and sisters memorize these supplications, and teach them to their families in order to:

1. Remind them of *tawḥīd* and its importance in the life of the *Muslim*;
2. Strengthen their relationship with their Lord and allow them to gain greater consciousness of Him;
3. Promote adherence to the authentic *Sunnah* of the Prophet *Muḥammad ṣallallāhu ʿalayhi wa sallam* and increase their knowledge of His teachings;
4. Provide them with the greatest form of protection possible, which is the fortification provided by the Lord of the world!

As we stated, the supplications below are just a few, which the believers should use throughout the day and night. We encourage our brothers and sisters to acquire authentic books which teach various authentic supplications.¹

¹ Including:

1. Authentic Supplications of the Prophet compiled by Walid al-Īsá – Islamic Heritage Publishing House (USA).
2. A Collection of Authentic Invocations Taken from the Works of Shaykh al-Albānī – published by Authentic Statements (USA).
3. Rewards for Thikr Chart compiled by Umm ʿAbd al-Raḥmān – www.salafipublications.com.



The Supplications

Among the narrations which a *Muslim* should memorize and mention on a daily basis in order to be protected is:

1. ‘Uthmān b. ‘Affān raḍiallāhu ‘anh said: The Messenger of Allāh ṣallallāhu ‘alayhi wa sallam stated: “**There is no servant who says each day in the morning and evening:**

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ»

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ»

In the Name of Allāh, in Whose Name nothing can harm on the earth or in the heavens, and He is the All-Hearing, the All-Knowing.

3 times, except that he will not be afflicted with any harm.”²

Shaykh ‘Abd al-Razzāq al-‘Abbād ḥafithahullāh stated:

This is one of the tremendous supplications that a *Muslim* should regularly mention every morning and evening so that he may be protected – by the permission of Allāh – from being afflicted with unexpected harm, tragedy, or something similar.³

2. Abū Hurayrah raḍiallāhu ‘anh said: The Messenger of Allāh ṣallallāhu ‘alayhi wa sallam said that **whoever says:**

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

There is none worthy of worship except Allāh alone without any partner. To Him belong all

² Sunan Abī Dāwūd, no. 5088 and al-Tirmithī, no. 3388. Shaykh al-Albānī graded it authentic in Ṣaḥīḥ al-Targhīb, no. 655.

³ Fiqh al-Ad‘iyah wal-Athkār, section.3, pg. 13.



dominion and praise, and He is able to do all things.

A hundred times a day will gain the reward of freeing 10 slaves; one hundred good deeds will be recorded for him in addition to one hundred evil deeds being erased. He will be protected from the shayṭān on that day until the sun sets, and no one will precede him (in virtue) except someone who has done more than him.”⁴

3. *Abū Hurayrah* raḍiallāhu ‘anh said: A man came to the Prophet ṣallallāhu ‘alayhi wa sallam and said: “Oh Messenger of Allāh, I was bitten by a scorpion last night!” The Prophet ṣallallāhu ‘alayhi wa sallam responded: “**If you were to say before sleeping:**

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

I seek refuge with the Perfect Words of Allāh from the evil of His creation.

You would not be harmed.”⁵

4. *Abū Hurayrah* raḍiallāhu ‘anh narrated that Messenger of Allāh ṣallallāhu ‘alayhi wa sallam said:

“**When you enter your home, pray two ra’kahs. They will prevent you from entering upon evil. And when you leave your home, pray two ra’kahs. They will prevent you from going out to evil.**”⁶

5. ‘Abd Allāh b. *Khubayb* raḍiallāhu ‘anh said: We went in search of the Prophet ṣallallāhu ‘alayhi wa sallam on a very dark rainy night so that he could pray with us. Upon finding him, the Prophet ṣallallāhu ‘alayhi wa sallam said: “**Say.**”

(‘Abd Allāh b. *Khubayb* continues) “**I said nothing.**”

The Prophet once again said: “**Say.**”

⁴ Ṣaḥīḥ al-Bukhārī, no. 3293 and Ṣaḥīḥ Muslim, no. 2691.

⁵ Ṣaḥīḥ Muslim, no. 2709.

⁶ Reported by al-Bazzār in *Keshf al-Astār* vol. 2, pg. 357



I once again remained silent.

The Prophet *ṣallallāhu ‘alayhi wa sallam* again said: “**Say.**”

(‘Abd Allāh) said: “**Messenger of Allāh, what should I say?**”

The Prophet *ṣallallāhu ‘alayhi wa sallam* responded: “**Say the Mu‘awwithatayn⁷ when night befalls you and when morning enters. He (Allāh) will protect you from everything.**”⁸

6. Abān b. ‘Uthmān reported that ‘Uthmān b. ‘Affān *raḍiallāhu ‘anh* said: I heard the Messenger of Allāh *ṣallallāhu ‘alayhi wa sallam* say: “**Whoever says:**

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ»

In the Name of Allāh, with whose Name nothing can harm on Earth or in the Heaven; and He is the All-Hearing, the All-Knowing.

Three times, he will not be afflicted with a sudden affliction until morning. And whoever says that when morning comes, he will not be afflicted with a sudden affliction until evening comes.”

Abān b. ‘Uthmān (the narrator of the *ḥadīth*) became afflicted with paralysis. A man who had heard Abān mention the above narration looked at him (in surprise). Abān asked him: “Why are you looking at me? By Allāh, I did not lie about ‘Uthmān, and ‘Uthmān did not lie about the Prophet *ṣallallāhu ‘alayhi wa sallam*. But the day which that paralysis befell me, I became angry (because of a personal matter) and forgot to say the supplication.”⁹

7. ‘Umar b. al-Khattāb *raḍiallāhu ‘anh* said: The Messenger of Allāh *ṣallallāhu ‘alayhi wa sallam* never stopped saying these in the morning and evening:

⁷ Sūrah al-Falaq and Sūrah al-Nās.

⁸ Sunan Abī Dāwūd, no. 5083 and al-Tirmithī, no. 3575. Shaykh al-Albānī graded it authentic in *Ṣaḥīḥ al-Targhīb*, no. 649.

⁹ Sunan Abī Dāwūd, no. 5088.



«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ
وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي.
اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْي، وَمِنْ خَلْفِي، وَعَنْ
يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ
أَنْ أُغْتَالَ مِنْ تَحْتِي».

O Allāh, I implore You to grant me well-being in this world and the Hereafter. O Allāh, I implore You to pardon me and grant me well-being in my religious and worldly affairs, my family, and my wealth. O Allāh, conceal my faults and calm my fears. O Allāh, protect me from the front, from behind, on my right, on my left, and from above. I seek refuge in Your Greatness from being suddenly afflicted from beneath myself.¹⁰

Shaykh Zayd al-Madkhalī rahimahullāh commented:

There is no problem in saying this supplication (in addition to the morning and evening ones) at any time because it is one of the blessed supplications. The person is seeking protection from Allāh so that he may be protected in his religious and worldly affairs. He is asking that his sins are covered in this life, in the grave, and in the Hereafter. These narrations are (mentioned) in the morning and in the evening, but they are also general, and can be said at any time the Muslim male and female desires, whether at night or during the day. Thus, one cannot suffice without these blessed supplications because by way of them, one turns to Allāh, the Mighty and Sublime.¹¹

¹⁰ Ṣaḥīḥ Adab al-Mufrad, no. 1200.

¹¹ Sharḥ Adab al-Mufrad (‘Awn al-Aḥad al-Ṣamad) vol.3, pg. 327.



8. *Anas b. Mālik raḍiallāhu ‘anh* said: The Messenger of **Allāh** *ṣallallāhu ‘alayhi wa sallam* said: “**When a man leaves his home and says:**

«بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

**In the Name of Allāh. I put my trust in Allāh.
There is no movement or power except by Allāh.**

It will be said to this person: “This is sufficient for you. You have been guided, sufficed, and protected. Then the shayṭān will leave him and say to another shayṭān: How can you approach someone who has been guided, sufficed, and protected?!”¹²

Shaykh ‘Abd al-Razzāq al-‘Abbād ḥafidahullāh stated:

This is a blessed statement of remembrance that is beneficial for the *Muslim* to say whenever he leaves his home to conduct a worldly or religious matter. He does so that he is protected while he is outed, assisted while he is completing his tasks, and successful in what he intends to accomplish. The servant cannot subsist without his Lord, even the blink of an eye.

He is his protector, his assistor, the One to grant success and the One who guides. The servant cannot obtain these (guidance, protection, support, etc.) except that he turns to his Lord, the Mighty and High, and seeks what he desires. For this reason, the Prophet *ṣallallāhu ‘alayhi wa sallam* advised the person who leaves his home to say this blessed supplication in order that he may be guided on his path and so that his needs and wants are fulfilled, in addition to him being protected from harms and dangers.¹³

9. *Umm Salamah raḍiallāhu ‘anha* reported that the Messenger of **Allāh** *ṣallallāhu ‘alayhi wa sallam* would not leave her home except that he would look at the sky and say:

¹² Sunan Abī Dāwūd, no. 5095. Shaykh al-Albānī declared it authentic in *Ṣaḥīḥ al-Targhib*, no. 1065.

¹³ *Fiqh al-Ad‘iyah wal-Athkār*, section.3, pg. 99.



«اللَّهُمَّ أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ، أَوْ أَزِلَّ أَوْ أُزَلَ، أَوْ أَظْلِمَ أَوْ أُظْلِمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ»

O Allāh, I seek refuge in You from going astray or leading someone astray, and from falling into error or causing someone to fall into error, and from being oppressed or oppressing someone, and from acting with ignorance or someone displaying ignorance towards me.¹⁴

Additionally, it is legislated to supplicate for protection before entering a city.

10. *Ṣuhayb raḍiallāhu ‘anh* narrated: The Messenger of Allāh *ṣallallāhu ‘alayhi wa sallam* would not see a city that he wanted to enter except that he would say:

«اللَّهُمَّ رَبِّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبِّ الْأَرْضِينَ وَمَا أَقْلَلْنَ، وَرَبِّ الشَّيَاطِينِ وَمَا أَضَلَلْنَ، وَرَبِّ الرِّيَّاحِ وَمَا ذَرَيْنَ، فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا».

O Allāh, Lord of the seven heavens and all that they cover, Lord of the seven earths and all that they carry, Lord of the shayāṭīn and all whom they misguide, Lord of the winds and all that

¹⁴ Sunan Abī Dāwūd, no. 5094. Shaykh al-Albānī declared it authentic in *Mishkāt al-Maṣābiḥ*, no. 2442.



they carry, I ask You for the goodness of this town, the goodness of its inhabitants, and for all the goodness found within it. I seek refuge with You from the evil of this town, the evil of its inhabitants and from all the evil found within it.¹⁵

Furthermore, it is legislated and highly recommended to supplicate for one's children in order to seek the protection of **Allāh** for them.

11. *Ibn 'Abbās* reported: The Prophet *ṣallallāhu 'alayhi wa sallam* used to supplicate to protect *al-Ḥasan* and *al-Ḥusayn*. He would say: “**Indeed, your father (Prophet *Ibrāhīm*) used to supplicate to protect his sons *Ismā'īl* and *Ishāq*. (He would say):**

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ
وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ».

I seek refuge with the Complete Words of Allāh from every *shayṭān*, every poisonous creature, and every evil eye.¹⁶

¹⁵ *Ṣaḥīḥ Ibn Ḥibbān*, no. 2709. *Shaykh al-Albānī* declared it “ḥasan” in his comments on *Ṣaḥīḥ Ibn Ḥibbān*, no. 2565.

¹⁶ *Ṣaḥīḥ al-Bukhārī*, no. 3371.



Faith is Increased Through Trials and Tribulations

It is also imperative to remind our dear brothers and sisters that if **Allāh** tests them with oppression by way of the disbelievers, it is upon them to turn to **Allāh** and seek His forgiveness and protection. We should understand that the *Muslims* of the past were likewise oppressed with various malicious forms of oppression and harm, but this did not weaken their faith, rather, it increased their faith and strengthened their belief in and reliance upon **Allāh**.

Allāh, the Most High, mentioned this in His Glorious book informing us of what took place when the believers who migrated to *al-Madīnah* were informed that the numerous tribes of *Makkah* were gathering and heading to *al-Madīnah* to fight them.

Allāh, the Most High, states:

«الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ
فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ
الْوَكِيلُ».

Those to whom people said: “Indeed, the people have gathered against you, so fear them. But it increased them in faith and they said: “Allāh is sufficient for us and the best to whom we entrust all affairs.”¹⁷

Shaykh Muḥammad b. al-‘Uthaymīn raḥimahullāh said:

This is because during calamities the believers increase in faith. Another example of this is when the tribes (of disbelievers) surrounded the city of *al-Madīnah*, the believers said:¹⁸

¹⁷ Sūrah Āli ‘Imrān, 173.

¹⁸ Sharḥ Adab al-Mufrad (‘Awn al-Aḥad al-Ṣamad) vol.3, pg. 327.



«هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ
وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا».

This is what Allāh and His Messenger promised us. Allāh and His Messenger have spoken the truth. And this only increased them in faith and submission.”¹⁹

Shaykh al-‘Uthaymīn continued to mention the benefits from the above verse stating:

This (verse) is clarification that the believer – whenever trials become more intense and difficult – he turns to his Lord and increases his faith in Him.²⁰

Translator’s closing note:

The above verses, narrations and scholarly explanations are only a few that can be mentioned concerning this topic. We ask **Allāh**, the Mighty and High, to protect our *Muslim* brothers and sisters from all types of harm; spiritual and physical.

Your brother in Islam,

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Riyadh, Kingdom of Saudi Arabia

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¹⁹ Sūrah al-Aḥzāb, 22.

²⁰ Tafsīr al Qur’an al-Karīm vol. 2, pgs. 447, 449.

