

Answer to Question

## The Du'a for the Destruction of the Jewish Entity

To: Agus Trisa

(Translated)

**Question:**

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu

May Allah protect you wherever you are.

I want to ask you about this noble verse Allah Subhanahu Wa Ta'ala says: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِي إِذَا دَعَانِي فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ **“When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me. So let them respond ‘with obedience’ to Me and believe in Me, perhaps they will be guided ‘to the Right Way’ [Al-Baqara: 186].**

Is it true that Allah answers all man’s prayers?

Is there a prayer that Allah does not answer?

Some people ask, we have prayed for Israel to be destroyed by Allah, but why is their entity still strong and continuing in attacking Gaza?

Thank you for your answer, may Allah reward you for your good reply

Wassalamu Alaikum Wa Rahmatullahi Wa Barakatuhu

**Answer:**

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

There are matters that must be known about Du'a (supplication):

1- If a believer supplicates to Allah with a sincere heart, a supplication in which there is no severing of family ties, then Allah (swt) will answer it in one of three ways, as in the Book of Allah (swt) and the Sunnah of His Messenger (saw):

Allah (swt) answers the Du'a of the supplicant when he supplicates to Him, and He answers the one in need when he supplicates to Him; ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ **“Your Lord has proclaimed, “Call upon Me, I will respond to you” [Ghafir: 60]** ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِي إِذَا دَعَانِ﴾ **“When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me” [Al-Baqara: 186]** ﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾ **“Or ‘ask them,’ “Who responds to the distressed when they cry to Him, relieving ‘their’ affliction” [An-Naml: 62].**

However, the answer has a Shariah reality that was explained by the Messenger of Allah (saw): «مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ فِيهَا إِيْمٌ وَلَا قَطِيعَةٌ رَجِمَ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ، وَإِمَّا أَنْ يَدْخِرَهَا لَهُ فِي الْأَجْرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا». قَالُوا: إِذَا نَكَّرَ. قَالَ: «اللَّهُ أَكْثَرُ» **“Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship will be given for it by Allah one of three things: He will give him a speedy answer, or store it up for him in the next world, or turn away from him an equivalent amount of evil.” Those who heard it said they would then make many supplications and he replied that Allah was more ready to answer than they were to ask.” (Narrated by Ahmad 3/18).** Also, «يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرِ يَسْتَجِيبْ لِي فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدَّعَاءَ» **“A servant is granted an answer provided he does not ask for anything sinful or for breaking ties of relationship, and provided he does not demand an answer quickly.” On being asked what demanding an answer quickly meant, Allah’s messenger replied, “It is when he says he has prayed and prayed and does not think he will be answered, so he grows weary in such circumstances and gives up supplication.” (Narrated by Muslim 4918).**

We call upon Allah (swt) and if we are sincere, faithful, and obedient, then we are certain of the answer in the way explained by the Messenger of Allah (saw).

2- Dua'a is not the Shariah way to achieve the goal in all cases... It is recommended, but it is not the way to achieve the victory in wars or establish a state, etc. The Messenger of Allah (saw) prepared the army in Badr and arranged the soldiers, each in his position, and prepared them well for the fight, then the Messenger of Allah (saw) entered the tent, and supplicated to Allah for victory, and increases his supplication until Abu Bakr, may Allah be pleased with him, says to him: "Some of this is enough for you, O Messenger of Allah." (Sirat Ibn Hisham 2/626). Du'a does not mean suspending taking the necessary means, but rather it is an integral part of them.

Also, whoever wants the Khilafah (Caliphate) to be established again, he should not be satisfied with supplicating to his Lord to achieve that, but rather work with the workers to establish it and supplicate to Allah for help in that, and to hasten its achievement, and persist in supplication sincerely to Allah while taking the necessary means. Thus, in all actions, one should be sincere in the action to Allah and be honest with the Messenger of Allah (saw) and supplicate and persist in supplication, and Allah is Samee' Mujeeb (All-Hearing and All-Answering.)

3- We have previously answered a similar question on the 4th of Dhul-Qi'dah 1432 AH - 1/10/2011 CE, and it stated:

[...As for supplication while taking the necessary means, it has an effect on the results, and this is what the Messenger (saw) did, and what his companions, may Allah be pleased with them, did. The Messenger (saw) prepared the army and entered the tent to supplicate. The Muslims in Al-Qadisiyah prepared to storm the river. Sa'd, may Allah be pleased with him, turned to Allah in supplication...And thus the sincere believers prepare materially and did supplication. The one seeking sustenance strives while supplicating, and the student studies and strives while supplicating to Allah for success. This has an effect on the results, Allah willing.

It is stated in "Mafahim" (Concepts of Hizb ut Tahrir) at the end of page 50:

"It must be known that whilst the action indicated by the Tareeqah is a material (maadiyyah) action, which achieves tangible (mahsoosah) results, this action must proceed according to the commands (awaamir) and prohibitions (nawaahee) of Allah (swt). Proceeding according to the commands and prohibitions is for the pleasure (riDwaan) of Allah (swt). The Muslim must also be dominated by his awareness of his relationship with Allah (swt), so that he seeks closeness (qurbah) to Allah (swt) through Salah, Dua, recitation (tilawah) of the Quran and so on. He must also believe that Nasr (victory) is from Allah (swt). It is necessary that taqwa (piety) is established in the hearts to implement the rulings of Allah (swt). It is also necessary to make Dua and make remembrance (dhikr) of Allah (swt), whilst maintaining the relationship with Allah (swt), when performing all actions."

It is clear from this that the importance of supplication being coupled with taking the necessary means in all the actions of the believer. This importance is increased by the repetition of the word "it is necessary" to indicate the utmost importance that all actions be coupled with supplication and the continuity of connection with Allah...

- The use of supplication together with taking the necessary means is, as we said, what the Messenger (saw) and his Companions, may Allah be pleased with them, and the believers were upon, and if they are coupled, they have an effect on the results, Allah willing. Their use together does not contradict the method of Islam, but what contradicts it is limiting oneself to supplication alone without the method that the texts have shown for implementing the Islamic idea...]

Therefore, what was mentioned in your question about supplication to eliminate the Jewish entity... supplication is not sufficient for this, but rather the action of the army of the state that is fighting the Jews must be coupled with supplication, as was the case with the Messenger of Allah (saw) and his Companions, may Allah be pleased with them. And Allah is the source of help.

**Your Brother,**

**Ata Bin Khalil Abu Al-Rashtah**

4 Rabi' Al-Akhir 1446 AH

7/10/2024 CE

**Link to the answers on the Ameer's Facebook page :**

<https://www.facebook.com/AtaabuAlrashtah.A.HT/posts/122126019020447297>