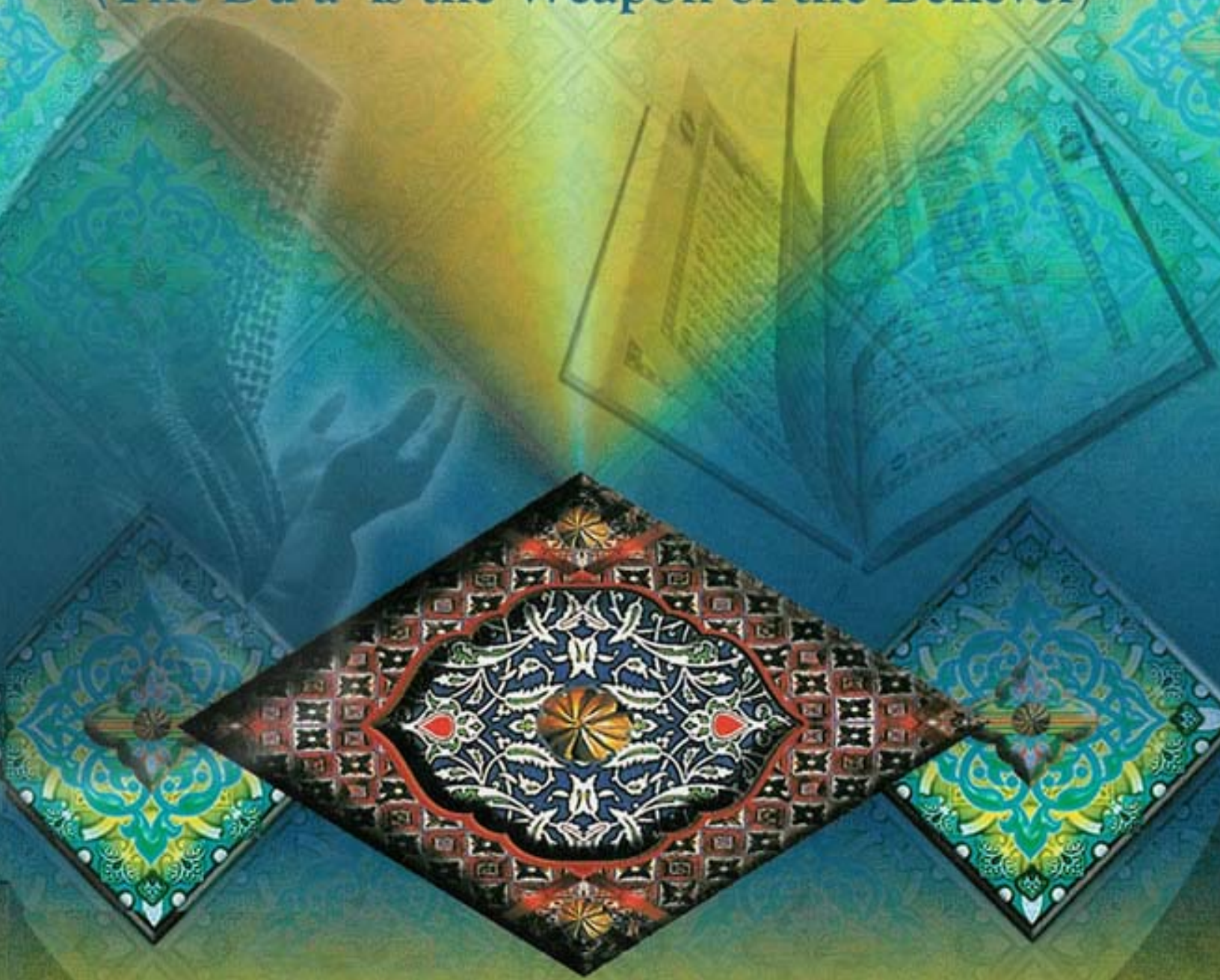


# Ad-Du'â' Silâh Al-Mu'min

(The Du'â' is the Weapon of the Believer)



At-Tibyân Publications

# دانشگاه اصفهان

All praise is to Allāh, and peace and blessings be showered upon His Messenger ﷺ.

This treatise is taken from and based upon the book “*Athkār Al-Jihād*” by an unknown author, as well as a *Khutbah* called “*Ad-Du‘ā*” by Māzin At-Tuwayjirī, and additional footnotes were added where possible.

All praise is to Allāh, and peace and blessings be showered upon His Messenger ﷺ.

Allāh (Most High) said:

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). **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.**”<sup>1</sup>

And He also said:

“And many a Prophet fought (in Allāh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which

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<sup>1</sup> *Al-Baqarah*: 186

did befall them in Allāh's Way, nor did they weaken nor degrade themselves. And Allāh loves *As-Sābirīn* (the patient ones, etc.). And their saying was nothing except that they said: ***“Our Lord! Forgive us our sins and our transgressions in our matter (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving people.”*** So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves *Al-Muhsinīn* (the righteous).”<sup>2</sup>

And He said:

***“(Remember) when you sought the help of your Lord and He answered you (saying): “I will help you with a thousand of the Angels each behind the other (following one another) in succession.”*** And Allāh made it only as glad tidings, and that your hearts would be at rest therewith. *And the victory is not except from Allāh. Verily, Allāh is All-Mighty, All-Wise.”*<sup>3</sup>

And the Messenger of Allāh صلى الله عليه وسلم used to say when he used to raid,

***“O Allāh, You are my supporter and You are my helper, by You I repel (the enemy) and by You I attack, and by You I battle.”***<sup>4</sup>

*Ammā Ba’d:*

In this “civilized” and “enhanced” world, we hear every single day, of some type of new invention, or a unique discovery, in the science of weaponry.

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<sup>2</sup> *Āl ‘Imrān*: 146-148

<sup>3</sup> *Al-Anfāl*: 9-10

<sup>4</sup> Refer to *“Sahīh Abī Dāwūd”* (2291), *“Sahīh At-Tirmithī”* (2836), *“Al-Kalim At-Tayyib”* (126), *“Sahīh Al-Jāmi”* by Al-Albānī (4757), *“Al-Jāmi’ As-Sahīh”* (1/312, 3/203, 3/212), *“As-Sahīh Al-Musnad”* (56). Declared *“Sahīh”* by Al-Albānī and Al-Wādī’i.



Whether it be upon land, or in the middle of the air, or in the depths of the oceans- weaponry is the ammunition which nations use to fight against their enemies. So the measurement for “strength” and “weakness” in the culture and custom of the world today is determined by how much weapons and armory that nation possesses.

But there is a weapon which no factory in the East, nor any facility in the West, can produce or create; it is the most powerful weapon of mass destruction. And this is a very dignified weapon, which is not possessed by anyone, except a certain type of people: Those who disbelieve in the *Tawāghūt*, and worship Allāh Alone, and call upon Him without associating any partners. It is that pious weapon used by the Prophets, Messengers, and the Companions throughout all the ages.

It is the weapon by which Allāh saved Nūh عليه السلام, and drowned his people in the storm. And by which Allāh saved Mūsā عليه السلام from the tyrant ruler, the *Tāghūt*, Pharaoh. And by which Allāh saved Sālih عليه السلام, and destroyed Thamūd. By which He humiliated ‘Ād, and gave victory to Hūd عليه السلام. And by which He gave honour to Muhammad صلى الله عليه وسلم in many battles. It is that weapon of mass destruction with which the Prophet صلى الله عليه وسلم and his Companions attacked the two super powers of their time- the Romans and the Persians- and by which they defeated and humiliated them, and Allāh gave victory to the Light of *Islām*.<sup>5</sup>

And with regards to the usage of this weapon, Allāh has said:

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<sup>5</sup> For more on this, refer to the books of *Tafsīr* and *Sīrah*.

“And your Lord said: "Invoke Me, I will respond to you. Verily! Those who refuse My worship out of pride [i.e. do not invoke Me, and do not believe in My Oneness, (*Tawhīd*)] they will surely enter Hell in humiliation.”<sup>6</sup>

So we shall attempt to present here, a manual demonstrating forty-five of these weapons. Additional footnotes are added for reference and further explanation regarding the topic matter. We have restricted these *Du'ā'* to only be presented from either that which Allāh has mentioned in His Book, or that which was used on the tongue of His Prophet, or that which was used by the Noble Companions. It should be remembered that these are not the only supplications and *Athkār*, nor all of it- rather, these are just a few of the many found in the books of *Hadīth* and *Sīrah*. And help is sought from Allāh.

**First:**

“Our Lord! Do not punish us if we forget or we fall into error; Our Lord! And lay not on us a burden like that which You did lay on those before us (Jews and Christians); Our Lord! And put not on us a burden greater than we have strength to bear. And pardon us and grant us Forgiveness and have mercy on us. You are our *Mawlā* (Patron, Supporter and Protector, etc.) so give us victory over the disbelieving people.”<sup>7</sup>

**Second:**

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<sup>6</sup> *Ghāfir*: 60

<sup>7</sup> This is the Verse in *Al-Baqarah*: 286. It is authentically established that Allāh answered the *Du'ā'* of the Prophet and the Companions in this Verse, and Allāh said, “I have already (answered).” Narrated by Muslim (126) from Ibn ‘Abbās . It is also narrated from him, that Allāh said to the Prophet , “You will not recite a letter from it (this *Du'ā'*), except it will be granted to you.” Narrated by Al-Bayhaqī in “*As-Sunan As-Sughrā*” (1002, 1003).

“Our Lord! Give us victory over the people who are *Mufsidīn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).”<sup>8</sup>

**Third:**

“O Allāh, assist us against them [i.e. the *kuffār*, by afflicting them] with seven (years of famine), just like the seven (years) of Yūsuf.”<sup>9</sup>

**Fourth:**

“Our Lord! Assist us, and do not assist against us! And give victory to us, and do not give victory against us! And plot for us, and do not plot against us! And guide us, and make Guidance easy for us! And give us victory against those who have transgressed against us!”<sup>10</sup>

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<sup>8</sup> This is based upon the Verse in *Al-'Ankabūt*: 30, , “My Lord! Give me victory over the people who are *Mufsidīn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).” This is the *Du'ā'* of Prophet Lūt against his people. So this is used against the *kuffār*, specifically if they outwardly manifest the *Fawāhish*, such as fornication and sodomy.

<sup>9</sup> Narrated with this wording by Al-Bukhārī in his “*Sahīh*” (4496), and Muslim in his “*Sahīh*” (2798), on the authority of ‘Abdullāh Ibn Mas’ūd .

<sup>10</sup> Narrated by *Imām* Ahmad in his “*Musnad*” (1/227), Abū Dāwūd (1510, 1511), An-Nasā’ī in “*Al-Yawm Wal-Laylah*” (607), and At-Tirmithī (3551), and Ibn Mājah (3830) - from the authority of Ibn ‘Abbās . At-Tirmithī graded it, “*Hasan Sahīh*”. It was declared “*Sahīh*” by Ibn Hibbān (947-948), and Al-Hākim (1/519-520), and Ath-Thahabī and Al-Albānī agreed.

**Fifth:**

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“O Allāh! The One Who sent down the Book, {Director of the Clouds}, Swift in Accounting, {Defeater of the Coalition}! O Allāh! Defeat the Coalition! O Allāh! Defeat them and shake (i.e. quake, tremble) them {and give us victory over them}!”<sup>11</sup>

**Sixth:**

“O Allāh! Grant us victory over those who oppress us, and take from him through our vengeance!”<sup>12</sup>

**Seventh:**

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<sup>11</sup> Narrated by Al-Bukhārī (2775, 3889, 6029, 7051), Muslim (1741, 1742), Ibn Khuzaymah (2775), Ibn Hibbān (3843, 3844), Abū ‘Awānah (4/218-219), At-Tirmithī (1678), Ibn Mājah (2796), Ibn Abī Shaybah (29586), Ahmad (4/353, 381), and An-Nasā’ī in “*Al-Yawm Wal-Laylah*” (602), this was supplicated during the Day of the *Khandaq*.

<sup>12</sup> Narrated by At-Tirmithī, refer to “*Tuhfat Al-Ahwathī*” (10/51), and he graded it as “*Hasan Gharīb*”. And Al-Hākim narrated it with the wording,

, “O Allāh! Give me victory over my enemy, and let me see in him my vengeance!” Refer to “*Al-Mustadrak*” (2/154), where it was graded as “*Sahīh*” according to the condition of Muslim.



“O Allāh! Kill the disbelievers- those who hinder from Your Path, deny Your Messengers, and do not believe in Your Promise! O Allāh! Disunite their word! And strike terror into their hearts! And place upon them Your punishment and torment, O You the One Who is truly worthy of being worshipped alone! O Allāh! Kill those disbelievers who were given the Scripture (i.e. Jews and Christians)!”<sup>13</sup>

#### **Eighth:**

“O Allāh! I seek refuge in You from being overcome by debt, and being overcome by the enemy, and the delighting of the enemies!”<sup>14</sup>

#### **Ninth:**

“O Allāh! I seek refuge in you from dying in Your Path with my back turned (i.e. while running away)!”<sup>15</sup>

### ***What Is To Be Said When the Enemy is Met***

#### **Tenth:**

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<sup>13</sup> Narrated by Imām Ahmad in his “Musnad” (3/424) as “Marfū” in a lengthy Hadīth, and it is “Sahīh”, and it will come also in #38 In Shā Allāh. Also narrated by Ibn Khuzaymah (1100), and he added, “People used to supplicate with this in the Qiyām in Ramadhān during the rule of ‘Umar Ibn Al-Khattāb .” And also narrated by Ibn Nasr in “Kitāb Al-Witr” (144) on the authority of Az-Zuhrī with similar meaning.

<sup>14</sup> Narrated by Ahmad (2/173) and An-Nasā’ī (5475, 5487), on the authority of ‘Abdullāh Ibn ‘Amr . Also refer to “As-Silsilah As-Sahīhah” (1541).

<sup>15</sup> Narrated by Abū Dāwūd (1552, 1553), An-Nasā’ī (5531, 5532), Ahmad (3/427), and Ibn Abī ‘Āsim in “Al-Jihād” (269); and Al-Hākim declared it “Sahīh” in “Al-Mustadrak” (1948).

“O you who believe! When you meet a group (of the enemy), take a firm stand and remember Allāh much (both with tongue and mind), so that you may be successful.”<sup>16</sup>

#### **Eleventh:**

“Our Lord! Pour forth on us patience and keep our feet firm and grant us victory over the disbelieving people.”<sup>17</sup>

#### **Twelfth:**

“Our Lord! Forgive us our sins and our transgressions in our matter (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving people.” So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves *Al-Muhsinīn* (the righteous).<sup>18</sup>

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<sup>16</sup> *Al-Anfāl*: 45. The Believers should take a firm stand, and remember Allāh much, as Allāh has commanded.

<sup>17</sup> *Al-Baqarah*: 250. This was said by the Believers from the Children of Isrā’īl when they had advanced to meet Goliath and his army, and Allāh gave victory to the Believers.

<sup>18</sup> *Āl ‘Imrān*: 147. Allāh (Most High) said, “And many a Prophet fought (in Allāh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh's Way, nor did they weaken nor degrade themselves. And Allāh loves *As-Sābirīn* (the patient ones, etc.). And their saying was nothing except...” *Āl ‘Imrān*: 146-147.

## *What Is To Be Said When Frightened by the Enemies From the Devils Amongst the Humans and Jinn*

### **Thirteenth:**

“Allāh (Alone) is Sufficient for us, and He is the Best *Wakīl* (One in Whom trust is put).”<sup>19</sup>

## *What Is To Be Said If The Enemies Are Plotting Against Him*

### **Fourteenth:**

“And I entrust my affair to Allāh. Verily, Allāh is the All-Seer of the slaves.”<sup>20</sup>

## *What Is To Be Said If The Enemies Are Seeking To Kill Him*

### **Fifteenth:**

“My Lord! Save me from the people who are *Thālimīn* (polytheists and wrong-doers)!”<sup>21</sup>

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<sup>19</sup> *Āl ‘Imrān*: 173. Allāh (Most High) said, “Those (i.e. believers) unto whom the people (hypocrites) said, “**Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.**” But it (only) increased them in Faith, and they said: “*Allāh (Alone) is Sufficient for us, and He is the Best Wakīl (One in Whom trust is put).*” So they returned with Grace from Allāh and Bounty. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty.” Refer to *Āl ‘Imrān*: 173-174.

<sup>20</sup> *Ghāfir*: 44. Allāh said, “So Allāh protected him from the evils that they plotted (against him), while an evil torment encompassed Pharaoh’s people.” Refer to *Ghāfir*: 45.

*What Is To Be Said When Facing Towards a Path or When the Paths Are Uncertain To Him*

**Sixteenth:**

“It may be that my Lord guides me to the Right Way.”<sup>22</sup>

*What Is To Be Said When the Number of Enemies Is Many And The Number Of Muslims Is Less*

**Seventeenth:**

“O my Lord! I have been overcome, so help (me)!”<sup>23</sup>

**Eighteenth:**

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<sup>21</sup> *Al-Qasas*: 21. Allāh (Most High) notified us, “And there came a man running, from the farthest end of the city. He said: “O Mūsā (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice.” So he escaped from there, looking about in a state of fear. He said: **“My Lord! Save me from the people who are *Thālimīn* (polytheists and wrong-doers)!”** Refer to *Al-Qasas*: 20-21.

<sup>22</sup> Allāh (Most High) has mentioned regarding Mūsā , “And when he went towards (the land of) Madyan he said: “*It may be that my Lord guides me to the Right Way.*” Refer to *Al-Qasas*: 22.

<sup>23</sup> This is based upon the Verse in *Al-Qamar*: 10, , “Then he invoked his Lord (saying): “*I have been overcome, so help (me)!*” Refer *Al-Qamar*: 9-11: “The people of Nūh (Noah) denied (their Messenger) before them, they rejected Our slave, and said: “A madman!” and he was insolently rebuked and threatened. Then he invoked his Lord (saying): “*I have been overcome, so help (me)!*” So We opened the gates of the sky with water pouring forth.”

[If some of the Muslims become afraid due to the large numbers and strength of kuffār, the People of Knowledge and Īmān should remind them with the following Verses]

“How many small groups overcame large groups by Allāh's Permission?”<sup>24</sup>

**Nineteenth:**

“Yes! Verily, the Victory of Allāh is near!”<sup>25</sup>

*What Is To Be Said When Seeing the Masses of the Enemies*

**Twentieth:**

“This is what Allāh and His Messenger had promised us, and Allāh and His Messenger had spoken the truth.”<sup>26</sup>

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<sup>24</sup> *Al-Baqarah*: 249. Allāh mentioned about Tālūt and his *Mujāhidīn*, “So when he had crossed it (the river), he and those who believed with him, they said: “*We have no power this day against Goliath and his soldiers.*” (But) those who knew with certainty that they were to meet their Lord, said: “**How many small groups overcame large groups by Allāh's Permission?**” And Allāh is with *As-Sābirīn* (the patient ones, etc.)” Refer to *Al-Baqarah*: 249.

<sup>25</sup> *Al-Baqarah*: 214. Allāh (Most High) has mentioned, “Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “*When (will come) the Victory of Allāh?*” **Yes! Verily, the Victory of Allāh is near!**” Refer to *Al-Baqarah*: 214.

<sup>26</sup> *Al-Ahzāb*: 22. Allāh has notified us, “And when the believers saw *Al-Ahzāb* (the Confederates), they said: “**This is what Allāh and His Messenger (Muhammad) had promised us, and Allāh and His Messenger (Muhammad) had spoken the truth**”- and it did not increase them except in faith and submissiveness (to Allāh).”

## *What The Muslims Are To Say If It Is Feared That the Enemies Will Raid*

### **Twenty-First:**

“Hā-Mīm.”<sup>27</sup>

## *What Is To Be Said If The Enemies Gain Control Of A Land And The Muslims Become Weak And Oppressed*

### **Twenty-Second:**

“In Allāh we put our trust. Our Lord! Do not make us a trial for the people who are *Thālimīn* (polytheists and wrong-doers) [i.e. do not make them overpower us]. And save us by Your Mercy from the disbelieving people.”<sup>28</sup>

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<sup>27</sup> *Ghāfir*: 1. The Prophet said, “If the enemy (decides to) raid you (at night), then say: “*Hā-Mīm*”- they will not be victorious.” Narrated by Ahmad (4/65, 377), At-Tirmithī (1682), Abū Dāwūd (2597), An-Nasā’ī in “*Al-Yawm Wal-Laylah*” (617), Ibn Al-Jārūd (1063), Ibn Sa’d in his “*At-Tabaqāt*” (2/72), ‘Abdur-Razzāq in his “*Musannaḥ*” (9467), Ibn Abī Shaybah (14/414). Authenticated by Al-Hākim (2/107), and Ibn Kathīr said in his “*Tafsīr*” (4/69), “Its chain is *Sahīh*.”

<sup>28</sup> Allāh (Most High) said, “But none believed in Mūsā (Moses) except the offspring of his people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and verily, Pharaoh was an arrogant tyrant on the earth, he was indeed one of the *Musrifīn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins). And Mūsā (Moses) said: “*O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.*” So they said: “**In Allāh we put our trust. Our Lord! Do not make us a trial for the people who are *Thālimīn* (polytheists and wrong-doers) [i.e. do not make them overpower us]. And save us by Your Mercy from the disbelieving people.**” Refer to *Yūnus*: 83-86.



***What Is To Be Said During The Battle If The Muslims Fear That They Will Be Amazed By Their Numbers***

**Twenty-Third:**

“O Allāh, You are our supporter and You are our helper, by You we repel (the enemy) and by You we attack, and by You we battle.”<sup>29</sup>

***What Is To Be Said If Terrified Or The Evil Harm Of The Enemy Is Near***

**Twenty-Fourth:**

“None has the right to be worshipped except Allāh.”<sup>30</sup>

***What Is To Be Said If He Fears A People***

**Twenty-Fifth:**

‘O Allāh, we place You before them and we take refuge in You from their evil.’<sup>31</sup>

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<sup>29</sup> This is based upon the narration which is found in Abū Dāwūd (2632), Ibn Hibbān (4761), Abū Ya’lā (2904, 2949, 3133), Abū ‘Awānah in his “*Sahīh*” (4/217, 514), and At-Tirmithī (3584), on the authority of Anas Ibn Mālik . At-Tirmithī graded it as “*Hasan Gharīb*”; Adh-Dhiyā’ graded it as “*Sahīh*” in “*Al-Mukhtārah*”, and also An-Nasā’ī in “*Al-‘Amal*” (604), and many others also. Also refer to footnote #4, which is the original wording of the *Hadīth*.

<sup>30</sup> Narrated by Al-Bukhārī (31, 3403, 6650, 6716), Muslim (2880), on the authority of Zaynab .

## *What Is To e Said If The Muslims Are Besieged And The Enemies Wish To Kill Them*

### **Twenty-Sixth:**

“O Allāh! Suffice for us against them with whatever You wish!” <sup>32</sup>

## *What Is To Be Said If The Kuffār Destroy The Books Of The Muslims Or Display Arrogance*

### **Twenty-Seventh:**

“O Allāh! Fully shred them with full dispersion.” <sup>33</sup>

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<sup>31</sup> Narrated by Abū Dāwūd (1537), Ibn Hibbān in his “*Sahīh*” (4765), Ahmad (4/414), At-Tayālīsī (524), Al-Hākīm (2/154), on the authority of Abū Mūsā Al-Ash’arī

. Ath-Thahabī agreed with Al-Hākīm in its chain being “*Sahīh*” according to the conditions of the Al-Bukhārī and Muslim. Abū ‘Awānah agreed also in his “*Sahīh*” (4/217). And An-Nawawī and Al-‘Irāqī declared its chain to be “*Sahīh*” in “*Sharh Al-Manāwī ‘Alā Al-Jāmi’ As-Saghīr*” (5/121).

<sup>32</sup> Narrated by Muslim in his “*Sahīh*” (3005) on the authority of Suhayb . This *Du’ā’* came in the story of the People of the Ditch, about the boy, the monk, the king and the magician. Refer to the *Tafsīr* of *Sūrat Al-Burūj*. Refer also to our book “The People of the Ditch”

<sup>33</sup> Narrated by Al-Bukhārī (64, 2781, 4162, 6836), and Abū ‘Awānah (4/271-272) - that Ibn ‘Abbās reported, “The Messenger of Allāh sent a letter to Kusrā with ‘Abdullāh Ibn Huthāfah As-Sahmī and told him to hand it over to the governor of Bahrain. The governor of Bahrain handed it over to Kusrā, and when he read the letter, he tore it into pieces. (Az-Zuhrī, the sub-narrator, added, "I think that Sa’id Ibn Al-Musayyab said, “The Messenger of Allāh invoked (Allāh) that they (i.e. Kusrā and his companions) be shredded with full dispersion.” Ibn Sa’d reports in his “*At-Tabaqāt*” (1/258-260) on the authority of ‘Abdullāh Ibn Huthāfah

## ***What Is To Be Said If The Kuffār Distract The Muslims From Obedience To Allāh***

### **Twenty-Eighth:**

“May Allāh fill their (i.e. the *kuffār*’s) homes and graves with fire!” <sup>34</sup>

## ***What Is To Be Said When The Muslims Surprise-Attack Their Enemies***

### **Twenty-Ninth:**

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“Allāh is the Greatest! “Khaybar” [\* *the disbelieving city which is being raided should be named here*] is destroyed! Verily, when we arrive in a community (of the enemy, to fight), it is a miserable morning for those who have been warned!” <sup>35</sup>

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As-Sahmī with the wording, , “O Allāh! Shred his kingdom!” Also refer to “*Fat’h Al-Bārī*” (8/127, 13/242), and “*Nasb Ar-Rāyah*” (4/421). And that which is in Al-Bukhārī is most authentic.

<sup>34</sup> Narrated by Al-Bukhārī (2773) and Muslim (627) - on the authority of ‘Alī

, that he said: When it was the day of the Battle of *Al-Ahzāb* (i.e. the Confederates), the Messenger of Allāh said, “*May Allāh fill their (i.e. the kuffār’s) homes and graves with fire* as they busied us so much that we did not perform the Middle Prayer (i.e. ‘*Asr*) till the sun set.”

<sup>35</sup> Narrated by Al-Bukhārī (364, 585, 905, 2785, 2829, 3447, 3961, 3962, 3964), and Muslim (1365) - on the authority of Anas Ibn Mālik : The Prophet

reached Khaybar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, “This is Muhammad and his army! Muhammad and his army!” So, they took refuge in the fort. The Prophet raised both his hands and said, “Allāh is the Greatest! *Khaybar* is destroyed! Verily when we arrive in a community (of the enemy, to fight), it is a miserable morning for those who have been warned!” And Muslim narrated that he repeated this thrice.

## *What Is To Be Said Against Those Who Revile And Harm The Muslims*

### **Thirtieth:**

“O Allāh! Overpower them with a dog from amongst Your dogs!”<sup>36</sup>

### **Thirty-First:**

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“O Allāh! It is upon you (to destroy) the disbelievers [*\*the names of the disbelievers should be mentioned here*].”<sup>37</sup>

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<sup>36</sup> It is recorded that the Prophet supplicated with,

, “O Allāh! Overpower him with a dog from amongst Your dogs!” against ‘Utbah Ibn Abī Lahab; so then a lion pounced upon him and killed him while he was asleep in the midst of his companions- as narrated in “*Al-Isābah*” (6/527). Narrated by Ibn Qāni’ in his “*Mu’jam*” (1188), and declared “*Sahīh*” by Al-Hākim (3984). Ibn Hajar said in “*Fat’h Al-Bāri*” (4/39), “It is a *Hasan Hadīth*.” As-San’ānī followed him and also declared it “*Hasan*” in “*Subul As-Salām*” (2/195). And likewise, Ash-Shawkānī in “*Nayl Al-Awtār*” (5/98) declared its chain to be “*Hasan*”. In the narration of Al-Hākim, “The son of Abū Lahab used to revile the Prophet

. So the Prophet invoked, , “O Allāh! Overpower him with Your dog!” So the son of Abū Lahab went with a caravan heading towards Shām, and then they stopped at a spot, and he said, “I am afraid of the supplication of Muhammad.” So they told him, “Do not (be afraid)!” So they placed their baggage around him, and they sat guarding him. Then the lion came and killed him and left with him.”

<sup>37</sup> Narrated by Al-Bukhārī (237, 498, 2776, 3014, 3641), and Muslim (1794) on the authority of ‘Abdullāh Ibn Mas’ūd : Once the Prophet was offering the prayer in the shade of the Ka’bah, while Abū Jahl and some of his companions were sitting. They said to each other, “Which one of you will fetch the abdominal contents of the camel of such-and-such person, and place it on Muhammad’s back when he prostrates!?” So they sent the most wretched person, so he went and fetched it. They then waited until the Prophet prostrated, and then placed it on his

## *What Is To Be Said When The Kuffār Boast About Their Tawāghīt And Their Worldly Possessions*

### **Thirty-Second:**

“Allāh is Higher and more Sublime! Allāh is our Helper and you have no helper!”<sup>38</sup>

### *Sincerely Asking Allāh For Martyrdom*

### **Thirty-Third:**

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back between his shoulders while I was watching without changing anything, had I only strength! So they then began to laugh and amuse each other, while the Messenger was prostrated and not lifting his head. Until Fātimah (i.e. the Prophet's daughter) came and threw them away from him. He then lifted his head and said, “**O Allāh! It is upon you (to destroy) the Quraysh! O Allāh! It is upon you (to destroy) the Quraysh! O Allāh! It is upon you (to destroy) the Quraysh!**” And this became a worry for them, for they viewed that supplication in that land is answered (by Allāh). And then he (i.e. the Prophet) said, “**O Allāh! It is upon you (to destroy) Abū Jahl! It is upon you (to destroy) ‘Utbah Ibn Rabī’ah, and Shaybah Ibn Rabī’ah, and Al-Walīd Ibn ‘Utbah, and Umayyah Ibn Khalaf, and ‘Uqbah Ibn Mu’ayt!**” And he mentioned a seventh person also which he (i.e. Ibn Mas’ūd) did not remember. Ibn Mas’ūd then said, “By Him in Whose Hand lays my life! I saw those whom the Messenger of Allāh counted (that day), (killed and) thrown into the well- the Well of *Badr*.” The seventh person mentioned is recorded in a different narration by Al-Bukhārī (498), and that is ‘Ammārah Ibn Al-Walīd.

<sup>38</sup> Narrated by Al-Bukhārī (2874, 3817), and Abū ‘Awānah (4/323, 325) on the authority of Al-Barā’ Ibn ‘Āzib , on the Campaign of *Uhud*- Abū Sufyān began to proclaim poetically, “O Hubal, be high!” On that the Prophet

said (to his companions), "Why don't you answer him back?" They said, “O Messenger of Allāh! What shall we say?" He said, "Say: **Allāh is Higher and more Sublime.**" (Then) Abū Sufyān said, "We have the (*Tāghūt*) ‘Uzza, and you have no ‘Uzza." The Prophet said (to his companions), "Why don't you answer him back?" They asked, "O Messenger of Allāh! What shall we say?" He said, "Say: **Allāh is our Helper and you have no helper.**"

“O Allāh! Grant me martyrdom in Your Path!”<sup>39</sup>

### *Seeking Assistance From Allāh When Meeting The Enemies*

#### **Thirty-Fourth:**

“O Allāh! Give us that which You promised us! O Allāh! Fulfill for us that which you promised us! O Allāh! If you destroy this group of the People of *Islām*, you will not be worshipped in the land!”<sup>40</sup>

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<sup>39</sup> Narrated by Al-Bukhārī (1791) and *Imām* Mālik in his “*Al-Muwatta’*” (989) - reported by Zayd Ibn Aslam from his father that ‘Umar Ibn Al-Khattāb said, , “O Allāh! Grant me martyrdom in Your Path! And make my death in the land of Your Messenger!” Also refer to “*Taghlīq At-Ta’līq*” (3/135). And the Prophet supplicated that his *Ummah* be granted martyrdom, as *Imām* Ahmad narrated and Al-Hākim declared “*Sahīh*”; refer to “*Al-Musnad*” (3/347-348) and “*Al-Mustadrak*” (2464); that the Prophet said, , “O Allāh! Make the perishing of my *Ummah* be in Your Path, by being attacked and from the plague.” Al-Munthirī declared this “*Sahīh*”, and Al-Haythamī declared its narrators trustworthy. Ibn Hajar said in “*Fat’h Al-Bārī*” (10/182), “The scholars said: He wanted for his *Ummah* to attain the loftiest type of martyrdom- and that is being killed in the Path of Allāh at the hands of the enemies, either from amongst the humans, or from the *jinn*.” Muslim narrated in his “*Sahīh*” (1909), on the authority of Sahl Ibn Hunayf that the Prophet said, “Whosoever sincerely asks Allāh for martyrdom- Allāh will let him reach the ranks of the martyrs, even if he dies on his bed.”

<sup>40</sup> This is based upon the *Hadīth* narrated by Muslim (1763), Abū ‘Awānah (4/220, 255), and Ibn Hibbān (4793) - that the on the Day of *Badr*, the Prophet looked at the *mushrikīn*, and saw them to be 1,000, while his Companions were 319 men. So the Prophet faced towards the *Qiblah* stretched out his two



## *What Is To Be Said When The Muslims Are Besieging The Kuffār, Or When Piercing Through The Enemy's Fortresses*

### **Thirty-Fifth:**

"None has the right to be worshipped except Allāh, and Allāh is the Greatest!" <sup>41</sup>

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hands and said loudly to his Lord,

, "O Allāh! Fulfill for me that which You promised me! O Allāh! Give that which you promised me! O Allāh! If you destroy this group of the People of Islām, you will not be worshipped in the land!" He continued to call upon his Lord with his hands outstretched, facing towards the *Qiblah*, until his cloak fell from his shoulders, so Abū Bakr came to him and put his cloak back on his shoulders, and stood behind him. He then said, "O Prophet of Allāh! Such is your beseeching to your Lord, that indeed He will fulfill His Promise to you!" So Allāh (Most High) sent down the Verses, "(Remember) when you sought the help of your Lord and He answered you (saying): "I will help you with a thousand of the Angels each behind the other (following one another) in succession." [*Al-Anfāl*: 9]. Also refer to Al-Bukhārī (2758, 3737, 4594, 4596).

<sup>41</sup> Narrated by Muslim in his "*Sahih*" (2920) on the authority of Abū Hurayrah

, that the Prophet said, "You have heard about a city, one side of which is in the land and the other side is in the sea (i.e. Constantinople). They said: "Yes, O Messenger of Allāh!" Thereupon he said: "The Last Hour would not come unless seventy thousand persons from the Children of Is'hāq [the father of Ya'qūb, i.e. Isrā'īl] would attack it. When they would land there, they will neither fight with weapons nor will they shower arrows, but they will only say: "*None has the right to be worshipped except Allāh, and Allāh is the Greatest!*" - and that one side of the city will fall. {Thawr (one of the narrators) said: I think that he said: The part by the side of the ocean.} Then they would say for the second time: "*None has the right to be worshipped except Allāh, and Allāh is the Greatest!*" - and that second side will also fall, and they would say: "*None has the right to be worshipped except Allāh, and Allāh is the Greatest!*"- and the gates will be opened for them and they would enter therein and they would begin collecting spoils of war then while they are distributing them amongst themselves a noise would be heard and it would

## *What Is To Be Said When Some Muslims Are Captured Or Are In Hardship*

**Thirty-Sixth:**

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“O Allāh! Rescue the weak and oppressed Believers [\* and then the names of the Believers should be mentioned here]! O Allāh! Harden Your punishment on the disbelievers [\*the names of the disbelievers should be mentioned here], O Allāh! Make it upon them years (of famine) like the years of Yūsuf!” <sup>42</sup>

### *Praising Allāh After Victory*

Allāh (Most High) said:

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be said: “Verily, the Dajjāl has come.” And thus they would leave everything there and would turn to him.”

<sup>42</sup> Abū Hurayrah رضى الله عنه narrated, “The Messenger of Allāh used to raise his head (after *Rukū’*) and say “*Sami’ Allāhu Liman Hamidah, Rabbanā Wa Lak Al-Hamd*”- and supplicate for the men, and he named them by their names, as he would say, “O Allāh! Rescue Al-Walīd Ibn Al-Walīd, and Salamah Ibn Hishām, and ‘Ayyāsh Ibn Abī Rabī’ah, and the weak and oppressed Believers! O Allāh! Harden Your punishment on (the tribe of) Mudhar, and cause for it years (of famine) like the years of Yūsuf.” And the People of the East from Mudhar that day were in opposition to the Prophet صلى الله عليه وسلم.” Refer to Al-Bukhārī (771, 2774, 4322, 5847, 6030). And in a narration, , “... the weak and oppressed ones in Makkah...” And in one narration, he repeated “O Allāh! Rescue...” before the name of each weak and oppressed one. And he used to supplicate with this in the *Qunūt* in the last *Rak’ah* of *Salāt Al-’Ishā’*. Also refer to Muslim (675).

**“O you who believe! Remember Allāh's Favour upon you, when there came against you soldiers, and We sent against them a wind and soldiers that you saw not [i.e. troops of Angels during the battle of *Al-Ahzāb* (the Confederates)]. And Allāh is Ever All-Seer of what you do. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: “Allāh and His Messenger did not promise us except delusions!”<sup>43</sup>**

“Indeed in the Messenger of Allāh you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much. And when the believers saw *Al-Ahzāb* (the Confederates), they said: "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger had spoken the truth, and it did not increase them except in faith and submissiveness (to Allāh). From the believers are men who have

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<sup>43</sup> *Al-Ahzāb*: 9-12

been true to their covenant with Allāh [i.e. they have gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers], so from them are those who have fulfilled their obligations (i.e. have been martyred), and from them are those who are still waiting, and they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allāh] in the least. That Allāh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allāh), and punish the hypocrites if He wills or accept their repentance. Verily, Allāh is Oft-Forgiving, Most Merciful. And Allāh drove back those who disbelieved in their rage; they gained no advantage (booty, etc.). **Allāh sufficed for the believers in the fighting** (by sending against the disbelievers a severe wind and troops of Angels). And Allāh is Ever All-Strong, All-Mighty. And those of the People of the Scripture who backed them (the disbelievers) Allāh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things.”<sup>44</sup>

### **Thirty-Seventh:**

“None has the right to be worshipped except Allāh Alone; He gave honour to His Army, He gave Victory to His slave, He single-handedly defeated the Coalition, and there is nothing after Him.”<sup>45</sup>

### ***Praising Allāh After A Battle***

### **Thirty-Eighth:**

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<sup>44</sup> *Al-Ahzāb*: 21-27

<sup>45</sup> Narrated by Al-Bukhārī (3888) and Muslim (2724) on the authority of Abū Hurayrah رضي الله عنه. And this is a form of remembrance and gratitude for the favors of Allāh, as mentioned in the Verse from *Al-Ahzāb*. *Imām Ahmad Shākir رحمه الله*, in his footnotes upon “*Musnad Ahmad*” (15/8053) said, “Its chain is *Sahīh*.” The part, “and there is nothing after Him” is similar to the Verse in *Al-Qasas*: 88, “None has the right to be worshipped but He. *Everything will perish except His Face.*”

“O Allāh! To You belongs all praise! O Allāh! None can hold back what You have given, nor can anyone give what You have held back; None can guide that which You have misled, nor can anyone mislead whom You have guided! None can bestow what You have forbidden, nor can anyone forbid what You have bestowed! None can bring near what You have made distant, nor can anyone distance that which you made near! O Allāh! Bestow upon us from Your blessings, Your mercy, Your favor, and Your provision! O Allāh! I ask You for the everlasting delights which do not depart nor cease! O Allāh! I ask You for delight on the Day of Poverty, and for security the Day of Fear. O Allāh! I seek refuge in You from the evil of what You have given us and the evil of what You kept from us. O Allāh! Endear *Īmān* to us, and beautify it for us in our hearts! And make *kufṛ*, wickedness, and disobedience hateful to us! And make us from the rightly-guided ones! O Allāh! Give us death as Muslims, and give us life as Muslims, and join us with the righteous, not disgraced and trialed! O Allāh! Kill the disbelievers- those who deny Your Messengers and hinder from Your Path! And place upon them Your punishment and torment! O Allāh! Kill those disbelievers who were given the Scripture (i.e. Jews and Christians), O You the One Who is truly worthy of being worshipped alone! <sup>46</sup>

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<sup>46</sup> Narrated by *Imām* Ahmad in his “*Musnad*” (3/424), Al-Bukhārī in his “*Al-Adab Al-Mufrad*” (699), Al-Hākīm in “*Al-Mustadrak*” (1868, 4308), An-Nasā’ī in “*As-Sunan Al-*

## ***What Is To Be Said For One Who Cannot Be Firm Upon A Steed Or The Likes***

### **Thirty-Ninth:**

“O Allāh! Make him firm, and make him a guider, and rightly-guided one!” <sup>47</sup>

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*Kubrā*” (6/156), Al-Bazzār in his “*Musnad*” (9/3724), At-Tabarānī in “*Al-Mu’jam Al-Kabīr*” (5/4549), Al-Bayhaqī in “*Al-I’tiqād*” (152-153), Abū Nu’aym in “*Al-Hilyah*” (10/127), Ibn Abī ‘Āsim in “*As-Sunnah*” (381). This is what the Prophet صلى الله عليه وسلم supplicated when the *mushrikūn* retreated on the Day of *Uhud*, and the Companions stood behind him in straight rows. Al-Hākim declared it “*Sahīh*” on the conditions of Al-Bukhārī and Muslim, and Ath-Thahabī agreed. Al-Haythamī said in “*Al-Mujma*” (9849), “The narrators of Ahmad (in this *Hadīth*) are men of the *Sahīh*.” Al-Albānī رحمه الله declared it authentic in “*Sahīh Al-Adab Al-Mufrad*” (1/541).

<sup>47</sup> Narrated by Al-Bukhārī (2857, 2911, 4098, 4099, 5739, 5974) and Muslim (2475, 2476) - on the authority of Jarīr Ibn ‘Abdillāh رضي الله عنه, that he said, “The Messenger of Allāh said to me, “Won't you relieve me from *Thul-Khalasah* (i.e. an idol which the people used to worship and it was called *Al-Ka'bah Al-Yamaniyyah*.)?” I replied, “Yes, (I will relieve you).” So I proceeded along with one-hundred and fifty cavalry from the *Ahmas* tribe who were skillful in riding horses. I used not to sit firm over horses, so I informed the Prophet of that, and he stroked my chest with his hand till I saw the marks of his hand over my chest and he said, “**O Allāh! Make him firm, and make him a guider, and rightly-guided one!**” Since then I have never fallen from a horse. *Thul-Khalasah* was a house in Yemen belonging to the tribes of *Khath'am* and *Bajīlah*, and in it there were idols which were worshipped, and it was called “*Al-Ka'bah*.” Jarīr went there, burnt it with fire and dismantled it. When Jarīr reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination (*Azlām*). Someone said to him. “The messenger of the Messenger of Allāh is present here and if he should get hold of you, he would strike your neck.” One day while he was using them (i.e. arrows of divination), Jarīr stopped there and said to him, “Break them (i.e. the arrows) and testify that none has the right to be worshipped except Allāh, or else I will strike your neck.” So the man broke those arrows and testified that none has the right to be worshipped except Allāh. Then Jarīr sent a man called Abū Artāt from the tribe of *Ahmas* to the Prophet to convey the good news (of destroying *Thul-Khalasah*). So when the messenger reached the Prophet, he said, “O Messenger of Allāh! By Him Who sent



## *The Command From the Imām to the Commander of the Army*

### **Fortieth:**

He is to command him to fear Allāh, and be good with the Muslims who are with him, and then say:

“Raid in the Name of Allāh in the Path of Allāh! Fight against those who disbelieve in Allāh. Raid! Do not embezzle the spoils; do not break your pledge; do not mutilate (the dead bodies); and do not kill children. And when you meet your enemy from amongst the *mushrikīn*, invite them to three courses of action. Then if they respond to you regarding any one of these, then accept it from them and withhold yourself from doing them any harm.

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you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet blessed the horses of *Ahmas* and their men five times.

Then invite them to (accept) *Islām*; then if they respond to you, accept it from them and withhold yourself from doing them any harm. Then invite them to migrate from their lands to the land of the *Muhājirīn* (Emigrants) and inform them that, if they do so, then for them will be that which is for the *Muhājirīn* and upon them will be that which is upon the *Muhājirīn*. Then if they refuse to migrate from there, then inform them that they will be like the Bedouin Muslims; the Ruling of Allāh which is implemented upon the Believers will be implemented upon them, and they will not get any share from the spoils of war or the *Fay'* unless they fight with the Muslims (against the disbelievers). Then if they refuse (to accept *Islām*), then ask them for the *Jizyah*. Then if they respond to you, then accept it from them and withhold yourself from doing them any harm. Then if they refuse (to pay the *Jizyah*), then seek help from Allāh and fight them. And when you besiege a fort and they (the besieged people) want you to give them the covenant of Allāh and the covenant of His Prophet, then do not give them the covenant of Allāh nor the covenant of His Prophet, rather, give them your covenant and the covenant of your companions, because for you to keep guard over your covenants and the covenants of your companions is easier than you keeping guard over the covenant of Allāh and the covenant of His Messenger. And if you besiege the people of a fort and they want you to let them out in accordance with Allāh's Command, do not let them come out in accordance with Allāh's Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allāh's Command with regard to them." <sup>48</sup>

### ***What The Mujāhidūn Chant During Their Preparation***

#### **Forty-First:**

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<sup>48</sup> Narrated by Muslim (1731), on the authority of Buraydah رضى الله عنه, who said, "When the Messenger of Allāh used to appoint a commander over an army or detachment, he would specifically order him to fear Allāh, and to be good with the Muslims who are with him, and then he would order: ***"Raid in the Name of Allāh in the Path of Allāh..."*** Also refer to Al-Bukhārī in "*At-Tārīkh*" (7/70), and Al-Khatīb in his "*Tārīkh*" (3/39). "...Do not kill children...". Regarding the prohibition of the killing women and children of the *kuffār*, and its restrictions, refer to our essay, ***"The Clarification Regarding Intentionally Targeting Women and Children."***

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“O Allāh, were it not for You, we would not have been guided,  
Nor would we have given in charity, nor would we have prayed.  
So, send down upon us *Sakīnah* (i.e. tranquility, calmness),  
And make our feet firm if we meet (the enemy),  
Indeed the enemies have transgressed against us,  
If they want (to put us in) *fitnah*, (i.e. want to fight against us) we refuse (to  
flee, and we will fight).” <sup>49</sup>

**Forty-Second:**

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..... ( )

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“O Allāh, were it not for You, we would not have been guided,  
Nor would we have given in charity, nor would w have prayed.  
(From Your Favors we are not independent)  
So forgive - and (we) are a sacrifice for you- what we have committed;  
And make our feet firm if we meet (our enemy),  
And send *Sakīnah* (i.e. tranquility, calmness) upon us  
Verily if we are called (to war against them), we will come.

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<sup>49</sup> Narrated by Al-Bukhārī in his “*Sahīh*” (2681, 2682, 2870, 3873, 3880, 6246, 6809), and Muslim in his “*Sahīh*” (1803), on the authority of Al-Barā’ Ibn ‘Āzib رضي الله عنه. He narrated, “I saw the Messenger of Allāh on the day (of the battle) of *Al-Khandaq* carrying earth till the hair of his chest was covered with dust and he was a hairy man. He was reciting the following Verses (of poetry) of ‘Abdullāh (Ibn Rawāhah)...” The Prophet used to raise his voice while reciting these Verses, and he prolonged with his voice.

And through screaming, they (i.e. the *kuffār*) have sought assistance (from others) against us.”<sup>50</sup>

#### Forty-Third:

اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ  
( فَانصِرِ الْمُجَاهِدِينَ عَلَى الْأَحْزَابِ الْكَافِرَةِ )  
نَحْنُ الَّذِينَ بَايَعُوا {.....} عَلَى الْجِهَادِ مَا بَقِيَْنَا أَبَدًا

“O Allāh! Verily, the (real) life is the life of the Hereafter!”  
[\*So give victory to the Mujāhidīn over the Kāfir Coalition].

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<sup>50</sup> Refer to Al-Bukhārī (3960), 5796, 5972) and Muslim (1802, 1807), also see “*Fat’h Al-Bārī*” (7/466) - on the authority of Salamah Ibn Al-Akwa’ رضي الله عنه, “We went out to *Khaybar* in the company of the Prophet. While we were proceeding at night, a man from the group said to ‘Āmir, “O ‘Āmir! Won't you let us hear your poetry?” ‘Āmir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying: [...the poem...]

The Prophet on that, asked, “Who is that (camel) driver (reciting poetry)?” The people said, “He is ‘Āmir Ibn Al-Akwa’.” Then the Prophet said, “May Allāh bestow His Mercy on him.” A man amongst the people said, “O Messenger of Allāh! Has (martyrdom) been granted to him. Would that you let us enjoy his company longer.” Then we reached and besieged *Khaybar* till we were afflicted with severe hunger. Then Allāh helped the Muslims conquer it (i.e. *Khaybar*). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet said, “What are these fires? For cooking what, are you making the fire?” The people replied, “(For cooking) meat.” He asked, “What kind of meat?” They (i.e. people) said, “The meat of donkeys.” The Prophet said, “Throw away the meat and break the pots!” Some man said, “O Messenger of Allāh! Shall we throw away the meat and wash the pots instead?” He said, “(Yes, you can do) that too.” So when the army files were arranged in rows (for the clash), ‘Āmir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, the Messenger of Allāh saw me (in a sad mood). He took my hand and said, “What is bothering you?” I replied, “Let my father and mother be sacrificed for you! The people say that the deeds of ‘Āmir are lost.” The Prophet said, “Whoever says so, is mistaken, for ‘Āmir has got a double reward.” The Prophet raised two fingers and added, “He (i.e. ‘Āmir) was a persevering struggler in the Cause of Allāh and there are few 'Arabs who achieved the like of (the good deeds) 'Āmir had done.”

“We are those who have given the *Bay'ah* [Oath of Allegiance] to [*\* name of the Amīr should be mentioned*] to wage *Jihād* as long as we live.”<sup>51</sup>

### ***Supplication For Those Who Shoot The Kuffār***

**Forty-Forth:**

اللَّهُمَّ

“O Allāh! Sharpen (the aim of) their shots! And answer their supplications!”

52

### ***Supplication For The Detachment Which Was Successful***

**Forty-Five:**

اللَّهُمَّ

“O Allāh! Bless their steeds and their men!”<sup>53</sup>

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<sup>51</sup> This is based upon the narration from Al-Bukhārī (2679, 2680, 2801, 3584, 3873, 3585, 3874, 6050), and Muslim (1805), on the authority of Anas Ibn Mālik, who said, “The Messenger of Allāh صلى الله عليه وسلم went out towards the *Khandaq* (i.e. Trench) and saw the Emigrants and the *Ansār* digging the trench in the cold morning. They had no slaves to do that (labor) for them. When the Prophet saw their hardship and hunger, he said,

“O Allāh! Verily, the (real) life is the life of the Hereafter, so forgive the *Ansār* and the Emigrants.” They said in reply to him,

“We are those who have given the *Bay'ah* [Oath of Allegiance] to Muhammad to wage *Jihād* as long as we live.”

<sup>52</sup> Narrated by Al-Hākim (3/26, 500), Ibn Abī ‘Āsim in “*As-Sunnah*” (1408), Adh-Dhiyā’ in “*Al-Mukhtārah*” (1007), Abū Nu’aym in “*Al-Hilyah*” (1/93), As-Sahmī in “*Tārīkh Jurjān*” (321) - that the Prophet صلى الله عليه وسلم prayed for Sa’d Ibn Abī Waqqās رضي الله عنه with this supplication. Authenticated by Al-Hākim on the condition of Muslim, and Ath-Thahabī agreed, and also declared “*Sahīh*” by Adh-Dhiyā’ Al-Maqdisī. Al-Albānī labeled it “*Dha’īf*” in his footnotes to “*Mishkāt Al-Masābih*” (6069).

<sup>53</sup> Narrated by Al-Bukhārī and Muslim on the authority of Jarīr Ibn ‘Abdillāh رضي الله عنه, its *Takhrij* has preceded in footnote #47.

And we leave this treatise which was intended to be of benefit for the sincere against the haughty, with the supplication of the Noble Companion, Khubayb Ibn 'Adiyy رضي الله عنه, when he said before being crucified at the hands of the enemies of Allāh:

“O Allāh! Count them one by one!  
And kill them while scattered!  
And do not leave even one of them remaining!”<sup>54</sup>

This is what Allāh has enabled us to bring, and unto Him we ask for forgiveness for our shortcomings in this. If there is any good from this, it is from Allāh, and if there are mistakes in this, it is from our own selves and *Shaytān* - and Allāh and His Messenger are free from it.

And we ask Allāh to shower prayers and blessings upon our Messenger, and his family, and his Companions. And all praise is due to Allāh.

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<sup>54</sup> Narrated by Al-Bukhārī (3989).