

Praying for the Absolute Destruction of Non-Muslims¹

He (Muḥammad Ibn Ṣāliḥ al-'Uthaymīn), may Allāh have mercy on him, said:

As for unconditionally praying for destruction against all non-Muslims, this is a controversial issue. However, the prophet (صلى الله عليه وسلم) never prayed for his (disbelieving) tribe of Quraysh to be destroyed. Rather, he supplicated:

اللَّهُمَّ عَلَيْكَ بِهِمْ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ

“Oh Allāh, deal with them. Oh Allāh, put them through years (of hardship) like the years of (the people of prophet) Joseph.”²

This is a supplication against them, yet for hardship. And hardships could perhaps be for the benefit of an oppressor, for he may return back to Allāh and leave his oppression.

At any rate, the important issue is that overall supplicating against all disbelievers is an issue of hesitation in my opinion. Some people use the following narrated supplication of Khubayb (رضي الله عنه) as proof for allowing this:

“Oh Allaah, count each one of them and don't leave a single one remaining.”³

This situation happened during the time of the messenger (صلى الله عليه وسلم) and it happened exactly as he supplicated – not one of those particular people remained until the next year. Allāh (ﷻ) did not condemn that nor did the prophet (صلى الله عليه وسلم). In addition, the fact that Allāh answered his supplication indicates His acceptance of it. So

¹ This fatwá was taken from a book called “al-Fatāwá Ash-Shar'iyyah fī Al-Qaḍāyā Al-'Aṣriyyah,” a collection of various rulings by Muḥammad Ibn Fahd al-Ḥuṣayn.

² Recorded by al-Bukhārī (no. 804) from the ḥadīth of Abū Hurayrah (رضي الله عنه).

³ Recorded by al-Bukhārī (no. 3989) from the ḥadīth of Abū Hurayrah (رضي الله عنه).

some people use this as a proof to allow praying against disbelievers for destruction. However, we must look into the details of this story. There may have been some specific reasons for it which may not be present under all circumstances. Also, Khubayb prayed for the destruction of only a certain group of disbelievers, not for the overall destruction of every single person who disbelieves in Islam.⁴

⁴ Taken from Shaykh Ibn al-'Uthaymīn's explanation of Kitāb al-Tawḥīd titled: al-Qawl al-Mufīd 'alā Kitāb al-Tawḥīd (vol. 1, pg. 302).