



جمعية القرآن والسنة
The Qur'an & Sunnah Society

Published: May 2004

With Which Intellect & Religion are Bombing & Destruction Jihad?!

Woe to You ... Wake up, O Youth!!!

By: 'Abdul-Muhsin bin Hamad al-'Abbâd al-Badr

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Translator's Foreword

The praise is for Allah. We praise Him, we seek aid from Him, and we seek forgiveness from Him. We seek refuge with Allah from the evils of our souls and the misdeeds of our deeds. Whoever Allah guides, then there is no misguider for him and whoever He leaves astray, then there is no guide for him.

I testify that there is no god worthy of worship except Allah alone. He has no partner. And I testify that Muḥammad is His servant and His messenger.

As for what follows, then indeed the truest of speech is the Book of Allah and the best guidance is the guidance of Muḥammad ﷺ. The vilest of affairs are their innovations. Every innovation is a heresy, every heresy is misguidance, and all misguidance is in the Fire.

The treatise before you is a translation of the short but highly beneficial treatise, *Bi Ayy 'Aql wa Dîn Yakūn at-Taffîr wat-Tadmîr Jihâdan?! Waiḥakum ... Ufîqū Yâ Shabâb!!*,¹ written by the noble shaikh, Abū 'Abdir-Razzâq 'Abdul-Muḥsin bin Ḥamad al-'Abbâd al-Badr. In light of recent global events and the rising tension between the Muslim world and the West, the topic of this short treatise is of the utmost importance. Due to the many misconceptions and the great confusion surrounding the issue of Islamic jihad,² this small book was translated and published in order to give the general masses—Muslim and non-Muslim alike—a glimpse of Islam's true stance on terrorism. Many have compiled and translated various statements from scholars, presenting them in whatever fashion they presented them. We, however, wanted to give the reader something that had been written on this topic by a genuine scholar of the religion due to the great lack of such works available in the English language.

¹ [t] al-Badr, 'Abdul-Muḥsin bin Ḥamad. *Bi Ayy 'Aql wa Dîn Yakūn at-Taffîr wat-Tadmîr Jihâdan?! Waiḥakum ... Ufîqū Yâ Shabâb!!*. Riyâḍ: Dâr al-Mughnî lin-Nashr wat-Tawzî', 1426H.

² [t] Ar. jihâd – struggle, endeavour; fight, battle.

In this translation of mine, I have tried to stay as true to the original Arabic text as I could, adding certain things in brackets [] to facilitate an understanding of what is being said. I have provided references to the Qur'anic verses quoted as the shaikh normally does not mention them in his works. I have also added footnotes to aid the reader with understanding certain terms or expressions used by the shaikh. I have indicated these footnotes prefixing them with the symbol [t]. In cases where a footnote includes comments both from myself and from the shaikh, I have indicated his comments with the symbol [a]; unprefix footnotes are from the shaikh's words, which were part of the main text, but made into footnotes to aid in the text's readability in English. All references made throughout the book refer to the original Arabic works.

I ask Allah to accept this act from myself and those who aided me in the completion of the translation of this beneficial treatise, making it purely for His noble face; that He makes this treatise of benefit to us and to those it reaches and that He makes it something that we may derive benefit from after our appointed times have passed. There is no movement nor power except by Allah, truly He capable of all things.

With that I present to you our translation of Shaikh 'Abdul-Muḥsin al-'Abbâd's *Bi Ayy 'Aql wa Dîn Yakūn at-Taffîr wat-Tadmîr Jihâdan?! .*

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Thursday, May 20, 2004CE/Rabî' Thâni 1, 1425H

Preface

The praise is for Allah. We praise Him, we seek aid from Him, and we seek forgiveness from Him. We seek refuge with Allah from the evils of our souls and the misdeeds of our deeds. Whoever Allah guides, then there is no misguider for him and whoever He leaves astray, then there is no guide for him.

I testify that there is no god worthy of worship except Allah alone. He has no partner. And I testify that Muḥammad is His servant and His messenger. O Allah, send salutations, peace, and blessings upon him, upon his purified family, his companions and whoever traversed his path and was guided by his guidance until the Day of Reward.³

As for what follows, then surely, the devil has two entrances to the Muslims from which he leads to their temptation and their misguidance. One of two is that if the Muslim was from the people of negligence and disobedience, he beautifies disobedience and lusts for him so that he remains far from obedience to Allah and His messenger. He ﷺ had said, «He surrounded Paradise with loathsome [things], and He surrounded the Hellfire with lusts.»⁴

The second is that if the Muslim is from the people of obedience and worship, he beautifies excess and exaggeration in the religion for him, so that he corrupts his religion. Allah ﷻ had said, (O People of the Book, do not exaggerate in your religion and do not say about Allah except the truth) (4:171). He said, (Say: “O People of the Book, do not exaggerate in your religion [what] is not true and do not follow the desires of a people who have previously gone astray. They misled many and they went astray from the path’s evenness) (5:77). He ﷺ said, «Beware of exaggeration in the religion! For certainly, [those] who were before you were destroyed by exaggeration in the religion.»⁵

From the plots of the devil for those exaggerating extremists is that he beautifies for them the following of desire, the riding of their heads,⁶ and poor understanding of the religion. He

³ [t] Ar. yawm ad-dîn – lit. the Day of Reward (also Ar. yawm al-jazâ’). See *al-Qāmūs al-Muḥîṭ*. It refers to Judgement day, which is also referred to as the Last Day (Ar. yawm al-âkhir) and the Day of Standing (Ar. yawm al-qiyâmah); the day when all of mankind will stand before their Lord to be judged.

⁴ It was narrated by al-Bukhârî (no. 6487) and Muslim (no. 2822).

⁵ It is an authentic ḥadīth referenced by an-Nasâ’î and others, and it is from the ḥadīths of the Farewell Ḥajj.¹ See its extraction in *as-Silsilah aṣ-Ṣaḥīḥah* by al-Albânî (no. 1283).

⁵ⁱ [t] Ar. ḥajj – pilgrimage. It refers to the fifth pillar of Islam: pilgrimage to the Sacred House in Mecca during the first week of the twelfth month of the Islamic calendar, Dhul-Ḥijjah.

⁶ [t] I.e., acting at their own discretion.

arouses a dislike in them for returning to the people of knowledge, so that they⁷ cannot give them insight and direct them to the correct [things] and so that they⁸ remain in their transgression and their misguidance. Allah ﷻ said, (Do not follow desire, for you will be led astray from Allah's path) (38:26). He said, (Who is more astray than whoever follows his desire without guidance from Allah?) (28:50). He said, (Then, is [the one] whose deed's wickedness is beautified for him so he saw it as good [like the one Allah guided]? For surely, Allah misguides whoever He wills) (35:8). He said, (Then, is whoever was upon clear [evidence] from his Lord like [the those] whose deed's wickedness is beautified for them and followed their desires?) (47:14). He said, (He is the One who sent down the Book to you. From it are decisive verses, they are the mother of the Book, while others are obscure. So as for those in whose hearts is deviation, then they follow what is obscure from it seeking tribulation and seeking its interpretation.) (3:7). And in *Ṣaḥīḥ al-Bukhārī* (no. 4547) and *Muslim* (no. 2665), from 'Ā'ishah ز is that the Prophet ﷺ recited this verse and said, «If you see those who follow what is obscure from it, then those are the ones who Allah has named [as having deviation in their hearts], so be cautious of them.» He ﷺ said, «Whoever Allah wants good for, He instructs him in the religion.»⁹

From the poor understanding of the religion is what befell the Khawârij, those who rebelled against and fought 'Alī ؑ, because they understood the legal texts with an erroneous understanding, contradictory to the understanding of the Companions ʻ. Due to this, when Ibn 'Abbâs C debated them, he clarified for them the correct understanding of the texts. So whoever recanted from them recanted, while whoever did not recant remained upon his misguidance. The story of his debate with them is in al-Ḥâkim's *Mustadrak* (2/150-152)¹⁰ and it contains Ibn 'Abbâs's statement:

[I said],

I came to you from the companions of the Prophet ﷺ, from the Muhâjirs¹¹ and the Ansâr,¹² to convey to you what they say, those well informed of what they say, for the Qur'an was sent down upon them and they are more knowledgeable of the Revelation than you. It was revealed among them and not one of them are among you.

⁷ [t] I.e., the people of knowledge.

⁸ [t] I.e., the exaggerating extremists.

⁹ It was narrated by al-Bukhârî (no. 71) and Muslim (no. 1037); With its wording, it indicates that from the sign of Allah's wanting good for the servant is that He instructs him in the religion; and with [what is] understood of it, it [also] indicates that whoever Allah did not want good for, comprehension of the religion does not occur for him. Rather, he is tested with poor understanding of the religion.

¹⁰ It is with an authentic chain according to the condition of Muslim.

¹¹ [t] Ar. muhâjir (pl. muhâjirûn) – emigrant, immigrant, migrant. It is the honorific given to the Makkans who emigrated with Prophet Muḥammad to Madînah.

¹² [t] Ar. anṣâr (pl.) – helpers, protectors, sponsors. It is the honorific given to the Madînan companions of Prophet Muḥammad.

So some of them said, “Do not argue with the Quraish, because Allah said, (Rather, they are an argumentative people) (43:58).”

Ibn 'Abbâs said,

I came to a people whom I had never seen another more severe in effort¹³ than them. The graveness of their faces was from the sleeplessness. It was as if their hands and knees praised them.¹⁴ So whoever was present left. Some of them said, “We will certainly speak to him and we will certainly see what he says.”

I said, “Inform me. What you hold against the newpew and son-in-law of Allah’s messenger ﷺ, the Muhâjirs, and the Ansâr?”

They said, “Three [issues].”

I [asked], “What are they?”

They said, “As for the first of them, then surely he made the men judges in Allah’s affair. Allah, exalted is He, said, (Indeed, the judgement is only for Allah) (6:57, 12:40 & 67), not for the men and not for the arbitrator.”

So I said, “This is one.”

They said,

As for the other, then surely he fought and he did not take captives, nor did he take spoils of war. For certainly if those who he fought were disbelievers, certainly their captivity and their spoils have become lawful. And certainly, if they were believers, fighting them would not be lawful.

I said, “This is two. So what is the third?”

He said, “Surely he erased himself from [being] the Commander of the Believers. Thus, he is the Commander of the Disbelievers.”

I [asked], “Do you have other than this?”

They said, “We are sufficed by this.”

So I [asked] them, “Do you view [that] if I read to you from Allah’s book and from His Prophet’s ﷺ sunnah what your statement is refuted by, would you be pleased?”

They said, “Yes!”

So I said,

As for your statement, “He made the men judges in Allah’s affair,” then I will read to you what has its judgement returned to men regarding the cost of a quarter dirham: regarding a rabbit or similar to it from the game [animals]. For He said, (O those who believed, do not kill game while you

¹³ [t] Ar. ijtihâd – effort, exertion, endeavour, pains; application.

¹⁴ [t] I.e., indication of their staying up during the night to pray.

are in ihrâm,¹⁵) until His statement, (as judged by two just men from you) (5:95). So I implore you by Allah, is the judgement of men with regards to a rabbit or similar to it from the game [animals] better or their judgement with regards to their blood and the reconciliation of the dissention between them?! And you know that if Allah willed He certainly would have judged and not transfer that to men.

Regarding the woman and her husband, Allah ﷻ said, (And if you feared a breach between both of them, delegate a judge from his family and a judge from her family if they both desire reconciliation, Allah will grant success between them) (4:35). Thus, Allah made the judgement of men an entrusted sunnah.

Have I overcome this [doubt]?

They said, “Yes!”

[I said],

As for your statement, “he fought and he did not take captives, nor did he take spoils of war,” would you take your mother, 'Ā'ishah, captive and then regard lawful from her what you regard lawful from another?! For certainly, if you did that, you have certainly disbelieved; she is your mother. And if you said, “She is not our mother,” then you have certainly disbelieved, because Allah says, (The Prophet is worthier to the believers than their [own] souls and his wives are their mothers) (33:6). So you are circling between two errors. Which ever of the two you arrive at you arrive at error.

Then they looked at each other. I said, “Have I overcome this?”

They said, “Yes!”

[I said],

And as for your statement, “He erased his name from the Commander of the Believers,” then I bring you one who you are pleased with and show you.

You have heard that the Prophet ﷺ corresponded with Suhail bin 'Amr and Abâ Sufyân bin Ḥarb on the day of al-Ḥudaibiyah. So Allah's

¹⁵ [t] Ar. ihrâm – the state of ritual consecration that a Muslim assumes for the Ḥajjⁱ and 'Umrahⁱⁱ to Mecca.

¹⁵ⁱ [t] Ar. ḥajj – pilgrimage. It refers to the greater pilgrimage to Mecca, which is performed during the beginning of the Islamic month of Muḥarram.

¹⁵ⁱⁱ [t] Ar. 'umrah – minor pilgrimage to Mecca, which unlike the greater pilgrimage does not have to be performed at the beginning of Muḥarram; it also consists of fewer rituals.

messenger ﷺ said to the Commander of the Believers, “Write, O 'Alî: This is what Muḥammad, the Messenger of Allah, agrees to.”

So the polytheists said, “No. By Allah, if we knew that you were Allah’s messenger, we would not have fought you.”

So Allah’s messenger ﷺ said, “O Allah, You surely know that I am the Messenger of Allah. Write, O 'Alî: This is what Muḥammad bin 'Abdillah agrees to.”

So by Allah, certainly Allah’s messenger is better than 'Alî and it did not rob him of the prophethood when he erased himself.”

'Abdullah bin 'Abbâs said, “So from the people, two thousand returned and the rest of them were killed upon misguidance.”

So in this story is that two thousand of the Khawârij turned back from their falsehood, because of the elucidation and clarification that occurred from Ibn 'Abbâs C. In that is an evidence that returning to the people of knowledge contains well-being from the evils and tribulations. Allah ﷻ has said, (So ask the people of remembrance if you do not know) (16:43 & 21:7).¹⁶

From what indicates that returning to the people of knowledge is good for the Muslims in matters of their religion and their worldly [life] is what Muslim narrates in his *Ṣaḥîḥ* (no. 191) from Yazîd al-Faqîr who said,

A view from the view of the Khawârij¹⁷ had fascinated me and we went out in a numerous troop desiring to make Ḥajj, then confront the people.¹⁸ We passed by Madînah and there was Jâbir bin 'Abdillah sitting by a column, narrating to the people from Allah’s messenger ﷺ. So when he had mentioned the Hell-bound [people], I said to him, “O companion of Allah’s messenger! What is this that you narrate while Allah says, (Surely, whoever You enter into the Fire, You have

¹⁶ [t] In his *Taisîr al-Karîm ar-Raḥman* (pg. 556), Shaikh 'Abdur-Raḥman bin Nâsir as-Sa'dî ? commented regarding this verse saying,

Even if the reason of this verse was specific to questioning the people of remembrance, i.e., the people of knowledge, about the status of the previous Messengers, then it is generally for every issue from the issues of the religion, its foundations and its branches; when the person did not have knowledge of them, that he asks whoever knows of them. Thus, it contains the command for learning and questioning the people of knowledge and it only commands questioning them because teaching and answering of what they know is obligatory upon them.

¹⁷ [t] I.e., “that the companions of the greater sins will reside in the Fire and whoever entered it will not exit from it.” See *Sharḥ Ṣaḥîḥ Muslim*, by an-Nawawî, vol. 3, pg. 49.

¹⁸ [t] I.e., “We left our land, and we were a numerous group, intending to make Ḥajj, then to confront the people as those bearing the way of the Khawârij, to call to it and urge it on.” See *Sharḥ Ṣaḥîḥ Muslim*, by an-Nawawî, vol. 3, pg. 50.

humiliated him) (3:192), and (Whenever they desired to exit from it, they are returned in it) (32:20)? So what is this that you say?”

So he [asked], “Do you read the Qur'an?”

I said, “Yes!”

He [asked], “Then have you heard of Muḥammad’s ﺍ ﺍ position, i.e., in which He will resurrect him?”

I said, “Yes!”

He said, “Then it is the praised position of Muḥammad ﺍ , by which Allah will take out whoever He takes out.”

Then he described the laying down of the Şirâṭ¹⁹ and the people’s crossing upon it. I feared that I would not preserve that other than that he had claimed that a people would come out of the Fire after having been in it, meaning: they are taken out as if they were the [blackened] stems of sesames. Then they enter one of the rivers of Paradise and bathe in it, then taken out as if they were [white] sheets of paper.

So we recanted and said, “Woe to you! Do you think the shaikh²⁰ would lie upon Allah’s messenger ﺍ ?!” We returned, and by Allah, none of us rebelled²¹ other than a single man (or just as Abū Nu'aim said).

Abū Nu'aim is al-Faḍl bin Dukain. He is one of the men of the chain [of transmission].²²

In his exegesis, with His statement, exalted is He, from chapter al-Mâ'idah, (They desire that they come out from the Fire, but they will not come out of it) (5:37), Ibn Kathîr has mentioned this ḥadîth of Jâbir’s is with Ibn Abî Hâtîm, Ibn Mardawaih, and others. It indicates that this group was tested with amazement with the view of the Khawârij regarding the excommunication²³ of the perpetrator of the greater sin and his residing [perpetually] in the Fire; that with their meeting of Jâbir ﺍ and his clarification to them, they arrived at what he guided them to and left the falsehood they understood; and that they turned away from the confrontation

¹⁹ [t] Ar. şirâṭ – way, parth, road. It refers to the bridge over Hell, over which that the people will have to cross in order to enter Paradise. Depending on their deeds, some will be able cross over it quickly, some slowly, and some not at all.

²⁰ [t] I.e., Jâbir bin 'Abdillāh ﺍ .

²¹ [t] I.e., “We returned from our Ḥajj and did not turn to the view of the Khawârij. Rather, we renounced it and were cured from it, except [one] man from us.” See *Sharḥ Şaḥîḥ Muslim*, by an-Nawawî, vol. 3, pg. 51.

²² [t] Imam an-Nawawî mentions that Abū Nu'aim al-Faḍl bin Dukain “is the shaikh of Muslim’s shaikh. This which he [i.e., Imam Muslim] did is a known etiquette from the etiquettes of narrators. It is befitting for the narrator when he narrated by meaning [as opposed to word for word citations] to say, “or as he said,” at the end of his narration out of precaution or fear for a variation occurring.” See *Sharḥ Şaḥîḥ Muslim*, vol. 3, pg. 51.

²³ [t] Ar. takfîr – the act of declaring disbelief upon an individual or group, effectively expelling the individual or group from the fold of Islam rendering them disbelievers, non-Muslims. Although it does not convey the meaning of expelling someone from the religion, the closest English word in meaning is ‘excommunication’, thus I have chosen to use it here.

that they were intending after the Ḥajj. This is from the greatest of advantages by which the Muslim makes use of with his returning to the people of knowledge.

What indicates the significance of exaggeration in the religion, deviation from the truth, and closeness to what the People of the Sunnah and Congregation were upon, is his ṛ statement from the ḥadīth of Ḥudhaifah ṭ ,

«Surely, the most feared of what I feared for you is a man [who] read the Qur'an, such that its joy was seen on him, and who was a supporter for Islam, peeling himself from it, throwing it behind his back, and running at his neighbour with the sword, accusing him of polytheism.»

I said, “O Prophet of Allah, which of the two is foremost with polytheism, the accuser or the accused?”

He said, «Rather, the accuser [is foremost with it].»²⁴

Youthfulness of age²⁵ is poor understanding's most likely time. What indicates that is what is narrated by al-Bukhârî in his *Ṣaḥîḥ* (no. 4495) with his chain to Hishâm bin 'Urwah, from his father, that he said,

I [asked] 'Ā'ishah, the Prophet's ṛ wife—and on that day I was new in the tooth,

What do you think of the Allah's statement, blessed and exalted is He, (Surely, Ṣafâ and Marwah are from Allah's signs, so whoever makes Ḥajj or 'Umrah to the House, then there is nothing held against him if he circles²⁶ them both) (2:158), for I do not see anything upon anyone that does not circle them both.

So 'Ā'ishah said,

No! If it were as you say, it would have been: then it will not be held against him if he does not circle them both. This verse was certainly revealed regarding the Anṣâr [who] used to make pilgrimage to Manâh²⁷ while Manâh used to face Qudaid.²⁸ They were distressed that they circled between Ṣafâ and Marwah. So when Islam came, they asked Allah's messenger about that. So Allah revealed, (Surely, Ṣafâ and Marwah are from Allah's signs, so whoever makes Ḥajj or

²⁴ It was narrated by al-Bukhârî in *at-Târikh*, and Abū Ya'lâ, Ibn Ḥibbân, and al-Bazzâr. See al-Albânî's *as-Ṣaḥîḥah* (no. 3201).

²⁵ [t] Ar. ḥadâthah as-sinn – lit. the newness of tooth. Comparable to the English saying “long in the tooth” referring to old age.

²⁶ [t] Ar. yaṭṭawwafa – lit. to go around, circle, circumambulate. Here it refers to running back and forth between them both, as is done during Ḥajj and 'Umrah.

²⁷ [t] I.e., prior to their acceptance of Islam. See *Fat-ḥ al-Bârî*, vol. 3, pg. 583.

²⁸ [t] Qudaid is a town between Mecca and Madînah.

'Umrah to the House, then there is nothing held against him if he circles them both.)

'Urwah bin az-Zubair was from the best of the Followers²⁹ and he was one of the seven jurists in Madīnah during the time of the Followers. He had begun his excuse regarding his mistake in understanding with his being new in the tooth during that time in which he asked, and it is clear in that the youthfulness in age is poor understanding's most likely time and that returning to the people of knowledge contains good and well-being.

²⁹ [t] Ar. tâbi'ūn (pl. – sing. tâbi'ī) – followers, adherents; referring to the second generation of Muslims, the students of the Prophet's companions.

With which Intellect & Religion are Bombing & Destruction Jihad?!

After this preface with the mention that the devil penetrates the people of worship by undermining their religion through the door of excess and exaggeration in the religion, like what occurred from the Khawârij and the troop who were fascinated with their view; and that the path of well-being from tribulations is returning to the people of knowledge, like the return of two thousand from the Khawârij resulted after of Ibn 'Abbâs's C debate and the troop's renunciation from what they intended of falsehood with their returning to Jâbir bin 'Abdillah C.

After this preface I say, how tonight resembles yesterday! For surely, what occurred of bombing and destruction in the city of Riyâd³⁰ and what was discovered of weapons and explosives in Mecca and Madînah³¹ during the first days of this year (1424H) is the result of the devil's seduction and his beautifying excess and exaggeration for whoever that occurred from. And this, that which occurred, is from the ugliest of what exists regarding crimes and corruption in the earth. Uglier than it is that the devil beautifies it to whoever carried it out as being from jihad. With which intellect and religion is killing of the self, the massacring of Muslims and covenanters, the scaring of peaceful [people], the widowing of women, the orphaning children, and the destroying of buildings in addition to whoever is in them, [considered] jihad?!

I have considered citing of what I could from the texts of the Book and the Sunnah regarding [what was] put forth by the previous [divine] laws of the matter of killing's aggrandizement and the significance, as well as citing the texts of the Book and the Sunnah regarding the Muslim's killing himself and the killing of others from the Muslims and the covenanters, purposely and mistakenly. That is for establishment of the proof and clarification of the way and so that whoever was destroyed is destroyed according to the clear [evidence], while whoever lived lives according to the clear [evidence].

I ask Allah U to guide whoever went astray to the correct and take them out of the darkneses to the light, and to safeguard the Muslims from the evil of the evildoers; surely He is hearing [and] respondent.

³⁰ [t] http://en.wikipedia.org/wiki/Riyadh_compound_bombings (accessed March 19, 2008).

³¹ [t] http://news.bbc.co.uk/2/hi/middle_east/2991406.stm (accessed March 19, 2008).

What Has Come Regarding the Aggrandizement & Significance of the Matter of Killing in the Previous [Divine] Laws

About one of Adam's two children, Allah ﷻ said, (His soul made killing his brother easy for him, so he killed him. Thus, he became of the losers) (5:30). Allah ﷻ said, (On account of that, We prescribed for the children of Israel that whoever killed a soul without a soul³² or corruption in the earth, then it would be as though he killed all mankind, while whoever let it³³ live, then it would be as though he let all mankind live) (5:32). He ﷻ said, «No soul is oppressively killed except that a guarantee from its blood is upon Adam's first son, because he was the first of [those] who enacted killing.»³⁴ Allah said about His messenger, Mūsā ﷺ, that he said to al-Khidr, (Have you killed a pure soul without a soul? You have certainly come with disavowed thing) (18:74). He said about him, (So the one from his faction called him for help against the one from his enemy. So Mūsā struck him with his fist and thus, he did away with him.³⁵ He said, "This is from the deed of the devil. Surely, he is a clear misguiding enemy." ! He said, "My Lord, I surely oppressed myself. So forgive me." So He forgave him. Surely, He is the Forgiving [and] the Compassionate) (28:15-16). In *Ṣaḥīḥ Muslim* (no. 2905), from Sâlim bin 'Abdillāh bin 'Umar, [who] said,

O people of Iraq! I did not ask you about the lesser sin and leave you to the greater sin! I heard my father 'Abdillāh bin 'Umar saying, "I heard Allah's messenger ﷻ saying, «Surely, the tribulation will come from over here,» and he motioned his hand towards the east, «from where the devil's two horns rise, while you strike the necks of one another. Certainly, Mūsā's killing who he killed was a mistake, for Allah ﷻ said to him, (You killed a soul, so We saved you from grief and We tried you with a [great] tribulation) (20:40).»"

With his statement, "I did not ask you about the lesser sin and leave you to the greater sin," Sâlim bin 'Abdillāh alludes to what is mentioned from his father in *Ṣaḥīḥ al-Bukhârî* (no. 5994): that a man from the people of Iraq asked him about the blood of mosquitoes, so he said, "Look at this [person]! He asks me about the blood of mosquitoes, while they have killed the son of the Prophet

³² [t] I.e., without just cause, such as in the case of a life for a life.

³³ [t] I.e., the soul.

³⁴ It was narrated by al-Bukhârî (no. 3335) and Muslim (no. 1677).

³⁵ [t] I.e., he killed him.

ؐ. I heard the Prophet ؐ saying, «They are my two sweet-smelling flowers from the worldly [life],»” i.e., al-Ḥasan and al-Ḥusain ؑ.

He, exalted is He, said, (And [remember] when We took your covenant: do not shed your blood, nor drive yourselves out of your homes. Then you confirmed and you testified) (2:84). He, exalted is He, said, (In it, We prescribed for them the soul for the soul, the eye for the eye, the nose for the nose, the ear for the ear, and the tooth for the tooth, and the wounds are equals) (5:45).

What Has Come Regarding the Muslim's Purposely & Mistakenly Killing Himself

Allah ﷻ said,

(O those who believed, do not eat your wealth between you in falsehood except that it be a trade from [mutual] consent among you. Do not kill yourselves. Surely, Allah is Compassionate with you. ! Whoever does that out of enmity and out of oppression, then We will roast him in a fire—and that is easy for Allah) (4:29-30).

Allah's messenger ﷺ said, «Whoever kills himself with something in the worldly [life], he will be punished by it on the Day of Standing.»³⁶ al-Bukhârî (no. 5778) and Muslim (no. 175) narrated from Abî Hurairah that Allah's messenger ﷺ said,

«Whoever fell off from a mountain and killed himself, then he is in the fire of Hell, perpetually falling in it, abiding in it forever. Whoever drank poison and killed himself, then his poison is in his hand, perpetually drinking it in the fire of Hell, abiding in it forever. Whoever killed himself with an iron tool, then his iron tool is in his hand, perpetually bringing it to his stomach in the fire of Hell, abiding in it forever.»

In *Sahîh al-Bukhârî* (no. 1365) from Abî Hurairah [who] said, «The Prophet ﷺ said, «The one who strangles his soul, strangles it in the Fire and the one who stabs it, stabs it in the Fire.»³⁷

In *Şahîh al-Bukhârî* (1364) and [*Şahîh*] *Muslim* (no. 180) from al-Ḥasan [who] said,

Jundab ṭ narrated to us in this mosque. We have not forgotten, we do not fear that we will forget, and we do not fear that Jundab lies upon the Prophet ﷺ. He said, «He was an injured man, so he killed himself. So Allah said, “My servant rushed to me with his soul; [thus], I forbade Paradise for him.”»

³⁶ It was narrated by al-Bukhârî (no. 6047) and Muslim (no. 176) from Thâbit bin aḍ-Ḍaḥḥâk ṭ .

³⁷ This ḥadîth is in *Musnad al-Imâm Aḥmad* (no. 9618) and others. It contains an addition, «and the one who breaks it, breaks it in the Fire.» See *as-Silsilat aṣ-Şahîḥah* by al-Albânî (no. 3421).

Ibn Hibbân narrated in his *Ṣaḥīḥ*³⁸ from Jâbir bin Sumrah ؓ that “a man had injuries, so he came to [some] corners [to hide] then he took an arrowhead³⁹ and slaughtered himself with it; so the Prophet ﷺ did not pray over him.”⁴⁰

As for whoever mistakenly killed himself, then he is excused [and] not burdened due to Allah’s U statement, (Fault is not on you in what you erred in, but [in] what your hearts intended) (33:5), and His statement, (Our Lord, do not hold [it against] us if we forgot or erred) (2:286); Muslim narrated (no. 126) [that] Allah said, «I have done [that].»

³⁸ *Mawârid adḥ-Dḥam'ân* (no. 763).

³⁹ [t] Ar. mishqaṣ – an arrowhead that is neither long nor wide. See Ibn al-Athîr’s *an-Nihâyah fî Gharîb al-Ḥadîth wal-Athar*.

⁴⁰ In *Ṣaḥîḥ at-Targhîb* (no. 2457), al-Albânî said, “Authentic due to others.”

What Has Come Regarding Killing the Muslim Purposely & Mistakenly Without Right

Killing the Muslim is with and without right. It is with right as reprisal and punishment, while killing without right is purposely and mistakenly. Regarding purposely killing, Allah U has said, (Whoever purposely kills a believer, his reward is Hell, abiding in it [perpetually]. Allah's wrath and curse are upon him and He has prepared for him a great punishment) (4:93).

He said,

(Those who do not call upon another god along with Allah, [who] do not kill the soul that Allah forbade, except with right, and [who] do not fornicate—whoever does that will meet penalty. ! The punishment is doubled for him on the Day of Standing and he will abide in it humiliated; ! except whoever repented, believed, and did a righteous deed, for those, Allah changes their misdeeds into good deeds. And Allah is forgiving [and] compassionate) (25:68).

In the two chapters, al-An'âm and al-Isrâ', Allah, exalted is He, said, (Do not kill the soul that Allah forbade, except with right) (6:151 & 17:33). In chapter al-An'âm, He said, (Do not kill your children because of poverty. We provide for you *and* them) (6:151). In al-Isrâ', He said, (Do not kill your children for fear of poverty. We provide for them *and* you. Surely, killing them is a big mistake) (17:31). He, exalted is He, said, (Those who out of foolishness kill their children without knowledge and forbade what Allah provided them as a fabrication against Allah have incurred loss. They have strayed and were not guided) (6:140).

Allah's messenger ﷺ said, «The first of that which is judged between the people on the Day of Standing is with respect to the blood.»⁴¹ In his sermon during the Farewell Hajj, he ﷺ had emphasised the sacredness of the Muslims' blood, wealth, and honour by likening them to the sacredness of the time and the place, for from Abî Bakrah ؓ [who] said,

The Prophet ﷺ addressed us on the Day of Slaughter.⁴² He [asked], «Do you know which day this is?»

We said, “Allah and His messenger are more knoweldgeable.” Then he became silent until we thought that he would call it by other than its name.

⁴¹ It was narrated by al-Bukhârî (6864) and Muslim (1678).

⁴² [t] Ar. yawm an-naḥr – lit. the day of slaughter: the 10th of Dhil-Ḥijjah, the first day of 'Īd al-Aḍ-ḥâ.

He [asked], «Is it not the Day of Slaughter?»

We said, “Of course!”

He [asked], «Which month is this?»

We said, “Allah and His messenger are more knowledgeable.” Then he became silent until we thought that he would call it by other than its name.

Then he [asked], «Is it not Dhil-Hijjah?»

We said, “Of course!”

He [asked], «Which city is this?»

We said, “Allah and His messenger are more knowledgeable.” Then he became silent until we thought that he would call it by other than its name.

He [asked], «Is it not the Sacred City?»

We said, “Of course!”

He said, «Then surely your blood, your wealth, and your honour, are sacred for you like the sacredness of this day of yours, in this month of yours, in this city of yours, until the day you meet your Lord. Have I not conveyed?»

They said, “Yes!”

He said, «O Allah, bear witness! So let the witness convey to the absent, for many of those conveyed to are more perceptive than those who heard. Then do not return as disbelievers after me, striking the necks of one another.»⁴³

From Abi Hurairah ؓ ,

from the Prophet ﷺ [who] said, «Avoid seven grave sins.» They [asked], “O Messenger of Allah, What are they?!” He said, «Polytheism with Allah; magic; killing the soul that Allah forbade, except with right; eating usury; eating the orphan’s wealth; running away on the day of advance;⁴⁴ and defaming unaware⁴⁵ chaste⁴⁶ believing women.»⁴⁷

From Ibn 'Umar ؓ [who] said, “Allah’s messenger ﷺ said, «The believer remains in spaciousness with respect to his religion so long as he does not shed forbidden blood.» And Ibn 'Umar said, “Surely, from the affairs’ predicaments, of which there is no escape for whose soul fell into, is the shedding of forbidden blood without its lawfulness.”⁴⁸

'Ubâdah bin aṣ-Ṣâmit said,

⁴³ It was narrated by al-Bukhârî (nos. 67 & 1741) and Muslim (no. 1679). This emphasizing has also come in the ḥadīths of Ibn 'Abbâs (no. 1739) and Ibn 'Umar (no. 1742) in *Ṣaḥīḥ al-Bukhârî* and the ḥadīth of Jâbir in *Ṣaḥīḥ Muslim* (no. 1218).

⁴⁴ [t] I.e., during battle.

⁴⁵ [t] I.e., unaware of the accusations made against them. See an-Nawawî’s *Sharḥ Ṣaḥīḥ Muslim* and Shams al-Ḥaqq al-'Aḏḥimâbâdî’s *'Awn al-Ma'būd*.

⁴⁶ [t] Ar. muhsinah – chaste, well-protected, sheltered.

⁴⁷ It was narrated by al-Bukhârî (no. 2766) and Muslim (no. 145).

⁴⁸ Both were narrated by al-Bukhârî in his *Saḥīḥ* (nos. 6862 & 6863).

We were with Allah's messenger in a sitting and he said, «Pledge allegiance to me on the condition that you do not associate anything [in worship] with Allah, you do not fornicate, you do not steal, and you do not kill the soul that Allah forbade, except with right. So whoever of you complied, then his reward is upon Allah. And whoever was afflicted with anything from that then is punished by it, then it is an expiation for him. And whoever was afflicted with anything from that and then Allah overlooked what he has done, then his affair is [left] to Allah. If He willed he will pardon him, and if He willed He will punish him.»⁴⁹

From Ibn 'Umar, from the Prophet ﷺ [who] said, «Whoever bore the *silâh*⁵⁰ against us, then he is not from us.»⁵¹

And from 'Abdillah bin Mas'ūd [who] said,

Allah's messenger ﷺ said, «The blood of a Muslim man who testifies that there is no god [worthy of worship] except Allah and that I am Allah's messenger is not lawful except with one of three [reasons]: the soul with the soul;⁵² the fornicating deflowered [person];⁵³ and the departer of his religion, the abandoner of the community.»⁵⁴

Also from him⁵⁵ is that the Prophet ﷺ said, «Abuse of the Muslim is immoral and fighting him is disbelief.»⁵⁶

From Ibn 'Abbâs that the Prophet ﷺ said, «The most hated people to Allah are three: a deviant⁵⁷ in the Sanctuary,⁵⁸ a seeker of the traditions of paganism in Islam, and one who seeks the blood of a man so that he can shed his blood.»⁵⁹

Allah ﷻ said,

(O those who believed, requital⁶⁰ is prescribed upon you for the killed, the free with the free, the servant with the servant, the female with the female. So whoever has

⁴⁹ It was narrated by al-Bukhârî (no. 18) and Muslim (no. 1709) and this wording is Muslim's.

⁵⁰ [t] Ar. *silâh* – a type of sword. See *an-Nihâyah fî Gharîb al-Ĥadîth wal-Athar*.

⁵¹ It was narrated by al-Bukhârî (no. 6874) and Muslim (no. 161).

⁵² [t] I.e., requital for murder.

⁵³ [t] Ar. *thayyib* – deflowered, widow, divorcée. It refers to a deflowered but unmarried person.

⁵⁴ It was narrated by al-Bukhârî (no. 6878) and Muslim (no. 1676).

⁵⁵ [t] I.e., 'Abdullah bin Mas'ūd.

⁵⁶ It was narrated by al-Bukhârî (no. 48) and Muslim (no. 116).

⁵⁷ [t] Ar. *mulhid* – heretic, deviant, unbeliever, apostate, renegade. Ibn Ḥajar ? said, “The basis of the deviant is one who deviates from the truth.” See *Fat-ḥ al-Bârî* (12/219).

⁵⁸ [t] I.e., the Ka'bah in Mecca.

⁵⁹ It was narrated by al-Bukhârî (no. 6882).

⁶⁰ [t] Ar. *qishâs* – requital, reprisal, retaliation. It is the settlement of accounts in cases of injury or death by way of punishing with the likes of the crime; e.g. an eye for an eye.

something pardoned for him by his brother, then adherence with the recognized [good] and payment to him with charitable conduct. That is an alleviation and a mercy from your Lord. So whoever transgresses after that, then he has a painful punishment. ! You have a life in requital, O those given understanding, in hopes that you will be godly) (2:178-179).

In *Ṣaḥīḥ al-Bukhārī* (no. 6896), from Ibn 'Umar C “that a young boy was killed in an assassination, so 'Umar said, ‘If the people of Ṣan'â' took part in it, I would certainly kill them.’” And from his father, Muḡhîrah bin Ḥakîm said, “Surely, four [people] killed a child, so 'Umar said ... ,” similar to it.

In *Ṣaḥīḥ al-Bukhārī* (no. 7152), from Jundab bin 'Abdillāh [who] said, “Surely the first of what decomposes from the person is his stomach. So whoever is able to only eat good things, then let him do so. And whoever is able to not have a handful of blood he spilled come between him and Paradise, then let him do so.” In *al-Fatḥ* (13/130), Ḥāfiḍḥ [Ibn Ḥajar] said,

It also occurred in marfū' [form]⁶¹ with aṭ-Ṭabarānî, from the route of Ismâ'îl bin Muslim, from al-Ḥasan, from Jundab. Its wording [was], “You know that I heard Allāh's messenger ﷺ saying: «A handful of blood, which he spilled without its lawfulness, should not come between one of you and Paradise while he sees it.» And if this [narration], did not mention its raised status explicitly, it would certainly be of the ruling of the marfū' [narrations], because it is not said with the opinion. And it is a severe threat for killing the Muslim without right.

He ﷺ said, «Whoever rebels against my nation, striking its righteous and its sinful, not stopping at its believer, nor fulfilling his covenant to one endowed with a covenant, then he is not from me and I am not from him.»⁶²

These ḥadīths not mentioned in the two *Ṣaḥīḥs*⁶³ are from what al-Mundhirî mentioned in *at-Tarḡīb wat-Tarḥīb* and al-Albānî affirmed [as authentic] in *Ṣaḥīḥ at-Tarḡīb wat-Tarḥīb* (1/629-634):

From al-Barâ' ṭ that Allāh's messenger ﷺ said, «Certainly the end of the wordly [life] is less significant to Allāh than whoever killed a believer without right. If the people of its heavens and the people of its earth took part in [spilling] the blood of a believer, Allāh would certainly enter them into the Fire.»

From 'Abdillāh bin 'Amr C that the Prophet ﷺ said, «Certainly the end of the worldly [life] is less significant to Allāh than the killing of a Muslim man.»

From Buraidah [who] said, “Allāh's messenger ﷺ said, «The killing of the believer is greater with Allāh than the end of the worldly [life].»”

⁶¹ [t] Ar. marfū' – raised. In Ḥadīth terminology it refers to a narration related by a Companion where he or she informs of something that Prophet Muḡammad ﷺ said or did. See Shaikh Aḡmad Shâkir's *al-Bâ'ith al-Ḥathīth Sharḥ Ikhtisâr 'Ulūm al-Ḥadīth*, pg. 46 (Dâr al-Âthâr).

⁶² It was narrated by Muslim (no. 1848).

⁶³ [t] I.e., *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

From Abî Sa'îd and Abî Hurairah C, from Allah's messenger r [who] said, «If the people of heaven and the people of earth took part in the blood of a believer, Allah would certainly topple them into the Fire.»

From Abî Bakrah t, from the Prophet r [who] said, «If the people of the heavens and earth came together upon the killing of a Muslim, Allah would certainly topple them upon their faces in the Fire.»

From Mu'âwiyah t [who] said, “Allah's messenger r said, «Perhaps Allah forgives every sin, except the man who dies a disbeliever or the man who purposely kills a believer.»

From Abid-Dardâ' t [who] said, “I heard Allah's messenger r say, «Perhaps Allah forgives every sin, except the man who dies a polytheist or purposely kills a believer.»

From Abî Mûsâ t from the Prophet r [who] said,

«When Iblîs begins [a new day] he dispatches his soldiers and says, “Whoever betrays a Muslim today, I will dress him with the crown.” So this one comes and says, “I did not let up on him until he divorced his wife.” So he says, “He is on the verge of marrying.” This one comes and says, “I did not let up on him until he disobeyed his parents.” So he says, “He is about to obey them.” This one comes and says, “I did not let up on him until he associated [other gods with Allah].” So he says, “You, you.” And this one comes and says, “I did not let up on him until he killed.” So he says, “You, you,” and he dresses him with the crown.»

From 'Ubâdah bin aş-Şâmit t, from Allah's messenger r [who] said, «Whoever killed a believer then rejoiced in killing him, Allah does not accept repentance, nor ransom, from him.»⁶⁴

From Abî Sa'îd t, from the Prophet r [who] said, «A neck exits from the Fire speaking. It says, “Today, I am entrusted with three [things]: with every stubborn tyrant, whoever places another god along with Allah [in worship], and whoever killed a soul without right.” So it envelops them and then casts them in the throes of Hell.»

As for mistakenly killing the believer, then Allah has obligated blood-money and expiation for it. Allah, exalted is He, said, (It is not for a believer to kill a believer except mistakenly. Whoever mistakenly killed a believer, then liberating a believing slave and unblemished blood-money to his family [is upon him], unless they gave charity,)⁶⁵ until His statement, (So whoever did not find [a means], then [upon him is] the fasting of two consecutive months as a [means of] repentance from Allah; and Allah is knowing [and] wise) (4:92).

⁶⁴ Abû Dâwud narrated it, then he narrated from Khâlîd bin Dihqân, “I asked Yahyâ bin Yahyâ al-Ghassânî about his statement, ‘then rejoiced,’ so he said, ‘Those who fought during tribulation, then one of them kills, and then one of them¹ sees that he is upon guidance and does not seek forgiveness from Allah, i.e., from that.’”

⁶³ⁱ [t] In the edition of *Sunan Abî Dâwud* prepared by Shaikh Mash-hûr Ḥasan Salmân, this citation reads, “then one of them kills and sees that he is upon guidance” See *Sunan Abî Dâwud* (published by Maktabah al-Ma'ârif), pg. 636 (no. 4270).

⁶⁵ [t] I.e., unless they pardoned the offender for his mistake.

What Has Come Regarding Purposely & Mistakenly Killing the Covenanter

Killing the dhimmî,⁶⁶ the covenanter, and the musta'min⁶⁷ is forbidden and the severe threat has been mentioned regarding that. In his *Ṣaḥīḥ* (no. 3166), al-Bukhârî has narrated from 'Abdillâh bin 'Amr C, from the Prophet ﷺ [who] said, «Whoever killed a soul [who has made a] covenant will not smell the fragrance of Paradise; and surely, its scent is found from a distance of forty years.» al-Bukhârî quoted it as such in *Kitâb al-Jizyah*, “Chapter: The Offence of Whoever Killed a Covenanter without Crime,” and he mentioned it in *Kitâb ad-Diyât* in, “Chapter: The Offence of Whoever Killed a Dhimmî without a Crime,” and its wording is, «Whoever killed a soul [who has made a] covenant will not smell the fragrance of Paradise; and surely, its scent is certainly found from a distance of forty years.» In *al-Fat-h* (12/259), Ḥâfidh [Ibn Ḥajar] said,

As such, he titled it with “the dhimmî” and he quoted the report regarding the covenanter. In [*Kitâb*] *al-Jizyah*, he titled it with the wording, “whoever killed a covenanter,” just as is the report’s literal [meaning]. The intent of it is whoever has a covenant with the Muslims, whether it is an agreement of jizyah, truce from the sultân, or protection from a Muslim.

It was narrated by an-Nasâ'î (no. 4750) with the wording, «Whoever killed a murdered [person] from the People of Protection will not find the scent of Paradise; surely, its scent is certainly found from a distance of forty years.» He also narrated it with an authentic chain (no. 4749) from a man from the companions of the Prophet ﷺ that Allah’s messenger ﷺ said, «Whoever killed a man from the People of Protection will not find the scent of Paradise; surely, its scent is certainly found from a distance of seventy years.» From Abî Bakrah ﷺ [who] said, “Allah’s messenger ﷺ said, «Whoever killed a covenanter in other than his extent, Allah has

⁶⁶ [t] Ar. dhimmî – a free non-Muslim subject of a Muslim country. It is an ascription to the People of Protection (Ar. ahl adh-dhimmah).

⁶⁷ [t] Ar. musta'min – one seeking protection, security, safety. It refers to those who seek lawful entry into a country under peaceful terms in order to conduct business and/or pleasure (e.g., visitor, tourists, etc.).

forbidden for him Paradise.»⁶⁸ The meaning of, “in other than his extent,” is in other than his time, in which killing him is permissible where he has no covenant.⁶⁹

As for mistakenly killing the covenanter, then Allah has obligated blood-money and expiation for it. Allah U said, (And if he was from a people with whom you [have] an agreement, then [upon you is] unblemished blood-money to his family and liberation of a believing slave. So whoever did not find [a means], then [upon him is] the fasting of two consecutive months as a [means of] repentance from Allah; and Allah is knowing [and] wise) (4:92).

In conclusion, I say be godly to Allah, O youth, with regards to yourselves. Do not be the prey for the devil, he combines the disgrace of the worldly [life] and the punishment of the Hereafter for you. Be godly to Allah regarding to the Muslims, from the old, the middle-aged, and the youth. Be godly to Allah regarding the Muslim women, from the mothers, the daughters, the sisters, and the paternal and maternal aunts. Be godly to Allah regarding to the old ones who are bent over and the children who are suckling. Be godly to Allah regarding the inviolable blood and the revered wealth. (So fear the Fire whose fuel is men and stones) (2:24), (fear a day in which you will return to Allah, then every soul will receive what it earned and they will not be oppressed) (2:281), (a day every soul finds what it did of good and that which it did of wickedness present, wanting that between them and him was a long distance) (3:30), (a day the man flees from his brother, ! his mother and his father, ! his wife and his children. ! On that day, for every man from them is a situation that suffices him) (80:34-37). Wake up from your sleep and stop your negligence and do not be a riding animal for the devil for corruption on the earth.

I ask Allah U to instruct the Muslims in their religion, to protects them from the tribulations' possibilities of going astray—what is apparent from them and what is hidden. May Allah send salutations, peace, and blessings upon His servant and His prophet Muḥammad, upon his family, and all his companions.

⁶⁸ It was narrated by Abū Dâwud (no. 2760) and an-Nasâ'î (no. 4747) with an authentic chain. an-Nasâ'î added (no. 3737), «whose scent he savours.»

⁶⁹ It was said by al-Mundhirî in *at-Targhîb wat-Tarhîb* (2/635), and he said, “It was narrated by Ibn Hibbân in his *Ṣaḥîḥ* and he said its wording is, «Whoever killed a soul [who has made a] covenant without its right, he will not smell the fragrance of Paradise; surely, the scent of Paradise certainly is found from a distance of a hundred years.»” al-Albânî said, “Authentic due to others.”