

بأي عقل ودين يكون التفجير والتدمير هادًا؟
وَيُحَاكِمُ... أَفِصُوا يَا سَابِإُ!!

By Which Mind and Religion
Can Explosions and Destruction
Be Considered Jihad?
Beware and Wake Up, O Youth!

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضلَّ له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، اللهم صلِّ وسلِّم وبارك عليه وعلى آله وأصحابه، ومن سلك سبيله واهتدى بهديه إلى يوم الدين.

All praise is due to Allah; we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of ourselves and from our bad deeds. Whomsoever Allah guides, none can misguide; and whomsoever He allows to go astray, none can guide. I bear witness that there is no deity worthy of worship but Allah, Alone, without any partners, and I bear witness that Muhammad is His Slave and Messenger. O Allah! Send prayers, peace, and blessings upon him, his family, his companions, and those who follow his way and are guided by his guidance until the Day of Judgment.

أما بعد، فإنَّ للشيطان مدخلين على المسلمين ينفذ منهما إلى إغوائهم وإضلالهم، أحدهما: أنَّه إذا كان المسلم من أهل التفریط والمعاصي، زَيَّن له المعاصي والشهوات ليبقى بعيداً عن طاعة الله ورسوله ﷺ، وقد قال ﷺ: "خَفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَخَفَّتِ النَّارُ بِالشَّهَوَاتِ". رواه البخاري (٦٤٨٧)، ومسلم (٢٨٢٢).

As for what follows: Indeed, the devil has two main entrances through which he infiltrates Muslims to misguide and lead them astray: The first is that when a Muslim is among those negligent and committing sins, the devil beautifies sins and desires for him, so he remains distant from the obedience of Allah and His Messenger ﷺ. The Prophet ﷺ said: "**Paradise is surrounded by hardships and Hellfire is surrounded by desires.**" (Narrated by Al-Bukhari, no. 6487; and Muslim, no. 2822)

والثاني: أنَّه إذا كان المسلم من أهل الطاعة والعبادة زَيَّن له الإفراط والغلو في الدين ليفسد عليه دينه، وقد قال الله عزَّ وجلَّ: ﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾.

The second entrance: When the Muslim is among those devoted to obedience and worship, the devil beautifies for him extremism and exaggeration in Religion to corrupt his Faith. Allah the Almighty said: "**O people of the Scripture (Jews and Christians)! Do not exceed the limits in your Religion, nor say of Allah anything but the truth.**" (Al-Nisa 4:171)

وقال: ﴿قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ﴾.

And He said: "Say: O people of the Scripture! Exceed not the limits in your Religion other than the truth, and follow not the vain desires of people who went astray before, and who misled many, and strayed themselves from the Right Path." (Al-Ma'idah 5:77)

وقال ﷺ: "إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُوِّ فِي الدِّينِ." وهو حديث صحيح، أخرجه النسائي وغيره، وهو من أحاديث حجة الوداع، انظر تخريجه في السلسلة الصحيحة للألباني (١٢٨٣).

The Prophet ﷺ said: "**Beware of exaggeration in Religion, for those before you were destroyed due to exaggeration in Religion.**" (Authentic Hadith – Reported by Al-Nasa'i and others, and is from the Narrations of the Farewell Pilgrimage and classified as authentic in Al-Albani's "Silsilah Al-Saheehah", no. 1283.)

ومن مكائد الشيطان لهؤلاء المُفْرطين الغالبن أنه يُرِيّن لهم اتِّبَاعَ الهوى وركوب رؤوسهم وسوء الفهم في الدِّين، ويُزَيِّدهم في الرجوع إلى أهل العلم؛ لئلا يُصَيِّرُوهم ويُرشِدُوهم إلى الصواب، وليُثَبِّتُوا في غيِّهم وضلالهم، قال الله عزَّ وجلَّ: ﴿وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾.

Among the devils plots against these extremists is that he beautifies for them following desires, being stubbornly obstinate, and having poor understanding of the Religion. He makes them despise returning to the scholars lest they guide and correct them, thus leaving them in their misguidance and delusion. Allah the Almighty said: "**And follow not your desire — for it will mislead you from the Path of Allah.**" (Saad 38:26)

وقال: ﴿وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ﴾.

And He said: "**And who is more astray than one who follows his own lusts, without guidance from Allah?**" (Al-Qasas 28:50)

وقال: ﴿أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾.

And He said: "**Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills.**" (Fatir 35:8)

وقال: ﴿أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾.

And He said: **"Is he who is on a clear proof from his Lord like him to whom the evil of his deeds is made fair-seeming, and they follow their own lusts?"** (Muhammad 47:14)

وقال: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ﴾.

And He said: **"It is He Who has sent down to you (O Muhammad ﷺ) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book, and others that are not entirely clear. So as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking discord, and seeking for its hidden meanings."** (Aal-Imran 3:7)

وفي صحيح البخاري (٤٥٤٧)، ومسلم (٢٦٦٥) عن عائشة رضي الله عنها: أَنَّ النَّبِيَّ ﷺ تلا هذه الآية، فقال: "إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ فَاحْذَرُوهُمْ."

In Sahih Al-Bukhari (no. 4547) and Sahih Muslim (no. 2665), from Aisha (may Allah be pleased with her), that the Prophet ﷺ recited this verse and said: **"If you see those who follow that which is not entirely clear (of the Qur'an), then they are those whom Allah has named (as having deviation in their hearts); so beware of them."**

وقال ﷺ: "مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ." رواه البخاري (٧١) ومسلم (١٠٣٧)، وهو يدلُّ بمنطوقه على أَنَّ من علامة إرادة الله الخير بالعبد أَنْ يفقهه في الدِّينِ، ويدلُّ بمفهومه على أَنَّ مَنْ لَمْ يُرِدِ اللَّهُ بِهِ خَيْرًا لَمْ يَحْصُلْ لَهُ الْفَقْهُ فِي الدِّينِ، بَلْ يُبْتَلَى بِسُوءِ الْفَهْمِ فِي الدِّينِ.

The Prophet ﷺ also said: **"If Allah intends goodness for someone, He gives him understanding of the religion."** (Narrated by Al-Bukhari, no. 71; and Muslim, no. 1037) This clearly indicates that among the signs of Allah wanting good for a servant is granting him understanding in the Religion. Conversely, if Allah does not intend good for someone, He does not grant him understanding but instead afflicts him with poor comprehension in the Religion.

ومن سوء الفهم في الدين ما حصل للخوارج الذين خرجوا على علي رضي الله عنه وقتلوه، فإنهم فهموا النصوص الشرعية فهماً خاطئاً مخالفاً لفهم الصحابة رضي الله عنهم، ولهذا لَمَّا ناظرهم ابن عباس رضي الله عنهما بيّن لهم الفهم الصحيح للنصوص، فرجع من رجع منهم، وبقي من لم يرجع على ضلاله.

Among the forms of misunderstanding in the Religion is what occurred with the Khawarij, who rebelled against Ali (may Allah be pleased with him) and fought against him. They misunderstood the Religious texts in a way contrary to the understanding of the Companions (may Allah be pleased with them). Thus, when Ibn Abbas (may Allah be pleased with him and his father) debated them, he clarified to them the correct understanding of the texts. Some of them returned (to the truth), while those who did not return remained in their misguidance.

وقصة مناظرته لهم في مستدرک الحاكم (١٥٠/٢ . ١٥٢)، وهي بإسناد صحيح على شرط مسلم، وفيها قول ابن عباس: "أتيتكم من عند صحابة النبي ﷺ من المهاجرين والأنصار، لأبلغكم ما يقولون، المخبرون بما يقولون، فعليهم نزل القرآن، وهم أعلم بالوحي منكم، وفيهم أنزل، وليس فيكم منهم أحد، فقال بعضهم: لا تخاصموا قريشاً، فإن الله يقول: ﴿يَلْهُم قَوْمَ خَصِمُونَ﴾".

The story of his debate with them is recorded in Al-Mustadrak by Al-Hakim (2/150–152) with an authentic chain according to the conditions of Muslim. In it, Ibn Abbas said: "I came to you from among the Companions of the Prophet ﷺ — from the Emigrants and the Helpers — to convey to you what they say, they are well experienced in what they say. They are the ones who received the Qur'an, and they are more knowledgeable about the Revelation than you are. The Qur'an was revealed among them, and there is not a single one of them among you." Then some of them said: "Do not argue with Quraysh, for Allah says: {**Nay! But they are a quarrelsome people.**}

(Az-Zukhruf 43:58)

قال ابن عباس: "أتيت قوماً لم أر قوماً قط أشدَّ اجتهاداً منهم، مسهمة وجوههم من السهر، كأَنَّ أيديهم وركبهم تشنى عليهم، فمضى من حضر." فقال بعضهم: "لنكلمنه ولننظرنَّ ما يقول. قلت: أخبروني ماذا نقتم على ابن عم رسول الله ﷺ وصهره والمهاجرين والأنصار؟

Ibn Abbas said: "I came to a people among whom I had never seen more diligent in worship: their faces were worn and darkened from sleeplessness, their hands and knees appeared as if they were calloused from constant prostration. So those present said: 'Let us speak to him and see what he has to say.' I said to them: 'Tell me, what do you have against the cousin of the Messenger of Allah ﷺ and his son-in-law, along with the Emigrants and Helpers?'

قالوا: ثلاثاً، قلت: ما هن؟ قالوا: "أَمَّا إِحْدَاهُنَّ فَإِنَّهُ حَكَمَ الرِّجَالَ فِي أَمْرِ اللَّهِ، وَقَالَ اللَّهُ تَعَالَى: ﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾، وَمَا لِلرِّجَالِ وَمَا لِلْحَكَمِ، فَقُلْتُ: هَذِهِ وَاحِدَةٌ، قَالُوا: وَأَمَّا الْأُخْرَى فَإِنَّهُ قَاتَلَ وَلَمْ يَسْبَ وَلَمْ يَغْنَمْ، فَلَنْ كَانَ الَّذِي قَاتَلَ كَفَّارًا لَقَدْ حَلَّ سَبْيُهُمْ وَغَنِيمَتُهُمْ، وَلَنْ كَانُوا مُؤْمِنِينَ مَا حَلَّ قِتَالُهُمْ، قُلْتُ: هَذِهِ ثَنَتَانِ، فَمَا الثَّالِثَةُ؟ قَالَ: إِنَّهُ مَحَا نَفْسَهُ مِنْ أَمِيرِ الْمُؤْمِنِينَ، فَهُوَ أَمِيرُ الْكَافِرِينَ، قُلْتُ: أَعِنْدَكُمْ سِوَى هَذَا؟ قَالُوا: حَسْبُنَا هَذَا.

They said: 'Three things.' I said: 'What are they?' They said: 'He appointed men to judge in a matter that belongs only to Allah. Allah said: {**The decision rests only with Allah.**} (Yusuf 12:40) What have men got to do with judgment?' I said: 'Is that all?' They said: 'That is one.' I said: 'What is the second?' They said: 'He fought but did not take captives nor spoils of war. If those he fought were disbelievers, then taking captives and spoils was permissible. If they were believers, it was not permissible to fight them.' I said: 'That is two. What is the third?' They said: 'He erased his title "Commander of the Believers." If he is not the Commander of the Believers, then he is the Commander of the disbelievers.' I said: 'Do you have anything else?' They said: 'That is sufficient for us.'

فَقُلْتُ لَهُمْ: أَرَأَيْتُمْ إِنْ قَرَأْتُ عَلَيْكُمْ مِنْ كِتَابِ اللَّهِ وَمِنْ سُنَّةِ نَبِيِّهِ ﷺ مَا يُرَدُّ بِهِ قَوْلُكُمْ أَرْضُونِي؟ قَالُوا: نَعَمْ! فَقُلْتُ: أَمَّا قَوْلُكُمْ: حَكَمَ الرِّجَالُ فِي أَمْرِ اللَّهِ، فَأَنَا أَقْرَأُ عَلَيْكُمْ مَا قَدْ رُدَّ حُكْمُهُ إِلَى الرِّجَالِ فِي ثَمَنِ رِبْعِ دِرْهَمٍ، فِي أَرْبَابِ وَنَحْوِهَا مِنَ الصَّيْدِ، فَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ﴾ إِلَى قَوْلِهِ: ﴿يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ﴾.

I said: 'Suppose I recite to you from the Book of Allah and the Sunnah of His Prophet ﷺ what refutes your claims, will you be satisfied?' They said: 'Yes!' I said: 'As for your statement that he appointed men to judge in a matter that belongs only to Allah, I shall recite to you what Allah made men judges over — in the matter of a quarter-dirham in a rabbit and the like.' Allah said: {**O you who believe! Kill not game while you are in a state of Ihram. And whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (equivalent to the one he killed), as adjudged by two just men among you.**} (Al-Ma'idah 5:95)

فَنَشَدْتُكُمْ اللَّهَ: أَحْكُمَ الرِّجَالُ فِي أَرْبَابِ وَنَحْوِهَا مِنَ الصَّيْدِ أَفْضَلُ أَمْ حُكْمُهُمْ فِي دِمَائِهِمْ وَصَلَاحِ ذَاتِ بَيْنِهِمْ؟! وَأَنْ تَعْلَمُوا أَنَّ اللَّهَ لَوْ شَاءَ لَحَكَمَ وَلَمْ يُصَيِّرْ ذَلِكَ إِلَى الرِّجَالِ.

'I adjure you by Allah! Is the judgment by men in matters concerning their blood and reconciliation among them more important, or the judgment concerning the price of a rabbit and the like?' 'Allah, had He willed, could have judged directly, but He delegated the matter to men.'

وفي المرأة وزوجها قال الله عز وجل: ﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا﴾، فجعل الله حكم الرجال سنة مأمونة، أخرجت من هذه؟ قالوا: نعم!

'In the matter of a man and his wife Allah said: **{If you fear a breach between them two, appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation.}** (An-Nisa 4:35) 'Thus Allah has made the judgment by men a protected and affirmed Sunnah.' I said: 'Have I removed this argument?' They said: 'Yes.'

قال: وأما قولكم: قاتل ولم يصب ولم يغنم، أتسيئون أمكم عائشة، ثم تستحلون منها ما يستحل من غيرها؟! فلئن فعلتم لقد كفرتم، وهي أمكم، ولئن قلتم: ليست أمنا لقد كفرتم؛ فإن الله يقول: ﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾، فأنتم تدورون بين ضالأتين، أيهما صرتم إليها صرتم إلى ضلالة، فنظر بعضهم إلى بعض، قلت: أخرجت من هذه؟ قالوا: نعم!

I then said: 'As for your claim that he fought but did not take captives nor spoils, would you take captive your mother Aisha and consider permissible regarding her what is permissible regarding others? If you say "Yes," then you have committed disbelief, for she is your mother, and if you deny that she is your mother, then you have also committed disbelief, because Allah says: **{The Prophet is closer to the believers than their own selves, and his wives are their (the believers') mothers.}** (Al-Ahzab 33:6) 'You are caught between two misguidances; whichever you choose, you will fall into misguidance.' Then some of them started looking at each other. I said: 'Have I removed this argument?' They said: 'Yes.'

وأما قولكم: مَحَا اسْمَهُ مِنْ أَمِيرِ الْمُؤْمِنِينَ، فأنا آتيكم بَمَنْ تَرْضَوْنَ وأريكم، قد سمعتم أنَّ النَّبِيَّ ﷺ يوم الحُدَيْبِيَّةِ كَاتَبَ سُهَيْلَ بْنَ عَمْرٍو وَأَبَا سُفْيَانَ بْنَ حَرْبٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَمِيرِ الْمُؤْمِنِينَ: اكْتُبْ يَا عَلِي: هَذَا مَا اصْطَلَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ، فَقَالَ الْمُشْرِكُونَ: لَا وَاللَّهِ! لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا قَاتَلْنَاكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: "اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُ اللَّهِ، اكْتُبْ يَا عَلِي: هَذَا مَا اصْطَلَحَ عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ.

I said: 'As for your claim that he erased his title of "Commander of the Believers," let me bring you something you accept: Did you not hear that on the day of Hudaibiyyah, the Prophet ﷺ made an agreement with Suhail ibn Amr and Abu Sufyan ibn Harb, and the Prophet ﷺ said to Ali (may Allah be pleased with him): "Write, O Ali: This is what Muhammad, the Messenger of Allah, has agreed upon." But the polytheists said: "By Allah! If we knew that you were the Messenger of Allah, we would not have fought you!" Then the Messenger of Allah ﷺ said: "O Allah! You know that I am Your Messenger. Write, O Ali: This is what Muhammad ibn Abdullah agreed upon."

فوالله لرسول الله خيرٌ من علي، وما أخرجه من النبوة حين محا نفسه. قال عبد الله بن عباس: فرجع من القوم ألفان وقُتل سائرهم على ضلالة.

By Allah! The Messenger of Allah ﷺ was better than Ali, yet he did not leave his Prophethood by erasing that title.' Ibn Abbas said: 'Thus, two thousand of them returned (to the truth) and the rest were killed upon their misguidance.'

ففي هذه القصة أنَّ ألفين من الخوارج رجعوا عن باطلهم؛ للإيضاح والبيان الذي حصل من ابن عباس رضي الله عنهما، وفي ذلك دليلٌ على أنَّ الرجوعَ إلى أهل العلم فيه السلامة من الشرور والفتن، وقد قال الله عزَّ وجلَّ: ﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾.

In this story, two thousand of the Khawarij returned from their falsehood due to the clarification and explanation provided by Ibn Abbas (may Allah be pleased with him and his father). This proves that returning to the scholars leads to safety from evil and tribulations. Allah the Almighty said: {**So ask the people of the Reminder if you do not know.**} (An-Nahl 16:43, and similarly Al-Anbiya 21:7)

وَمِمَّا يَدُلُّ عَلَى أَنَّ الرجوعَ إلى أهل العلم خيرٌ للمسلمين في أمور دينهم ودنياهم ما رواه مسلم في صحيحه (١٩١) عن يزيد الفقيـر قال: "كنتُ قد شَغَفَنِي رأيي من رأي الخوارج، فخرجنا في عِصَابَةٍ ذُوِي عَدَدٍ نريد أن نحجَّ، ثُمَّ نخرج على الناس، قال: فمررنا على المدينة فإذا جابر بن عبد الله يُحَدِّثُ القومَ. جالسٌ إلى ساريةٍ. عن رسول الله ﷺ، قال: فإذا هو قد ذكر الجَهَنَّمِيَّينَ، قال: فقلتُ له: يا صاحبَ رسول الله! ما هذا الذي تُحَدِّثُونَ؟ والله يقول: ﴿إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْزَيْتَهُ﴾، و﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا﴾.

Among the proofs that returning to scholars is good for the Muslims in matters of their Religion and worldly affairs is what Muslim narrated in his Sahih (no. 191) from Yazid Al-Faqir, who said: "A certain view from the views of the Khawarij fascinated me, so we went out as a group intending to perform Hajj and then revolt against the people. We passed by Al-Madinah, and there was Jabir bin Abdullah sitting near a pillar narrating to the people about the Messenger of Allah ﷺ. He mentioned the people of the Hellfire who would be brought out. So I said to him: 'O Companion of the Messenger of Allah! What is this you are narrating? By Allah, Allah says: {**Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him.**} (Ali Imran 3:192) and He says: {**Whenever they desire to get out from it (the Fire) they are put back therein.**} (As-Sajdah 32:20).

فما هذا الذي تقولون؟ قال: فقال: أتقرأ القرآن؟ قلت: نعم! قال: فهل سمعت بمقام محمد عليه السلام، يعني الذي يبعثه فيه؟ قلت: نعم! قال: فإنه مقام محمد ﷺ المحمود الذي يخرج الله به من يخرج. قال: ثم نعت وضع الصراط ومر الناس عليه، قال: وأخاف أن لا أكون أحفظ ذاك. قال: غير أنه قد زعم أن قوماً يخرجون من النار بعد أن يكونوا فيها، قال: يعني فيخرجون كأنتهم عيدان السماسم، قال: فيدخلون نهراً من أنهار الجنة فيغتسلون فيه، فيخرجون كأنتهم القراطيس. فرجعنا، قلنا: ويحكم! أترؤن الشيخ يكذب على رسول الله ﷺ فرجعنا، فلا . والله! ما خرج منا غير رجل واحد، أو كما قال أبو نعيم". وأبو نعيم هو الفضل بن دكين هو أحد رجال الإسناد.

What is this that you are saying?' He said: 'Do you recite the Qur'an?' I said: 'Yes.' He said: 'Have you heard about the Maqam (station) of Muhammad ﷺ where Allah will resurrect him?' I said: 'Yes.' He said: 'That is the praised station where Allah will bring out of the fire those whom He wills to bring out.' Then he described the setting up of the Bridge (As-Sirat) and the people's crossing over it, but I fear I may not remember it properly. However, he said that some people would be brought out of the Fire after being in it. He said: 'They will come out like burnt stalks of seeds (samsam), and they will enter one of the rivers of Paradise, then they will bathe in it, and they will come out like white sheets of paper (qaratis).'" Yazid continued: "We returned and said: 'Woe to you! Do you think the Sheikh (Jabir) is lying about the Messenger of Allah ﷺ?' So we returned (to the truth), and — by Allah — none of us remained upon the Khawarij's belief except one man, or as Abu Nu'aym said." (Abu Nu'aym is Al-Fadl ibn Dukayn, one of the narrators.)

وقد أورد ابن كثير في تفسيره عند قوله تعالى من سورة المائدة: ﴿يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا﴾ حديث جابر هذا عند ابن أبي حاتم وابن مردويه وغيرهما، وهو يدل على أن هذه العصابة ابتليت بالإعجاب برأي الخوارج في تكفير مرتكب الكبيرة وتخليده في النار، وأنهم بلقائهم جابراً رضى الله عنه وبيانه لهم صاروا إلى ما أرشدهم إليه، وتركوا الباطل الذي فهموه، وأنهم عدلوا عن الخروج الذي هموا به بعد الحج، وهذه من أعظم الفوائد التي يستفيدها المسلم برجوعه إلى أهل العلم.

Ibn Kathir mentioned in his Tafsir regarding Allah's statement in Surah Al-Ma'idah: **{They wish to get out from the Fire, but they shall not get out from it.}** (Al-Ma'idah 5:37) He cited this Hadith of Jabir from Ibn Abi Hatim, Ibn Marduyah, and others, indicating that this group was afflicted by admiration for the Khawarij's view of declaring major sinners to be disbelievers and considering them eternally in the Hellfire. Upon meeting Jabir (may Allah be pleased with him) and receiving clarification, they abandoned the falsehood they had understood and refrained from the rebellion they intended after Hajj. This is among the greatest benefits a Muslim gains by returning to the scholars.

ويدلّ لخطورة الغلو في الدّين والانحراف عن الحقِّ ومجانبة ما كان عليه أهل السنّة والجماعة قوله ﷺ من حديث حذيفة رضى الله عنه: "إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ رَجُلٌ قَرَأَ الْقُرْآنَ، حَتَّى إِذَا رُئِيَ بِهِجْتُهُ عَلَيْهِ وَكَانَ رَدْعًا لِلْإِسْلَامِ، انْسَلَخَ مِنْهُ وَنَبَذَهُ وَرَاءَ ظَهْرِهِ، وَسَعَى عَلَى جَارِهِ بِالسَّيْفِ وَرَمَاهُ بِالشِّرْكِ." قلت: يا نبيّ الله! أيُّهما أولى بالشرك: الرامي أو المرمي؟ قال: "بل الرامي." رواه البخاري في التاريخ وأبو يعلى وابن حبان والبخاري، انظر الصحيحة للألباني (٣٢٠١).

It is indicated that the danger of extremism (ghuluw) in Religion, deviation from the truth, and departing from the way of Ahl al-Sunnah wa'l-Jama'ah, is shown in the Prophet's ﷺ saying from the hadith of Hudhayfah (may Allah be pleased with him): **"Indeed, the thing I fear most for you is a man who reads the Qur'an, until its splendor appears on him and he becomes a supporter of Islam. But then he detaches himself from it, discards it behind his back, rushes upon his neighbor with the sword, and accuses him of shirk (polytheism)."** I said: "O Prophet of Allah, which of the two is closer to shirk: the one who is accused or the one who accuses?" He said: **"Rather, the one who accuses."** (Narrated by Al-Bukhari in At-Tarikh, Abu Ya'la, Ibn Hibban, and Al-Bazzar. See As-Sahihah by Al-Albani, no. 3201.)

وحديثه السنّ مطّنة سوء الفهم، يدلّ لذلك ما رواه البخاري في صحيحه (٤٤٩٥) بإسناده إلى هشام بن عروة، عن أبيه أنّه قال: "قلت لعائشة زوج النّبيّ ﷺ وأنا يومئذ حديث السنّ: أَرَأَيْتَ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾، فما أرى على أحد شيئاً أن لا يطَّوَّفَ بهما، فقالت عائشة: كلا! لو كانت كما تقول كانت: فلا جناح عليه أن لا يطَّوَّفَ بهما، إنّما أنزلت هذه الآية في الأنصار، كانوا يُهْلُونَ لِمَنَاةَ، وكانت مناة حذو قديد، وكانوا يتحرّجون أن يطَّوَّفوا بين الصفا والمروة، فلمّا جاء الإسلام سألوا رسول الله ﷺ عن ذلك، فأُنزل الله: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾."

Youthfulness is a likely cause of misunderstanding, as indicated by what Al-Bukhari narrated in his Sahih (no. 4495) with his chain to Hisham ibn Urwah, from his father, who said: "I said to Aisha, the wife of the Prophet ﷺ — and I was at that time young in age —: 'Do you see that Allah, the Blessed and Exalted, says: {**Verily! As-Safa and Al-Marwah are among the Symbols of Allah. So it is not a sin on him who performs Hajj or Umrah at the House to perform the going (Tawaf) between them.**} (Al-Baqarah 2:158) I do not see any sin upon anyone who does not perform Tawaf between them.' She said: 'No! If it were as you say, the verse would have been: "There is no sin upon him not to perform Tawaf between them." Rather, this verse was revealed concerning the Ansar. They used to assume Ihram (intention) for Manat, which was an idol located near Qudayd. They used to hesitate to perform Tawaf between Safa and Marwah. So when Islam came, they asked the Messenger of Allah ﷺ about that, and Allah revealed: {**Verily! As-Safa and Al-Marwah are among the Symbols of Allah.**}"

وعروة بن الزبير من خيار التابعين، وهو أحد الفقهاء السبعة بالمدينة في عصر التابعين، قد مهّد لُغْذره في خطئه في الفهم بكونه في ذلك الوقت الذي سأل فيه حديث السنن، وهو واضح في أنّ حادثة السنن مظنة سوء الفهم، وأنّ الرجوع إلى أهل العلم فيه الخير والسلامة.

Urwah ibn Az-Zubayr was among the best of the Tabi'in (Successors), and he was one of the seven prominent jurists (Al-Fuqaha' As-Sab'ah) in Madinah during the era of the Tabi'in. He began by presenting an excuse for his error in understanding due to his young age at the time when he asked his question. This clearly indicates that youthfulness is a cause of likely misunderstanding, and that returning to the scholars brings goodness and safety.

بأيّ عقل ودين يكون التفجير والتدمير جهاداً

BY WHICH MIND AND RELIGION CAN EXPLOSIONS AND DESTRUCTION BE CONSIDERED JIHAD?

بعد هذا التمهيد بذكر أنّ الشيطان يدخل إلى أهل العبادة لإفساد دينهم من باب الإفراط والغلو في الدين، كما حصل من الخوارج والعصاة التي شغفت برأيهم، وأنّ طريق السلامة من الفتن الرجوع إلى أهل العلم، كما حصل رجوع ألفين من الخوارج بعد مناظرة ابن عباس رضي الله عنهما، وعدول العصاة عمّا همّت به من الباطل برجعها إلى جابر بن عبد الله رضي الله عنهما.

After this preamble, mentioning that the devil enters upon those devoted to worship in order to corrupt their religion through extremism and excessiveness — just as happened with the Khawarij and the group fascinated by their views — and that the path to safety from trials is by returning to the scholars, as exemplified by the return of two thousand Khawarij after the debate with Ibn Abbas (may Allah be pleased with him and his father), and the group's abandonment of their intended falsehood after returning to Jabir bin Abdullah (may Allah be pleased with both of them):

بعد هذا التمهيد أقول: ما أشبه الليلة بالبارحة! فإنّ ما حصل من التفجير والتدمير في مدينة الرياض، وما عُثر عليه من أسلحة ومتفجّرات في مكة والمدينة في أوائل هذا العام (١٤٢٤ هـ) هو نتيجة لإغواء الشيطان وتزيينه الإفراط والغلو لمن حصل منهم ذلك.

After this introduction, I say: How similar the night is to the previous one! For what occurred of bombings and destruction in Riyadh, and what was discovered of weapons and explosives in Makkah and Madinah at the beginning of this year (1424 AH), is the result of the devils' deception and beautification of extremism and excessiveness for those involved.

وهذا الذي حصل من أقبح ما يكون في الإجرام والإفساد في الأرض، وأقبح منه أن يزّين الشيطان لمن قام به أنّه من الجهاد، وبأيّ عقل ودين يكون جهاداً قتل النفس وتقتيل المسلمين والمعاهدين وترويع الأمنيين وترميل النساء وتيتيم الأطفال وتدمير المباني على من فيها.

What occurred is among the most heinous crimes and corruption on earth, and worse still is that the devil beautifies for those who committed it the idea that it is Jihad. By which mind and religion is it considered Jihad to kill oneself, to kill Muslims and those under covenant (non-Muslims granted safety), to terrorize the secure, to render women widows, to orphan children, and to destroy buildings upon their inhabitants?

وقد رأيت إيراد ما أمكن من نصوص الكتاب والسنة في مجيء الشرائع السابقة بتعظيم أمر القتل وخطره، وإيراد نصوص الكتاب والسنة في قتل المسلم نفسه وقتل غيره من المسلمين والمعاهدين عمداً وخطأً، وذلك لإقامة الحجة وبيان المحجة، وليهلك مَنْ هلك عن بيّنة ويحيى من حيّ عن بيّنة.

Thus, I have deemed it appropriate to present as much as possible from the texts of the Qur'an and Sunnah that highlight: How previous divine legislations emphasized the gravity and danger of killing, the rulings in the Qur'an and Sunnah regarding a Muslim killing himself, or killing others — whether among Muslims or the protected (Mu'ahad) — either intentionally or mistakenly, in order to establish the proof and clarify the path, so that he who perishes (does so) upon evidence, and he who lives (does so) upon evidence.

وَأَسْأَلُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَهْدِيَ مَنْ ضَلَّ إِلَى الصَّوَابِ وَيُخْرِجَهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَأَنْ يَقِي الْمُسْلِمِينَ شَرَّ الْأَشْرَارِ، إِنَّهُ سَمِيعٌ مُجِيبٌ.

And I ask Allah, the Almighty, to guide those who have gone astray to the correct path, to bring them out from darkness into light, and to protect the Muslims from the evil of the wicked. Verily, He is the All-Hearing, the Responsive.

ما جاء في تعظيم أمر القتل وخطره في الشرائع السابقة

WHAT HAS BEEN MENTIONED REGARDING THE SANCTITY AND DANGER OF KILLING IN PREVIOUS LEGISLATIONS

قال الله عز وجل عن أحد ابني آدم: ﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾.

Allah the Almighty said regarding one of the sons of Adam: {**So the soul of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.**} (Al-Ma'idah 5:30)

وقال الله عز وجل: ﴿مَنْ أَجَلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾.

And Allah the Almighty said: {**Because of that, We ordained for the Children of Israel that if anyone killed a person — not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.**} (Al-Ma'idah 5:32)

وقال ﷺ: "لا تُقتل نفس ظلماً إلا كان على ابن آدم الأول كفلٌ من دمها؛ لأنه أول من سنَّ القتل." رواه البخاري (٣٣٣٥)، ومسلم (١٦٧٧).

The Prophet ﷺ said: "No soul is killed unjustly but that the first son of Adam will have a share of its blood, because he was the first to initiate killing." (Narrated by Al-Bukhari [no. 3335] and Muslim [no. 1677])

وقال الله عز وجل عن رسوله موسى ﷺ أنه قال للخضر: ﴿أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا﴾.

And Allah the Almighty said regarding His Messenger Musa (Moses) ﷺ when he addressed Al-Khidr: {**Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukra" (a great evil, a great sin).**} (Al-Kahf 18:74)

وقال عنه: ﴿فَاسْتَعَاثُهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾.

And Allah said about Musa (Moses): {And the man of his own party asked him for help against his foe, so Musa struck him with his fist and killed him. He said: "**This is the doing of the devil, verily, he is a plain misleading enemy.**" He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.} (Al-Qasas 28:15-16)

وفي صحيح مسلم (٢٩٠٥) عن سالم بن عبد الله بن عمر قال: "يا أهل العراق! ما أسألكم عن الصغيرة وأركبكم للكبيرة! سمعت أبي، عبد الله بن عمر يقول: سمعت رسول الله ﷺ يقول: إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ ههنا، وأوماً بيده نحو المشرق، من حيث يطلع قرنا الشيطان، وأنتم يضرب بعضكم رقاب بعض، وإنما قتل موسى الذي قتل من آل فرعون خطأ، فقال الله عز وجل له: ﴿وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا﴾".

In Sahih Muslim (no. 2905), it is narrated from Salim ibn Abdullah ibn Umar who said: "O people of Iraq! How much do you ask about minor affairs, while you commit major sins! I heard my father Abdullah ibn Umar say: I heard the Messenger of Allah ﷺ say: **'Indeed, the trial (fitnah) will come from here,'** and he pointed with his hand towards the east, **'from where the two horns of Satan will rise, and you will strike each other's necks.'** And Musa only killed a man from the people of Pharaoh by mistake. Allah said to him: {**And you killed a man, and We saved you from great distress, and tried you with a heavy trial.**} (Ta-Ha 20:40)"

وقول سالم بن عبد الله: "ما أسألكم عن الصغيرة وأركبكم للكبيرة." يشير بذلك إلى ما جاء عن أبيه في صحيح البخاري (٥٩٩٤) أنه سأله رجل من أهل العراق عن دم البعوض، فقال: "انظروا إلى هذا، يسألني عن دم البعوض وقد قتلوا ابن النبي ﷺ، وسمعت النبي ﷺ يقول: "هما ريحانتي من الدنيا." يعني الحسن والحسين رضي الله عنهما.

Salim ibn Abdullah's statement: "How much do you ask about minor affairs, while you commit major sins" refers to what is narrated from his father in Sahih Al-Bukhari (no. 5994), where a man from Iraq asked him about the blood of mosquitoes, and he said: "Look at this one! He asks me about the blood of mosquitoes while they have killed the grandson of the Prophet ﷺ! And I heard the Messenger of Allah ﷺ say: **'They (Al-Hasan and Al-Husayn) are my two sweet basils from this world.'**"

وقال تعالى: ﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ﴾.

And Allah the Almighty said: {**And (remember) when We took your covenant (saying): Shed no blood amongst you, nor turn out your own people from your homes. Then, (this) you ratified and (to this) you bear witness.**} (Al-Baqarah 2:84)

وقال تعالى: ﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ﴾.

And Allah the Almighty said: {**And We ordained for them therein: "A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and wounds equal for equal (Qisas – equitable retaliation)."**} (Al-Ma'idah 5:45)

ما جاء في قتل المسلم نفسه عمداً وخطأً

WHAT HAS BEEN MENTIONED REGARDING A MUSLIM KILLING HIMSELF, INTENTIONALLY OR BY MISTAKE

قال الله عز وجل: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾.

Allah the Almighty said: {O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah.} (An-Nisa 4:29–30)

وقال رسول الله ﷺ: "مَنْ قَتَلَ نَفْسَهُ شَيْءٌ فِي الدُّنْيَا عَذِّبَ بِهِ يَوْمَ الْقِيَامَةِ." رواه البخاري (٦٠٤٧)، ومسلم (١٧٦) عن ثابت بن الضحاك رضي الله عنه.

The Messenger of Allah ﷺ said: "**Whoever kills himself with something in this world will be tormented with it on the Day of Resurrection.**" (Narrated by Al-Bukhari [no. 6047] and Muslim [no. 176], from Thabit ibn Ad-Dahhak)

وروى البخاري (٥٧٧٨)، ومسلم (١٧٥) عن أبي هريرة: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مَخْلَدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مَخْلَدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مَخْلَدًا فِيهَا أَبَدًا."

And Al-Bukhari (no. 5778) and Muslim (no. 175) narrated from Abu Huraira that the Messenger of Allah ﷺ said: "**Whoever throws himself from a mountain and kills himself, he will be in the Fire of Hell falling down into it forever and ever; and whoever drinks poison and kills himself, his poison will be in his hand and he will sip it in the Fire of Hell forever and ever; and whoever kills himself with an iron weapon, his weapon will be in his hand, stabbing himself in his stomach in the Fire of Hell forever and ever.**"

وفي صحيح البخاري (١٣٦٥) عن أبي هريرة قال: قَالَ النَّبِيُّ ﷺ: "الَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي يَطْعُنُهَا يَطْعُنُهَا فِي النَّارِ."

And in Sahih Al-Bukhari (no. 1365) from Abu Huraira (may Allah be pleased with him) it is reported that the Prophet ﷺ said: "**Whoever strangles himself will strangle himself in the Fire (of Hell), and whoever stabs himself will stab himself in the Fire.**"

وهذا الحديث في مسند الإمام أحمد (٩٦١٨) وغيره وفيه زيادة: "والذي يتقحم فيها يتقحم في النار." وانظر: السلسلة الصحيحة للألباني (٣٤٢١).

This hadith is also found in Musnad Ahmad (no. 9618) and elsewhere, with an additional wording: **"And whoever hurls himself into it (the Fire) will hurl himself into the Fire."** (See As-Silsilah As-Sahihah by Al-Albani, no. 3421.)

وفي صحيح البخاري (١٣٦٤)، ومسلم (١٨٠) عن الحسن قال: حَدَّثَنَا جُنْدُب رَضِيَ اللَّهُ عَنْهُ فِي هَذَا الْمَسْجِدِ فَمَا نَسِينَا وَمَا نَخَافُ أَنْ نَنْسَى، وَمَا نَخَافُ أَنْ يَكْذِبَ جُنْدُبَ عَلَى النَّبِيِّ ﷺ، قَالَ: "كَانَ بَرَجْلٌ جَرَّاحٌ فَقَتَلَ نَفْسَهُ، فَقَالَ اللَّهُ: بَدَرْنِي عَبْدِي بِنَفْسِهِ، حَرَمْتُ عَلَيْهِ الْجَنَّةَ."

In Sahih Al-Bukhari (no. 1364) and Sahih Muslim (no. 180), it is narrated from Al-Hasan who said: Jundub (may Allah be pleased with him) narrated to us in this masjid — and we never forgot it nor fear to forget it — and we do not fear that Jundub lied against the Prophet ﷺ: **"There was a man who had a wound, so he killed himself. Allah said: "My slave hastened himself to Me; I have forbidden Paradise for him."**

وروى ابن حبان في صحيحه (موارد الظمان ٧٦٣) عن جابر بن سمرة رضى الله عنه: "أَنَّ رَجُلًا كَانَتْ بِهِ جَرَاخَةٌ، فَأَتَى قَرْنًا لَهُ فَأَخَذَ مَشَقَصًا، فَذَبَحَ بِهِ نَفْسَهُ، فَلَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ ﷺ." وقال الألباني في صحيح الترغيب (٢٤٥٧): "صحيح لغيره."

Ibn Hibban narrated in his Sahih (in Mawarid Ath-Thamm'an no. 763) from Jabir ibn Samurah (may Allah be pleased with him): "A man who had a wound came to his companion, took an arrowhead, and killed himself. So the Prophet ﷺ did not pray the funeral prayer over him." (Authenticated by Al-Albani in Sahih At-Targhib, no. 2457: "Authentic by corroborating chains.")

وَأَمَّا مَنْ قَتَلَ نَفْسَهُ خَطَأً فَهُوَ مَعْذُورٌ غَيْرُ مَآزُورٍ؛ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ﴾. وقوله: ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾. قال الله: "قد فعلت." رواه مسلم (١٢٦).

As for one who kills himself by mistake, he is excused and not blameworthy, based on Allah's statement: {**And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend.**} (Al-Ahzab 33:5) And His saying: {**Our Lord! Punish us not if we forget or fall into error.**} (Al-Baqarah 2:286) Regarding which Allah said: **"I have done so."** (Narrated by Muslim, no. 126;)

مَا جَاءَ فِي قَتْلِ الْمُسْلِمِ بِغَيْرِ حَقٍّ عَمْدًا وَخَطَأً

WHAT HAS BEEN MENTIONED REGARDING THE KILLING OF A MUSLIM UNJUSTLY — INTENTIONALLY OR BY MISTAKE

قتل المسلم يكون بحقٍّ وبغير حقٍّ، يكون بحقٍّ قصاصاً وخذاءً، والقتل بغير حقٍّ يكون عمداً وخطأً، وقد قال الله عزَّ وجلَّ في القتل عمداً: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾.

Killing a Muslim can be either justified or unjustified. Justified killing occurs in cases of legal retribution (Qisas) or prescribed punishments (Hudud). Unjustified killing can happen either intentionally or by mistake. Allah the Almighty said regarding intentional killing: **{And whoever kills a believer intentionally, his recompense is the Hellfire to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.}** (An-Nisa 4:93)

وقال: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (٦٨) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (٦٩) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾.

And He said: **{And those who invoke not any other god along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment. (68) The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace. (69) Except those who repent and believe, and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.}** (Al-Furqan 25:68–70)

وقال في سورتي الأنعام والإسراء: ﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾، وقال في سورة الأنعام: ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾.

And He said in Surah Al-An'am and Surah Al-Isra': **{And do not kill anyone whose killing Allah has forbidden, except for a just cause.}** (Al-An'am 6:151; Al-Isra' 17:33) And He said in Surah Al-An'am: **{And kill not your children for fear of poverty. We provide for you and for them.}** (Al-An'am 6:151)

وقال في سورة الإسراء: ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾.

And He said in Surah Al-Isra': **{And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.}** (Al-Isra' 17:31)

وقال تعالى: ﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ﴾.

And Allah the Almighty said: {**Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.**} (Al-An'am 6:140)

وقال رسول الله ﷺ: "أول ما يُقضى بين الناس يوم القيامة في الدماء." رواه البخاري (٦٨٦٤) ومسلم (١٦٧٨).

The Messenger of Allah ﷺ said: "**The first matter that will be judged between people on the Day of Resurrection will be concerning bloodshed (killing).**" (Narrated by Al-Bukhari [no. 6864] and Muslim [no. 1678])

وقد أكد ﷺ في خطبته في حجة الوداع حرمة دماء المسلمين وأموالهم وأعراضهم بتشبيهها بحرمة الزمان والمكان، فعن أبي بكر رضي الله عنه قال: "خطبنا النبي ﷺ يوم النحر، قال: أتدرون أي يوم هذا؟ قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيُسَمِّيه بغير اسمه، قال: أليس يوم النحر؟

The Prophet ﷺ also emphasized — in his sermon during the Farewell Pilgrimage — the sanctity of the blood, property, and honor of Muslims, likening it to the sanctity of the sacred month and sacred place. Narrated by Abu Bakrah (may Allah be pleased with him): "The Prophet ﷺ addressed us on the Day of Sacrifice and said: '**Do you know what day it is?**' We said: 'Allah and His Messenger know best.' So he remained silent until we thought he would give it a name other than its actual name. Then he said: '**Is it not the Day of Sacrifice (Yawm An-Nahr)?**'"

قلنا: بلى! قال: أي شهر هذا؟ قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيُسَمِّيه بغير اسمه، فقال: أليس ذو الحجة؟ قلنا: بلى! قال: أي بلد هذا؟ قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيُسَمِّيه بغير اسمه.

We said: "Yes!" He said: "**Which month is this?**" We said: "Allah and His Messenger know best." He remained silent until we thought that he would give it another name. Then he said: "**Is it not Dhul-Hijjah?**" We said: "Yes!" He said: "**Which city is this?**" We said: "Allah and His Messenger know best." He remained silent until we thought that he would name it with another name.

قال: أليست بالبلدة الحرام؟ قلنا: بلى! قال: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمٍ تَلْقَوْنَ رَبَّكُمْ، أَلَا هَلْ بَلَغْتُ؟ قالوا: نعم! قال: اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مَبْلَغٍ أَوْعَى مِنْ سَامِعٍ، فَلَا تَرْجِعُوا بَعْدِي كَفَارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. "رواه البخاري (٦٧) و (١٧٤١)، ومسلم (١٦٧٩).

Then he said: **"Is it not the Sacred City (Al-Balad Al-Haram)?"** We said: **"Yes!"** He said: **"Indeed, your blood, your property, and your honor are sacred to one another, just as the sanctity of this day of yours, in this month of yours, in this city of yours, until you meet your Lord. Have I conveyed (the message)?"** They said: **"Yes!"** He said: **"O Allah, bear witness! Let the one who is present inform the one who is absent, for perhaps the one informed may understand better than the one who has heard directly. So do not turn back to disbelief after me, striking the necks of one another."** (Narrated by Al-Bukhari [no. 67, 1741] and Muslim [no. 1679];)

وقد جاء هذا التأكيد أيضاً في حديث ابن عباس في صحيح البخاري (١٧٣٩)، وحديث ابن عمر فيه أيضاً (١٧٤٢)، وحديث جابر في صحيح مسلم (١٢١٨). وعن أبي هريرة رضي الله عنه، عن النَّبِيِّ ﷺ قال: **"اجتنبوا السبع الموبقات"**. قالوا: يا رسول الله! وما هن؟ قال: **"الشرك بالله، والسحر، وقتل النفس التي حَرَّمَ الله إلاَّ بالحقِّ، وأكل الرِّبَا، وأكل مال اليتيم، والتوليُّ يوم الرِّحْف، وقذف المحصنات المؤمنات الغافلات"**. "رواه البخاري (٢٧٦٦)، ومسلم (١٤٥).

This strong emphasis was also reported in the Hadith of Ibn Abbas in Sahih Al-Bukhari (no. 1739), in the Hadith of Ibn Umar also in Sahih Al-Bukhari (no. 1742), and in the Hadith of Jabir in Sahih Muslim (no. 1218). Narrated by Abu Huraira (may Allah be pleased with him), from the Prophet ﷺ who said: **"Avoid the seven destructive sins."** They said: **"O Messenger of Allah, what are they?"** He said: **"Associating partners with Allah (shirk), practicing magic, killing a soul which Allah has forbidden except by right, consuming usury (riba), consuming the property of an orphan, fleeing from the battlefield at the time of fighting, and slandering chaste, innocent, believing women."** (Narrated by Al-Bukhari [no. 2766] and Muslim [no. 145])

وعن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ: **"لن يزال المؤمن في فسحة من دينه ما لم يصب دماً حراماً"**. وقال ابن عمر: **"إنَّ من وُرطات الأمور التي لا مخرج لِمَنْ أوقع نفسه فيها سفكُ الدم الحرام بغير حِلِّه"**. "رواهما البخاري في صحيحه (٦٨٦٣، ٦٨٦٢).

And from Ibn Umar (may Allah be pleased with them both) who said: The Messenger of Allah ﷺ said: **"A believer continues to be in a state of spaciousness (regarding his Religion) as long as he does not shed forbidden blood."** And Ibn Umar said: **"Indeed, among the grave matters from which there is no escape for one who plunges into them is shedding blood unlawfully."** (Both narrated by Al-Bukhari [nos. 6862, 6863])

وقال عبادة بن الصامت: "كُنَّا مع رسول الله ﷺ في مجلس، فقال: "تُبَايعُونِي عَلَى أَنْ لَا تَشْرِكُوا بِاللَّهِ شَيْئاً، وَلَا تَزْنُوا، وَلَا تَسْرِقُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، فَمَنْ وَفَّى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ شَيْئاً مِنْ ذَلِكَ فَعُوقِبَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ شَيْئاً مِنْ ذَلِكَ فَسْتَرَهُ اللَّهُ عَلَيْهِ فَأَمْرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَذَّبَهُ." رواه البخاري (١٨) ومسلم (١٧٠٩) ، وهذا لفظ مسلم.

Ubada ibn As-Samit said: "**We were in the presence of the Messenger of Allah ﷺ and he said: 'Pledge allegiance to me that you will not associate anything in worship with Allah, nor commit fornication, nor steal, nor kill a soul which Allah has forbidden except by right. Whoever fulfills (this pledge) among you, his reward is with Allah. And whoever commits any of these sins and is punished for it, that will be his expiation. But whoever commits any of these sins and Allah conceals it for him, then his matter is with Allah: if He wills, He will punish him, and if He wills, He will forgive him.'**" (Narrated by Al-Bukhari [no. 18] and Muslim [no. 1709]; wording from Muslim)

وعن ابن عمر، عن النَّبِيِّ ﷺ قال: "مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا." رواه البخاري (٦٨٧٤) ومسلم (١٦١).

And from Ibn Umar who said: The Prophet ﷺ said: "**Whoever raises weapons against us is not one of us.**" (Narrated by Al-Bukhari [no. 6874] and Muslim [no. 161])

وعن عبد الله بن مسعود قال: قال رسول الله ﷺ: "لَا يَحِلُّ دُمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ إِلَّا بِأَحَدٍ ثَلَاثٍ: النَّفْسَ بِالنَّفْسِ، وَالثَّيِّبَ الزَّانِي، وَالْمُفَارِقَ لِدِينِهِ التَّارِكَ لِلْجَمَاعَةِ." رواه البخاري (٦٨٧٨) ، ومسلم (١٦٧٦).

And from Abdullah ibn Mas'ud who said: The Messenger of Allah ﷺ said: "**It is not permissible to shed the blood of a Muslim who testifies that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, except in three cases: (1) A life for a life (in legal retribution), (2) A married person who commits illegal sexual intercourse, (3) One who abandons his religion and separates from the community.**" (Narrated by Al-Bukhari [no. 6878] and Muslim [no. 1676])

وعنه أيضاً: أَنَّ النَّبِيَّ ﷺ قال: "سَبَابُ الْمُسْلِمِ فَسُوقٌ، وَقِتَالُهُ كُفْرٌ." رواه البخاري (٤٨) ، ومسلم (١١٦).

Also from Abdullah ibn Mas'ud: The Prophet ﷺ said: "**Insulting a Muslim is disobedience (fusooq), and fighting him is disbelief (kufr).**" (Narrated by Al-Bukhari [no. 48] and Muslim [no. 116])

وعن ابن عباس: أَنَّ النَّبِيَّ ﷺ قال: "أبغضُ الناس إلى الله ثلاثة: مُلحدٌ في الحرم، ومبتغٍ في الإسلام سنَّة الجاهلية، ومطلب دم امرئٍ بغير حقٍّ ليُهرق دمه." رواه البخاري (٦٨٨٢).

And from Ibn Abbas: The Prophet ﷺ said: "**The most hated people to Allah are three: (1) One who deviates in the Sacred Sanctuary (Al-Haram), (2) One who seeks to revive the traditions of the pre-Islamic period of ignorance (Jahiliyyah) in Islam, (3) One who seeks to shed the blood of a person without right.**" (Narrated by Al-Bukhari [no. 6882])

وقال الله عزَّ وجلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (١٧٨) وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾.

Allah the Almighty said: {**O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in the case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then grant pardon with reasonable demand, and pay the blood money with good conduct. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits, he shall have a painful torment. (178) And there is (a saving of) life for you in Al-Qisas, O men of understanding, that you may become pious.**} (Al-Baqarah 2:178–179)

وفي صحيح البخاري (٦٨٩٦) عن ابن عمر رضي الله عنهما: "أَنَّ غلاماً قُتِلَ غيلة، فقال عمر: لو اشترك فيها أهلُ صنعاء لقتلُتهم." وقال مغيرة بن حكيم، عن أبيه: "إِنَّ أَرْبَعَةَ قَتَلُوا صَبِيًّا، فقال عمر ... " مثله.

And in Sahih Al-Bukhari (no. 6896) from Ibn Umar (may Allah be pleased with them both): "A boy was killed by treachery (ghilah), so Umar said: 'If all the people of Sana'a (a city in Yemen) participated in his killing, I would kill them all.'" And it was also narrated by Mughira ibn Hakim from his father: "Four people killed a boy, so Umar said the same."

وفي صحيح البخاري (٧١٥٢) عن جندب بن عبد الله قال: "إِنَّ أَوَّلَ مَا يَتَنَزَّلُ مِنَ الْإِنْسَانِ بَطْنُهُ، فَمَنْ اسْتَطَاعَ أَنْ لَا يَأْكُلَ إِلَّا طَيِّبًا فَلْيَفْعَلْ، وَمَنْ اسْتَطَاعَ أَنْ لَا يُحَالَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ بِمِلءِ كَفٍّ مِنْ دَمِ هِرَاقِهِ فَلْيَفْعَلْ." قال الحافظ في الفتح (١٣/١٣٠): "ووقع مرفوعاً عند الطبراني أيضاً من طريق إسماعيل بن مسلم، عن الحسن، عن جندب، ولفظه: "تعلمون أنني سمعت رسول الله ﷺ يقول: لا يحولن بين أحدكم وبين الجنة وهو يراها ملء كف دم من مسلم أهراقه بغير حله." وهذا لو لم يرد مصرحاً برفعه لكان في حكم المرفوع؛ لأنه لا يقال بالرأي، وهو وعيد شديد لقتل المسلم بغير حق."

In Sahih Al-Bukhari (no. 7152) from Jundub ibn Abdullah, he said: "The first part of a human being to rot is his stomach, so whoever is able to eat only good (lawful) food, let him do so. And whoever is able not to be prevented from Paradise by a handful of blood he has shed, let him do so." Al-Hafiz (Ibn Hajar) said in Fath al-Bari (13/130): "It is also reported as marfu' (attributed directly to the Prophet ﷺ) by At-Tabarani through the chain of Ismail ibn Muslim, from Al-Hasan, from Jundub, in the wording: 'Know that I heard the Messenger of Allah ﷺ say: **Let no one among you be barred from entering Paradise — while he sees it — by a mere handful of blood from a Muslim that he unjustly shed.**' Even if it were not explicitly attributed to the Prophet ﷺ, it would still be considered marfu' because it is not a matter of opinion. It contains a severe threat against killing a Muslim unlawfully."

وقال ﷺ: "وَمَنْ خَرَجَ عَلَى أُمَّتِي يَضْرِبُ بَرًّا وَفَاجِرًا، وَلَا يَتَحَاشَى مِنْ مُؤْمِنٍ، وَلَا يَفِي لِدِي عَهْدٍ عَهْدِهِ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ." رواه مسلم (١٨٤٨).

The Prophet ﷺ also said: "**Whoever revolts against my Ummah, striking the righteous and the wicked among them, and does not avoid harming a believer, nor honors a covenant he has made, then he is not from me, and I am not from him.**" (Narrated by Muslim [no. 1848])

وهذه أحاديث لم ترد في الصحيحين مما أورده المنذري في الترغيب والترهيب، وأثبتته الألباني في صحيح الترغيب والترهيب (٦٢٩-٦٣٤): عن البراء رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لَزَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ مُؤْمِنٍ بِغَيْرِ حَقٍّ، وَلَوْ أَنَّ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ اشْتَرَكُوا فِي دَمِ مُؤْمِنٍ لَأَدْخَلَهُمُ اللَّهُ النَّارَ."

Furthermore, there are other hadiths not found in the two Sahihs but recorded by Al-Mundhiri in At-Tarhib wa At-Tarhib, and authenticated by Al-Albani in Sahih At-Tarhib wa At-Tarhib (1/629–634): From Al-Bara' (may Allah be pleased with him), that the Messenger of Allah ﷺ said: "**The disappearance of the world is less significant to Allah than the killing of a believer without right. Even if the inhabitants of the heavens and the earth participated in shedding the blood of a believer, Allah would throw them all into Hell.**"

وعن عبد الله بن عمرو رضي الله عنهما: أَنَّ النَّبِيَّ ﷺ قال: "لزوال الدنيا أهون على الله من قتل رجل مسلم."

From Abdullah ibn Amr (may Allah be pleased with him), that the Prophet ﷺ said: **"The disappearance of the world is lighter to Allah than the killing of a Muslim man."**

وعن بُريدة قال: قال رسول الله ﷺ: "قتل المؤمن أعظم عند الله من زوال الدنيا."

From Buraidah who said that the Messenger of Allah ﷺ said: **"The killing of a believer is greater in the sight of Allah than the disappearance of the world."**

وعن أبي سعيد وأبي هريرة رضي الله عنهما، عن رسول الله ﷺ قال: "لو أَنَّ أهل السماء وأهل الأرض اشتبكوا في دم مؤمن لأكبَّهم الله في النار."

From Abu Sa'id and Abu Huraira (may Allah be pleased with them), from the Messenger of Allah ﷺ who said: **"If the inhabitants of the heavens and the earth participated in the blood of a believer, Allah would cast them all down into the Fire."**

وعن أبي بكر رضي الله عنه، عن النَّبِيِّ ﷺ قال: "لو أَنَّ أهل السموات والأرض اجتمعوا على قتل مسلم لكبَّهم الله جميعاً على وجوههم في النار."

From Abu Bakrah (may Allah be pleased with him), from the Prophet ﷺ who said: **"If the inhabitants of the heavens and the earth gathered together to kill a Muslim, Allah would cast them all onto their faces into the Fire."**

وعن معاوية رضي الله عنه قال: قال رسول الله ﷺ: "كلُّ ذنب عسى الله أن يغفره، إلَّا الرجل يموت كافراً، أو الرجل يقتل مؤمناً متعمداً."

From Muawiyah (may Allah be pleased with him), who said that the Messenger of Allah ﷺ said: **"Every sin may be forgiven by Allah, except for a man who dies as a disbeliever, or a man who kills a believer intentionally."**

وعن أبي الدرداء رضي الله عنه قال: سمعتُ رسول الله ﷺ يقول: "كلُّ ذنب عسى الله أن يغفره، إلَّا الرجل يموت مشركاً، أو يقتل مؤمناً متعمداً."

Narrated by Abu Ad-Darda' (may Allah be pleased with him) who said: "I heard the Messenger of Allah ﷺ say: **'Every sin may be forgiven by Allah, except for a man who dies associating partners with Allah, or a man who kills a believer intentionally.'**"

وعن أبي موسى رضي الله عنه، عن النبي ﷺ قال: "إذا أصبح إبليسُ بثَّ جنوده، فيقول: مَنْ أخذل اليوم مسلماً ألبسهُ التاج، قال: فيجيء هذا فيقول: لم أزل به حتى طلق امرأته، فيقول: أوشك أن يتزوّج، ويجيء هذا فيقول: لم أزل به حتى عَقَّ والديه، فيقول: يوشك أن يبرَّهما، ويجيء هذا فيقول: لم أزل به حتى أشرك، فيقول: أنت أنت، ويجيء هذا فيقول: لم أزل به حتى قَتَلَ، فيقول: أنت أنت، ويلبسه التاج."

And narrated by Abu Musa (may Allah be pleased with him), from the Prophet ﷺ who said: "When the morning comes, Iblis dispatches his troops and says: **'Whoever misguides a Muslim today, I will crown him with a crown.'** Then one comes and says: **'I kept at him until he divorced his wife.'** He says: **'He may remarry.'** Another comes and says: **'I kept at him until he disobeyed his parents.'** He says: **'He may soon honor them again.'** Another comes and says: **'I kept at him until he committed shirk (associated partners with Allah).'** He says: **'You! You!'** Another comes and says: **'I kept at him until he committed murder.'** He says: **'You! You!'** and he gave him the crown."

وعن عبادة بن الصامت رضي الله عنه، عن رسول الله ﷺ قال: "من قتل مؤمناً فاغتبط بقتله لم يقبل الله منه صرفاً ولا عدلاً." رواه أبو داود، ثم روى عن خالد بن دهقان: سألت يحيى بن يحيى الغساني عن قوله: "فاغتبط." فقال: "الذين يقاتلون في الفتنة، فيقتل أحدهم، فيرى أحدهم أنه على هدى لا يستغفر الله، يعني من ذلك."

And narrated by Ubada ibn As-Samit (may Allah be pleased with him), from the Messenger of Allah ﷺ who said: **"Whoever kills a believer and rejoices in his killing, Allah will not accept from him any obligatory or voluntary act (neither a fard nor a nafl)."** (Narrated by Abu Dawud; and Khalid ibn Dhakwan narrated: I asked Yahya ibn Yahya Al-Ghassani about the meaning of **"rejoices"** (اغتبط), and he said: 'It refers to those who fight in tribulation, where one kills another thinking he is upon guidance and does not seek Allah's forgiveness.')

وعن أبي سعيد رضي الله عنه، عن النبي ﷺ قال: "يخرج عُق من النار يتكلَّم، يقول: وَكَلْتُ اليوم بثلاثة: بكلِّ جَبَّار عنيد، ومَنْ جعل مع الله إلهاً آخر، ومن قتل نفساً بغير حق، فينطوي عليهم فيقذفهم في غمرات جهنم."

And narrated by Abu Sa'id (may Allah be pleased with him), from the Prophet ﷺ who said: **"A neck (part) of the Fire will emerge, speaking, saying: 'I have been assigned to three types: every obstinate tyrant, everyone who associated another diety with Allah, and everyone who killed a soul without right.'** Then it will wrap them up and throw them into the depths of Hell."

وَأَمَّا قَتْلُ الْمُؤْمِنِ خَطَأً، فَقَدْ أَوْجَبَ اللَّهُ فِيهِ الدِّيَةَ وَالْكَفَّارَةَ، قَالَ اللَّهُ تَعَالَى: ﴿وَمَا كَانَ لِلْمُؤْمِنِ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾.

As for killing a believer by mistake, Allah has prescribed the payment of blood money (diyyah) and expiation (kafarah). Allah the Almighty said: **{It is not for a believer to kill a believer except by mistake. And whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and pay the blood money to the deceased's family, unless they remit it as charity. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, blood money must be paid to his family, and a believing slave must be freed. And whosoever finds this (the freeing of a slave) beyond his means, he must fast for two consecutive months in repentance to Allah. And Allah is Ever All-Knowing, All-Wise.}** (An-Nisa 4:92)

ما جاء في قتل المعاهد عمداً وخطأ

WHAT HAS BEEN MENTIONED REGARDING KILLING A MU'AHID (PROTECTED NON-MUSLIM) INTENTIONALLY OR BY MISTAKE

قتل الذمّي والمعاهد والمستأمن حرام، وقد ورد الوعيد الشديد في ذلك، فقد روى البخاري في صحيحه (٣١٦٦) عن عبد الله بن عمرو رضي الله عنهما، عن النبي ﷺ قال: "مَنْ قَتَلَ نَفْساً مُعَاهِداً لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تَوْجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَاماً." "

Killing a Dhimmi, a Mu'ahid (one under a covenant), or a Musta'min (one granted security) is prohibited, and severe warning has been mentioned regarding it. Al-Bukhari narrated in his Sahih (no. 3166) from Abdullah ibn Amr (may Allah be pleased with them both), from the Prophet ﷺ who said: **"Whoever kills a Mu'ahid (a non-Muslim under covenant) will not smell the fragrance of Paradise, even though its fragrance is found at a distance of forty years' travel."**

أورده البخاري هكذا في كتاب الجزية، "باب إثم مَنْ قَتَلَ مُعَاهِداً بِغَيْرِ جُرْمٍ." وأورده في كتاب الدييات، في "باب إثم مَنْ قَتَلَ ذِمِّيًّا بِغَيْرِ جُرْمٍ" ولفظه: "مَنْ قَتَلَ نَفْساً مُعَاهِداً لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَاماً." قال الحافظ في الفتح (١٢/٢٥٩): "كذا ترجم بالذمّي، وأورد الخبر في المعاهد، وترجم في الجزية بلفظ: (مَنْ قَتَلَ مُعَاهِداً)، كما هو ظاهر الخبر، والمراد به مَنْ لَهُ عَهْدٌ مَعَ الْمُسْلِمِينَ سِوَاءِ كَانَ بِعَقْدِ جَزْيَةٍ أَوْ هُدْنَةٍ مِنْ سُلْطَانٍ أَوْ أَمَانٍ مِنْ مُسْلِمٍ."

Al-Bukhari recorded it in the Book of Jizyah under "Chapter: The Sin of Killing a Mu'ahid Without a Cause," and also in the Book of Blood Money under "Chapter: The Sin of Killing a Dhimmi Without a Cause," with the same wording. Al-Hafiz (Ibn Hajar) said in Fath al-Bari (12/259): "He titled it (in one place) as concerning the Dhimmi, but narrated the hadith about a Mu'ahid. The term Mu'ahid refers to anyone who has a covenant with the Muslims, whether through payment of Jizyah, a treaty from a Muslim ruler, or an individual grant of security."

ورواه النسائي (٤٧٥٠) بلفظ: "مَنْ قَتَلَ قَتِيلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَاماً."

An-Nasa'i narrated (no. 4750) with the wording: **"Whoever kills a person from among the People of the Covenant will not smell the fragrance of Paradise, and its fragrance is found from a distance of forty years' travel."**

ورواه أيضاً (٤٧٤٩) بإسناد صحيح عن رجل من أصحاب النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ، وَإِنْ رِيحَهَا لِيُوجَدَ مِنْ مَسِيرَةِ سَبْعِينَ عَامًا."

And An-Nasa'i (no. 4749) also narrated with an authentic chain from a man among the Companions of the Prophet ﷺ: **"Whoever kills a man from the People of the Covenant will not smell the fragrance of Paradise, even though its fragrance is found at a distance of seventy years' travel."**

وعن أبي بكره رضي الله عنه قال: قال رسول الله ﷺ: "مَنْ قَتَلَ مُعَاهِدًا فِي غَيْرِ كُنْهِهِ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ." رواه أبو داود (٢٧٦٠)، والنسائي (٤٧٤٧) بإسناد صحيح، وزاد النسائي (٤٧٤٨): "أَنْ يَشْمَ رِيحَهَا."

From Abu Bakrah (may Allah be pleased with him), from the Prophet ﷺ: **"Whoever kills a Mu'ahid not in its due time, Allah will forbid Paradise for him."** (Narrated by Abu Dawud [no. 2760] and An-Nasa'i [no. 4747] with an authentic chain) An-Nasa'i (no. 4748) added: **"He will not even smell its fragrance."**

ومعنى "في غير كُنْهِهِ" أي: في غير وقته الذي يجوز قتله فيه حين لا عهد له، قاله المنذري في الترغيب والترهيب (٢/٦٣٥)، وقال: "ورواه ابن حبان في صحيحه، ولفظه قال: 'مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ حَقِّهَا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحَ الْجَنَّةِ لَتُوجَدَ مِنْ مَسِيرَةِ مِائَةِ عَامٍ.'" قال الألباني: "صحيح لغيره."

Meaning of **"not in its due time"**: That is, not after the covenant is broken or expired — explained by Al-Mundhiri in At-Tarhib wa At-Tarhib (2/635). Also narrated by Ibn Hibban in his Sahih with the wording: **"Whoever kills a Mu'ahid without right will not smell the fragrance of Paradise, and its fragrance is found from a distance of one hundred years' travel."** (Authenticated by Al-Albani: Sahih li ghayrihi)

وَأَمَّا قَتْلُ الْمُعَاهِدِ خَطَأً، فَقَدْ أَوْجَبَ اللَّهُ فِيهِ الدِّيَّةَ وَالْكَفَّارَةَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾.

As for killing a Mu'ahid by mistake, Allah obligated paying the blood money (diyyah) and performing expiation (kafarah). Allah the Almighty said: {**And if he belonged to a people with whom you have a treaty of mutual alliance, blood money must be paid to his family, and a believing slave must be freed. And whosoever finds this (freeing a slave) beyond his means, he must fast two consecutive months in repentance to Allah. And Allah is All-Knowing, All-Wise.**} (An-Nisa 4:92)

وأقول في الختام: اتَّقُوا اللهَ أَيُّهَا الشَّبَابُ فِي أَنْفُسِكُمْ، لَا تَكُونُوا فَرِيسَةً لِلشَّيْطَانِ، يَجْمَعُ لَكُمْ بَيْنَ الدُّنْيَا وَعَذَابِ الْآخِرَةِ، وَاتَّقُوا اللهَ فِي الْمُسْلِمِينَ مِنَ الشَّبَابِ وَالْكُهُولِ وَالشَّبَابِ، وَاتَّقُوا اللهَ فِي الْمُسْلِمَاتِ مِنَ الْأُمّهَاتِ وَالْبَنَاتِ وَالْأَخَوَاتِ وَالْعَمَّاتِ وَالْخَالَاتِ، وَاتَّقُوا اللهَ فِي الشَّبَابِ الرُّكَّعِ وَالْأَطْفَالِ الرُّضَّعِ، وَاتَّقُوا اللهَ فِي الدِّمَاءِ الْمَعْصُومَةِ وَالْأَمْوَالِ الْمَحْتَرَمَةِ،

I say in conclusion: Fear Allah, O young Muslims, concerning yourselves. Do not become prey for the devil, who would combine for you the disgrace of this world and the torment of the Hereafter. Fear Allah regarding the Muslims — old and young, men and women. Fear Allah regarding the Muslim women — mothers, daughters, sisters, paternal and maternal aunts. Fear Allah regarding the bowing elderly (in worship) and the nursing infants. Fear Allah regarding the protected blood and respected property.

﴿فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾ [البقرة ٢٣-٢٤].

{ **Then fear the Fire whose fuel is men and stones.** } (Al-Baqarah 2:24)

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ [البقرة ٢٨١].

{ **And fear the Day when you shall be returned to Allah. Then every person shall be paid what he earned, and they shall not be wronged.** } (Al-Baqarah 2:281)

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا﴾ [آل عمران ٣٠].

{ **On the Day when every person will find what he has done of good present before him, and what he has done of evil, he will wish that there were a great distance between him and that (evil).** } (Aal-Imran 3:30)

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَلَاتِهِ وَبَنِيهِ (٣٦) لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾ [عبس ٣٤-٣٧].

{ **The Day when a man shall flee from his brother (34) and from his mother and his father (35) and from his wife and his children. (36) Every man that Day will have enough to make him careless of others.** } (Abasa 80:34-37)

أفيقوا من سباتكم وانتبهوا من غفلتكم، ولا تكونوا مطيعة للشيطان للإفساد في الأرض. وأسأل الله عز وجل أن يُقَيِّمَ المسلمين بدينهم، وأن يحفظهم من مضلات الفتن، ما ظهر منها وما بطن، وصلى الله وسلم وبارك على عبده ونبيِّه محمد وعلى آله وصحبه أجمعين.

Awake from your slumber, arise from your heedlessness, and do not be an instrument for the devil to spread corruption in the land. And I ask Allah the Almighty to grant the Muslims understanding of their Religion, to protect them from misleading trials — both apparent and hidden. May Allah's blessings and peace be upon His slave and Messenger Muhammad, and upon his family and all his companions.
