

person injured or killed by an animal (going about without somebody to control it) and similarly, there is no *Diya* for the one who falls and dies in a well, and also the one who dies in a mine. As regards the *Ar-Rikāz* (buried wealth), one-fifth thereof is for the state.”

(30) CHAPTER. The sin of a person who killed an innocent *Dhimī* (a non-Muslim living in a Muslim state and enjoying the protection of Muslims).

6914. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever killed a *Mu‘āhid* (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of travelling).”

(31) CHAPTER. A Muslim should not be killed for killing a *Kāfir* (disbeliever).

6915. Narrated Abū Juhaifa: I asked ‘Ali رَضِيَ اللهُ عَنْهُ, “Do you have anything Divine literature besides what is in the Qur’ān?” Or, as Uyaina once said, “Apart from what the people have?” ‘Ali said, “By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur’ān and the ability (gift) of understanding Allāh’s Book which He may endow a man with, and we have what is written in this sheet of paper.” I asked, “What is (written) on this paper?” He replied, “*Al-‘Aql* (the legal rules and regulations of *Diya* and the (ransom for) releasing of the captives, and the judgement that no Muslim should be killed in *Al-Qiṣās* (equality in punishment) for killing a *Kāfir* (disbeliever).”

شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَجَمَاءُ عَقَلُهَا جُبَارٌ، وَالنُّبُرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرَّكَازِ الْخُمْسُ». [راجع: ١٤٩٩]

(٣٠) بَابٌ: إِنْ مَن قَتَلَ ذِمِّيًّا بِغَيْرِ جُرْمٍ

٦٩١٤ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يُرَخِّ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحُهَا لِيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا». [راجع: ٣١٦٦]

(٣١) بَابٌ لَا يُقْتَلُ الْمُسْلِمُ بِالْكَافِرِ

٦٩١٥ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا مَطْرُفٌ - سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ قَالَ: سَمِعْتُ أَبَا جَحِيفَةَ قَالَ: سَأَلْتُ عَلِيًّا رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ وَمِمَّا لَيْسَ فِي الْقُرْآنِ؟ وَقَالَ ابْنُ عُيَيْنَةَ مَرَّةً: مَا لَيْسَ عِنْدَ النَّاسِ، فَقَالَ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا إِلَّا مَا فِي الْقُرْآنِ، إِلَّا فَهَمًّا يُعْطَى رَجُلٌ فِي كِتَابِهِ، وَمَا فِي الصَّحِيفَةِ. قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ،

(32) CHAPTER. If a Muslim, being furious, slaps a Jew, (no compensation is required).

Abū Hurairah narrated this from the Prophet ﷺ.

6916. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not prefer some Prophets to others."

6917. Narrated Abū Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ: A Jew, whose face had been slapped (by someone), came to the Prophet ﷺ and said, "O Muḥammad (ﷺ)! A man from your *Anṣārī* companions slapped me." The Prophet ﷺ said, "Call him". They called him and the Prophet ﷺ asked him, "Why did you slap his face?" He said, "O Allāh's Messenger! While I was passing by the Jews, I heard him saying, 'By Him Who chose Mūsa (Moses) above all the human beings.' I said (protestingly), 'Even above Muḥammad (ﷺ)?' So I became furious and slapped him." The Prophet ﷺ said, "Do not give me preference to other Prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to regain conscious, and behold, I will find Mūsa holding one of the pillars of the Throne (of Allāh). Then I will not know whether he has become conscious before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received."

وَفِكَاكَ الْأَسِيرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ

بِكَافِرٍ. [راجع: ١١١]

(٣٢) بَابُ إِذَا لَطَمَ الْمُسْلِمُ يَهُودِيًّا

عِنْدَ الْقَضْبِ،

رَوَاهُ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

٦٩١٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا

سُفْيَانُ، عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ

أَبِيهِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ

قَالَ: «لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ».

[راجع: ٢٤١٢]

٦٩١٧ - وَحَدَّثَنَا مُحَمَّدٌ بْنُ

يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو بْنِ

يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي

سَعِيدِ الْخُدْرِيِّ قَالَ: جَاءَ رَجُلٌ مِنَ

الْيَهُودِ إِلَى رَسُولِ اللَّهِ ﷺ قَدْ لَطَمَ

وَجْهَهُ فَقَالَ: يَا مُحَمَّدُ، إِنَّ رَجُلًا مِنَ

أَصْحَابِكَ مِنَ الْأَنْصَارِ قَدْ لَطَمَ فِي

وَجْهِي، قَالَ: «ادْعُوهُ» فَدَعَوُهُ، فَقَالَ:

«أَلَطَمْتَ وَجْهَهُ؟» قَالَ: يَا رَسُولَ اللَّهِ،

إِنِّي مَرَرْتُ بِالْيَهُودِ فَسَمِعْتُهُ يَقُولُ:

وَالَّذِي اضْطَفَى مُوسَى عَلَى الْبَشَرِ،

قَالَ: قُلْتُ: أَعَلَى مُحَمَّدٍ ﷺ؟ قَالَ:

فَأَخَذْتَنِي غَضَبَةً فَلَطَمْتُهُ. قَالَ: «لَا

تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ

يَضَعَفُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ

يُفِيقُ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ

قَوَائِمِ الْعَرْشِ، فَلَا أَذْرِي أَفَاقَ قَبْلِي أَمْ

جُوزِي بِصَعْقَةِ الطُّورِ». [راجع: ٢٤١٢]

88 - THE BOOK OF OBLIGING
THE APOSTATES [REVERTERS FROM
ISLĀM] AND THE REPENTANCE OF
THOSE WHO REFUSE THE TRUTH
OBSTINATELY, AND TO FIGHT
AGAINST SUCH PEOPLE

٨٨ - كتاب استتابة
المرتدين والمعاندين
وقتالهم

(1) CHAPTER. The sin of the person who ascribes partners in worship to Allāh, and his punishment in this world and in the Hereafter.

And the Statement of Allāh تعالى: "Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.." (V.31:13)

And His Statement:

"... If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (V.39:65)

6918. Narrated 'Abdullāh عنه رضي الله عنه: When the Verse:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* i.e., worshipping others besides Allāh)" (V.6:82) was revealed, it became very hard on the Companions of the Prophet ﷺ and they said, "Who among us has not confused his belief with *Zulm* (wrong)?" On that, Allāh's Messenger ﷺ said, "This is not meant (by the Verse). Don't you listen to Luqmān's statement:

"Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

6919. Narrated Abū Bakra عنه رضي الله عنه: The Prophet ﷺ said, "The biggest of the great sins are: (1) To join partners in worship with Allāh, (2) to be undutiful to one's parents, (3) and to give a false witness." He (ﷺ) repeated it thrice, or said, "... a lying speech

(١) بَابُ إِثْمٍ مَنْ أَشْرَكَ بِاللَّهِ، وَعُقُوبَتِهِ فِي الدُّنْيَا وَالْآخِرَةِ. قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣] ﴿لَنْ أَشْرَكَتَ لِيَحْبِطَنَّ عَنْكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الزمر: ٦٥]

٦٩١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ سَقَى ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَقَالُوا: أَيُّنَا لَمْ يَلْبَسْ إِيمَانَهُ بِظُلْمٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ بِذَلِكَ، أَلَا تَسْمَعُونَ إِلَى قَوْلِ لُقْمَانَ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

٦٩١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجَرِيرِيُّ وَحَدَّثَنِي قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سَعِيدٌ

(a false statement),” and kept on repeating that warning till we wished he would stop saying it. (See *Hadith* No.5976, Vol.8).

الجُرَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَكْبَرُ الْكَبَائِرِ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، وَشَهَادَةُ الزُّورِ - ثَلَاثًا - أَوْ قَوْلُ الزُّورِ». فَمَا زَالَ يُكْرَرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

[راجع: ٢٦٥٤]

6920. Narrated 'Abdullāh bin 'Amr رَضِيَ اللَّهُ عَنْهُ: A bedouin came to the Prophet ﷺ and said, “O Allāh’s Messenger! What are *Al-Kabā'ir* (the biggest sins)?” The Prophet ﷺ said, “To join partners in worship with Allāh.” The bedouin said, “What is next (biggest sin)?” The Prophet ﷺ said, “To be undutiful to one’s parents.” The bedouin said, “What is next (biggest sin)?” The Prophet ﷺ said, “To take an oath *Al-Ghamūs*.” The bedouin asked, “What is an oath *Al-Ghamūs*?” The Prophet ﷺ said, “The false oath through which one deprives a Muslim of his property (unjustly).”

[See Vol.8, *Hadith* No.6675]

٦٩٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا شَيْبَانُ، عَنْ فَرَايسَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ قَالَ: يَا رَسُولَ اللَّهِ، مَا الْكَبَائِرُ؟ قَالَ: «الْإِشْرَاكُ بِاللَّهِ»، قَالَ: «تُمْ مَاذَا؟» قَالَ: «تُمْ عُقُوقُ الْوَالِدَيْنِ»، قَالَ: «تُمْ مَاذَا؟» قَالَ: «الْيَمِينُ الْعَمُوسُ»، قُلْتُ: وَمَا الْيَمِينُ الْعَمُوسُ؟ قَالَ: «الَّذِي يَقْتَطِعُ مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا كَاذِبٌ».

[راجع: ٦٦٧٥]

6921. Narrated Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ: A man said, “O Allāh’s Messenger! Shall we be punished for what we did in the Pre-Islāmic Period of Ignorance?” The Prophet ﷺ said, “Whoever does good in Islām will not be punished for what he did in the Pre-Islāmic Period of Ignorance; and whoever does evil in Islām will be punished for his former and later (bad deeds).”

٦٩٢١ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْوَاحُ بِمَا عَمَلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا

عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي
الإسلامِ أَخَذَ بِالْأَوَّلِ وَالْآخِرِ.

(2) CHAPTER. The legal regulation concerning *Al-Murtad* and *Al-Murtaddah* [male and the female who reverts from Islām (apostates)].

Ibn 'Umar, Az-Zuhrī and Ibrāhīm said, "A female apostate (who reverts from Islām), should be killed. And the obliging of the reverters from Islām (apostates) to repent.

Allāh تعالى said:

"How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muḥammad ﷺ) is true and after clear proofs had come unto them? And Allāh guides not the people who are *Zālimūn* (polytheists and wrongdoers). They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels, and of all mankind. They will abide therein (Hell). Neither will their torment be (lightened) nor will it be delayed or postponed (for a while). Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. Verily, those who disbelieved after their belief and then went on increasing in their disbelief (i.e., disbelief in the Qur'ān and in Prophet Muḥammad ﷺ) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray." (V.3: 86-90)

Allāh also said:

"O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!" (V.3:100)

(٢) بَابُ حُكْمِ الْمُرْتَدِّ وَالْمُرْتَدَّةِ
وَاسْتِئَابَتِهِمْ،

وَقَالَ ابْنُ عَمَرَ وَالزُّهْرِيُّ
وإبراهيم: تُقْتَلُ الْمُرْتَدَّةُ، وَقَالَ اللَّهُ
تعالى: ﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا
بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ﴾ إِلَى
قَوْلِهِ ﴿عَفْوَرٌ رَجِيمٌ، إِنَّ الَّذِينَ كَفَرُوا بَعْدَ
إِيمَانِهِمْ ثَمَّ زَادُوا كُفْرًا لَنْ نَقْبَلَ تَوْبَتَهُمْ
وَأُولَئِكَ هُمُ الْمَكْسُورُونَ﴾ [آل عمران: ٩٠-٩١]
[٩٠-٨٩] وَقَالَ: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا إِنْ
طَلَبُوا قِرْبًا مِنَ الَّذِينَ آمَنُوا كَتَبَ يُرَدُّوكم
بَعْدَ إِيمَانِكُمْ كَافِرِينَ﴾ [آل عمران: ١٠٠]
وَقَالَ: ﴿إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا﴾ إِلَى
﴿سَيَلًا﴾ [النساء: ١٣٧] وَقَالَ: ﴿مَنْ
رَتَدَ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُمْ﴾ [المائدة: ٥٤] وَقَالَ ﴿وَلَكِنْ
مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا﴾ إِلَى ﴿وَأُولَئِكَ
هُمُ الْفَاسِقُونَ، لَا جِسْمَ أَنَّهُمْ فِي
الْآخِرَةِ هُمُ الْخَالِدُونَ﴾ [آل عمران: ١١٠]
﴿لَعَفْوَرٌ رَجِيمٌ﴾ [النحل: ١٠٦-١١٠] ﴿وَلَا
يَزَالُونَ يُقْبِلُونَكُمْ حَتَّى يُرَدُّوكم عَنْ دِينِكُمْ إِنْ
اسْتَكْبَرُوا﴾ إِلَى قَوْلِهِ ﴿وَأُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة:

.[٢١٧]

Allāh تعالی also said :

“Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (Right) Way.” (V.4:137)

Allāh تعالی also said :

“O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him ; humble towards the believers, stern towards the disbelievers...” (V.5:54)

Allāh also said :

“Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is rest with Faith — but such as open their breasts to disbelief, — on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless! No doubt, in the Hereafter, they will be the losers. Then, verily! Your Lord — for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.” (V.16: 106-110)

Allāh also said :

“...And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter; and they will be the dwellers of the Fire. They will abide therein forever.” (V.2:217)

6922. Narrated 'Ikrima رَضِيَ اللهُ عَنْهُ: Some *Zanādiqa* (atheists) were brought to 'Alī; and he burnt them. The news of this event reached Ibn 'Abbās who said, "If I had been in his place, I would not have burnt them, as Allāh's Messenger ﷺ forbade it, saying, 'Do not punish anybody with Allāh's punishment (fire).' I would have killed them according to the statement of Allāh's Messenger ﷺ, 'Whoever changed his Islāmic religion, then kill him.'"

٦٩٢٢ - حَدَّثَنَا أَبُو التُّعْمَانَ مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ قَالَ: أَتَيْتِي عَلِيَّ رَضِيَ اللهُ عَنْهُ بِزَنَادِقَةٍ فَأَحْرَقَهُمْ فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أَحْرَقَهُمْ لِتَنهِي رَسُولِ اللهِ ﷺ: «لَا تُعَذِّبُوا بِعَذَابِ اللهِ»، وَلَقَتْنَهُمْ لِقَوْلِ رَسُولِ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». [راجع: ٣٠١٧]

6923. Narrated Abū Burda: Abū Mūsā said, "I came to the Prophet ﷺ along with two men (from the tribe) of *Ash'ariyūn*, one on my right and the other on my left, while Allāh's Messenger ﷺ was brushing his teeth (with a *Siwāk*), and both men asked him for some employment. The Prophet ﷺ said, 'O Abū Mūsā, O 'Abdullāh bin Qais', I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his *Siwāk* being drawn to a corner under his lips, and he said, 'We never (or said, 'we do not') appoint for our affairs anyone who seeks to be employed. But O Abū Mūsā!' or said, 'Abdullāh bin Qais! Go to Yemen.' " The Prophet ﷺ then sent Mu'adh bin Jabal after him and when Mu'adh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold! There was a fettered man beside Abū Mūsā. Mu'adh asked, 'Who is this (man)?' Abū Mūsā said, 'He was a Jew and became a Muslim and then reverted back to Judaism.' Then Abū Mūsā requested Mu'adh to sit down but Mu'adh said, 'I will not sit down till he has been killed. This is the judgement of

٦٩٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ فُرَّةَ بْنِ خَالِدٍ قَالَ: حَدَّثَنِي حَمِيدُ بْنُ هِلَالٍ: حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ: أَحَدُهُمَا عَنْ يَمِينِي، وَالْآخَرُ عَنْ يَسَارِي، وَرَسُولُ اللهِ ﷺ يَسْتَاكُ، فَكِلَاهُمَا سَأَلَ فَقَالَ: «يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللهِ بْنَ قَيْسٍ»، قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا. وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شِدَّتِهِ قَلَصْتُ، فَقَالَ: «لَنْ أَوْ لَا نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ، وَلَكِنْ أَذْهَبَ أَنْتَ يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللهِ بْنَ قَيْسٍ إِلَى الْيَمَنِ»، ثُمَّ اتَّبَعَهُ مُعَاذُ بْنُ جَبَلٍ. فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وَسَادَةً قَالَ: أَنْزِلْ، فَإِذَا رَجُلٌ عِنْدَهُ مُوثِقٌ، قَالَ: مَا هَذَا؟

Allāh and His Messenger (for such cases),’ and repeated it thrice. Then Abū Mūsa ordered that the man be killed, and he was killed.” Abū Mūsa added, “Then we discussed the night (*Tahajjud*) prayers and one of us said, ‘I offer (prayer) and sleep, and I hope that Allāh will reward me for my sleep as well as for my waking up (for prayers).’”

(3) CHAPTER. Killing those who refuse to fulfil the duties enjoined by Allāh, and considering them as apostates.

6924. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ died and Abū Bakr became his successor and some of the Arabs reverted to disbelief, ‘Umar said, “O Abū Bakr! How can you fight these people although Allāh’s Messenger said, ‘I have been ordered to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *Lā ilāha illallāh*, Allāh will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allāh?”

6925. [H. 6924 contd.] Abū Bakr said, “By Allāh! I will fight whoever differentiates between *Ṣalāt* (prayers) and *Zakāt*; as *Zakāt* is the right to be taken from property (according to Allāh’s Orders). By Allāh! If they refused to pay me even a kid they used to pay to Allāh’s Messenger ﷺ, I would fight with them for withholding it.” ‘Umar said, “By Allāh! It was nothing, but I noticed that Allāh opened Abū Bakr’s chest towards the decision to fight,

قَالَ: كَانَ يَهُودِيًّا فَاسْلَمَ ثُمَّ تَهَوَّدَ، قَالَ: اجْلِسْ، قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللَّهِ وَرَسُولِهِ، ثَلَاثَ مَرَّاتٍ. فَأَمَرَ بِهِ فُقْتِلَ، ثُمَّ تَذَكَّرًا قِيَامَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا: أَمَا أَنَا فَأَقُومُ وَأَنَا، وَأَرْجُو فِي نَوْمِي مَا أَرْجُو فِي قَوْمِي. [راجع: ٢٢٦١]

(٣) بَابُ قَتْلِ مَنْ أَبِي قَبُولِ الْفَرَائِضِ، وَمَا نُسِبُوا إِلَى الرَّدَّةِ ٦٩٢٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلِ بْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَا تُوْفِيَ النَّبِيُّ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، عَصَمَ مِنِّي مَالُهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ؟» [راجع: ١٣٩٩]

٦٩٢٥ - قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ. فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَيَّ رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا. قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ

therefore, I realized that his decision was right."

(4) CHAPTER. If a *Dhimmī* or somebody else abuses the Prophet ﷺ by playing upon words but not frankly, e.g., by saying, "As-Sāmu 'Alaika."

6926. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A Jew passed by Allāh's Messenger ﷺ and said, "As-Sāmu 'Alaika." Allāh's Messenger ﷺ said in reply, "Wa 'Alaika." Allāh's Messenger ﷺ then said to his Companions, "Do you know what he (the Jew) has said? He said, 'As-Sāmu 'Alaika.'" They said, "O Allāh's Messenger! Shall we kill him?" The Prophet ﷺ said, "No. When the people of the Book greet you, say: 'Wa 'Alaikum'."⁽¹⁾

6927. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: A group of Jews asked permission to visit the Prophet ﷺ (and when they were admitted) they said, "As-Sāmu 'Alaika (death be upon you)." I said (to them), "Nay! Death and the curse of Allāh be upon you!" The Prophet ﷺ said, "O 'Āishah! Allāh is Kind and Lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), 'Wa 'Alaikum (and upon you).'"

لِقِتَالِهِ. فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[راجع: ١٤٠٠]

(٤) بَابُ إِذَا عَرَضَ الذَّمُّ أَوْ غَيْرُهُ سَبَّ النَّبِيِّ ﷺ وَلَمْ يُصْرَحْ، نَحْوَ قَوْلِهِ: السَّامُ عَلَيْكُمْ

٦٩٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ فَقَالَ: السَّامُ عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ»، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَا يَقُولُ؟ قَالَ: السَّامُ عَلَيْكَ». قَالُوا: يَا رَسُولَ اللَّهِ، أَلَا تَقْتُلُهُ؟ قَالَ: «لَا، إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ».

[راجع: ٦٢٥٨]

٦٩٢٧ - حَدَّثَنَا أَبُو نُعَيْمٍ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ. فَقُلْتُ: بَلْ عَلَيْكُمْ السَّامُ وَاللَّعْنَةُ. فَقَالَ: «يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ». قُلْتُ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «قُلْتُ: وَعَلَيْكُمْ». [راجع: ٢٩٣٥]

(1) (H.6926) 'As-Sāmu 'Alaika' means, 'Death be upon you'. Notice its similarity to the greeting, 'As-Salāmu 'Alaika' (Peace be upon you). 'Wa 'Alaika' or 'Wa 'Alaikum' means: 'And upon you.'

6928. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "When the Jews greet anyone of you they say: 'Sāmu 'Alaika (death be upon you)'; so you should say: 'Wa 'Alaika (and upon you).'"

٦٩٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ وَمَالِكِ بْنِ أَنَسٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَيَّ أَحَدِكُمْ إِنَّمَا يَقُولُونَ: سَامٌ عَلَيْكَ، فَقُلْ: عَلَيْكَ. [راجع: ٦٢٥٧]

(5) CHAPTER.

6929. Narrated 'Abdullāh: As if I am looking at the Prophet ﷺ while he was speaking about one of the Prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O Lord! Forgive my people as they do not know."

(٥) بَابٌ: ٦٩٢٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: قَالَ عَبْدُ اللَّهِ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَذَمُوهُ فَهُوَ يَمْسُحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ». [راجع: ٣٤٧٧]

(6) CHAPTER. Killing *Al-Khawārij* (some people who dissented from the religion and disagreed with the rest of the Muslims), and *Al-Mulhidūn* (heretical) after the establishment of firm proof against them.

And the Statement of Allāh تعالى:

"And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid..." (V.9:115)

(٦) بَابُ قَتْلِ الْخَوَارِجِ وَالْمُلْحِدِينَ بَعْدَ إِقَامَةِ الْحُجَّةِ عَلَيْهِمْ، وَقَوْلِهِ تَعَالَى: «وَمَا كَانَتْ أَلَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ» [التوبة: ١١٥]

And Ibn 'Umar used to consider them (*Al-Khawārij* and *Al-Mulhidūn*) the worst of Allāh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

وكان ابن عمر يراهم شرار خلق الله، وقال: إنهم انطلقوا إلى آيات نزلت في الكفار فجعلوها على المؤمنين.