

Whosoever takes up arms against us is not from us

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## Whosoever takes up arms against us is not from us

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Whosoever takes up arms and intends to kill a Muslim whilst knowing and believing that it is prohibited, then the affair is extremely dangerous. Hence:

**["That the world should perish is lesser in the sight of Allaah than the spilling of the blood of a Muslim."]<sup>1</sup>**

And:

**["A Muslim does not cease to remain within the comfort of his religion until he spills blood which is forbidden to spill."]<sup>2</sup>**

And therein is the severe threat:

**[And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allaah are upon him, and a great punishment is prepared for him.]<sup>3</sup>**

In addition to that Ibn 'Abbaas (May Allaah have mercy upon both) even said that there is no repentance for him.<sup>4</sup>

The affair is therefore extremely dangerous.

**["Whosoever takes up arms against us is not from us."]<sup>5</sup>**

The speech of the people of knowledge regarding this, is to take it to mean the exiting from the fold of Islaam and to judge him with the disbelief which takes one out of the religion if he deems it (the killing of an innocent Muslim) permissible; if he deems the killing of a Muslim whose blood is protected permissible. Because the one who deems the prohibited (the Haraam) which is known to be prohibited by necessity from the religion of Islaam, to be

<sup>1</sup> There is an authentic narration with the wording "is lesser in the sight of Allaah than the killing of a Muslim without right", reported by Ibn Maajah, At-Tirmidhee, An-Nasaa'ee and declared authentic by Al-Albaanee.

<sup>2</sup> From the Hadeeth of Ibn 'Umar, may Allaah be pleased with both, narrated by Al-Bukhaaree in his Saheeh.

<sup>3</sup> Soorah an-Nisaa' [4:93]

<sup>4</sup> For more detail please check Tafseer Ibn Katheer Soorah an-Nisaa', Ayah 93: "However, the majority of scholars of the earlier and later generations said that the killer's repentance can be accepted."

<sup>5</sup> From the Hadeeth of Aboo Moosaa Al-Ash'aree, may Allaah be pleased with him, narrated by Al-Bukhaaree in his Saheeh.

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lawful, disbelieves the same way that the one who deems prohibited what Allaah has made lawful and which is known to be lawful by necessity from the religion of Islaam, disbelieves.

We ask Allaah for protection!

Then (based upon) his (the Prophet's, may peace and blessings be upon him) statement **"(then he) is not from us"** would be upon it's real (apparent) meaning; that he is not from the people of our religion. However if he does not deem the killing of a Muslim to be lawful yet engages in killing a Muslim whilst believing that it is impermissible to kill him, then he does not disbelieve by that, even if he kills him intentionally, according to the opinion of the majority of the scholars. But he is nevertheless upon great danger, for Ibn 'Abbaas (may Allaah be pleased him) held the opinion that there is no Tawbah (repentance) for him.

**[And whoever kills a believer intentionally, his recompense is Hell to abide therein.]<sup>6</sup>**

This Hadeeth is from the texts which threaten with punishment and which are left as they are (upon their apparent meaning) because that is stronger in deterring (people away from this crime), according to a group from the people of knowledge.

من حمل السلاح يُريدُ قتلَ المسلم مع علمه بتحريمه واعتقاده بذلك فالأمر خطير جداً، فزوال الدنيا أهونُ عند الله من إزاحة دم مسلم. ولا يزال المسلم في فسحة من دينه حتى يُصيب دماً حراماً. وفي ذلك الوعيد الشديد. ومن يقتل مؤمناً متعمداً فجزاؤه جهنم خالداً فيها. سورة النساء. حتى قال ابن عباس: إنهُ لا توبة له، فالأمر خطير جداً علينا السلاح فليس منا. وكلام أهل العلم في مثل هذا يحمله على الخروج عن الإسلام والحكم عليه بالكفر المخرج عن الملة إن استحل ذلك، إن استحل قتل المسلم المعصوم معصوم الدم؛ لأن من استحل المخرج المعلوم تخريمه بالضرورة من دين الإسلام كفر، كما أن من حرم ما أحله الله المعلوم جله بالضرورة من دين الإسلام كفر. نسأل الله العافية

وحينئذ يكون قوله: فليس منا على حقيقته ليس من أهل ديننا، أما إذا لم يستحل قتل المسلم؛ بل أقدم على قتله معتقداً تحريم القتل؛ فإنه لا يكفر بذلك، وإن تعمّد قتله في قول جمهور العلماء؛ لكنه على خطر عظيم فابن عباس يرى أنه لا توبة له. ومن يقتل مؤمناً متعمداً فجزاؤه جهنم خالداً فيها. نسأل الله العافية، والحديث من نصوص الوعيد التي تمر كما جاءت؛ لأنه أبلغ في الرجز عند جمع من أهل العلم

<sup>6</sup> Soorah an-Nisaa' [4:93]