

Shaykhul-Islam Ibn Taymiyyah on the necessity of killing whoever curses the Prophet, Peace and Blessings be upon him.

Taken from Mukhtasar As-Saram Al-Maslool `Ala Shatim Ar-Rasul
(Summary of The Drawn Sword Against the One Who Curses the Messenger) Pages 31-33

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All praise is due to Allah, and only the mistakes are ours.



مطبعة جامعة البصرة

آثار شيخ الإسلام ابن تيمية ووالدتها من أعمال

(٧)

مختصر

الصدور المسلمون

على شامة الرسول ﷺ

لشيخ الإسلام ابن تيمية

اختصاره

العلامة محمد بن علي بن محمد البعلبي الحنبلي

ت (٧٧٨)

تحقيق

علي بن محمد العمران

إشراف

بإشراف عبد الله بن زيد

تمويل

مؤسسة سليمان بن عبد العزيز الراجحي الخيرية

دار الفوائد

للنشر والتوزيع

نسخ للبيع

THE FIRST MATTER:

That Whoever Curses the Prophet Peace and Blessings be Upon him, Muslim or Kafir, Must be Killed.

This is the methodology of the general scholars.

Ibn Al-Munthir said: "The general scholars agreed that whoever curses him, Peace and Blessings be upon him, must be killed. This was stated by Malik, Al-Layth, Ahmad, Ishaq, and Ash-Shafi'ee, and Nu'man (Abu Hanifa) said that the Dhimmi (Jizya-paying non-Muslim) is not to be killed."

And Abu Bakr Al-Faarisee – a companion of Ash-Shafi'ee – stated that there is the consensus of the Muslims upon killing who curses the Prophet, Peace and Blessings be upon him, just as the ruling for whoever curses other than him is whipping.

And this consensus is carried down from the consensus from the premiere generation of the Tabi'een and the Sahabah. It was said by Sheikhu'l-Islam – or he intended their consensus on the necessity of the killing if he was a Muslim. And such was reported by Al-Qadi [The Judge] `Iyad.

And Ishaq Ibn Rahaway said that all of the Muslims are in consensus that whoever curses Allah or curses His Messenger, or rejects something from what Allah revealed, or killed a prophet, that he is a Kafir; and even if he accepts all that was revealed by Allah.

And Al-Khattabi said, "I don't know of anyone who disagrees with the obligation of his killing."¹

And Muhammad Ibn Suhnoon said that the scholars are in consensus that the one who curses the Messenger is a Kafir; and whoever doubts his Kufr is a Kafir.

The bottom line: That the Muslim one who curses [The Prophet, peace and blessings be upon him] is to be killed without disagreement, and it is the opinion of the methodology of the four Imams as well as other than them; even if he is a Jizya-paying non-Muslim, he is killed as well – according to Malik and the people of Madina; and it is the way of Ahmad and the scholars of Hadith. Ahmad specified it many times.

It was stated by Hanbal, Abus-Saqr, Al-Khallal, Abdullah, and Abu Talib – that he is to be killed whether he is Muslim or Kafir. It was said to Ahmad [Ibn Hanbal], "Is there a hadith for [supporting] it? He said yes, there are Ahadith. One of them is the Hadith of the blind man who killed the woman when he heard her curse the Prophet, peace and blessings be upon him, and the Hadith of Hasan.

1 Ma`alim As-Sunnan 6/199

He [Ahmad Ibn Hanbal] said: And he should not be asked to repent. It was narrated by Abu Bakr in "Al-Shafee." So there is no disagreement than he is to be killed, and that his treaty is nullified.