

---

## Killing the innocent in Palestine

Translated by Abbas Abu Yahya

Article taken and slightly adapted from: [followingthesunnah.wordpress.com](http://followingthesunnah.wordpress.com)

---

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Questioner:** Today in Palestine our people are in a situation of a continuous struggle with the Jews. Is it permissible according to the Sharee'ah' if one of us grabbed a Jew... is it permissible to kill him?

**Shaykh al-Albaanee (رَحِمَهُ اللهُ)**<sup>1</sup>: Is it permissible to do what....!?

**Questioner:** Permissible to kill him.

**Shaykh al-Albaanee (رَحِمَهُ اللهُ)**: Okay, is it permissible to kill a Jew? Kill him!? Where? Here or over there?

**Questioner:** Over there.

**Shaykh al-Albaanee (رَحِمَهُ اللهُ)**: Over there, my brother do you not see that when a Jew is killed then in return a great number of Muslims are killed, have you not seen this!!? Those killed from the Muslims are so many more!!?

**Question:** From the Muslims?... But these actions are essential so that we put fear into their hearts and scare them.

**Shaykh al-Albaanee (رَحِمَهُ اللهُ)**: No!! it is not essential that it is like this.

**Question:** Then until when do we do this?

**Shaykh al-Albaanee (رَحِمَهُ اللهُ)**: It is not essential that it is done like this! Sa'ad wanted to water the camels, while wearing a gown<sup>2</sup>, O Sa'ad camels are not watered like this!<sup>3</sup> Imagine, if your situation continues like this, what will be the result?

What will the Muslims be watching and witnessing!!? And the Palestinians what will they be slaughtered for, what will be the result?

---

<sup>1</sup> (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

<sup>2</sup> He was not appropriately dressed.

<sup>3</sup> Arabic proverb used when difficult tasks are done inappropriately.

## Killing the innocent in Palestine

A Jew is killed and in return tens of Palestinians are killed, thousands imprisoned, what will be the result?

Will this be a victory against the Jews?

This is not the way, in reality the Muslims have now mistaken the way of Jihaad, Jihaad begins with Jihaad an-Nafs (Jihaad of one's own self) like the Messenger (عليه الصلاة والسلام)<sup>4</sup> said:

المجاهد من جاهد هواه لله

**'The Mujaahid is the one who makes Jihaad against his desires for the sake of Allaah.'**<sup>5</sup>

I am not talking about the hadeeth which is famous on the tongues of the people:

رجعنا من الجهاد الأصغر إلى الجهاد الأكبر

**'We have returned from the minor Jihaad to the major Jihaad.'**

This is a weak hadeeth<sup>6</sup>, however the authentic hadeeth dispenses with the weak one which is the saying of the Messenger (عليه الصلاة والسلام):

المجاهد من جاهد نفسه لله

**'The Mujaahid is the one who makes Jihaad against his own-self and his desires for the sake of Allaah.'**<sup>7</sup>

---

<sup>4</sup> (عليه الصلاة والسلام) (alayhi as-Salaat wa Salaam) Upon him prayer and peace

<sup>5</sup> [Collected by Ahmad, Tirmidhee and Ibn Hibbaan & Albaanee declared its Isnaad to be good in 'Silsilah Saheehah' No. 1496]

<sup>6</sup> Regarding the weak Hadeeth: رجعنا من الجهاد الأصغر إلى الجهاد الأكبر We have returned from the minor Jihaad to the major Jihaad.'

### Summary of the Takhreej

A summary of what Shaykh Albaanee said regarding the sourcing of this narration: Haafidh al-Iraqee said in 'Takhreej al-Ihya' that it was collected by al-Baihaqee in 'Zuhd' from the hadeeth of Jaabir, and this Isnaad has a weakness.

Haafidh Ibn Hajr mentions in 'Takhreej al-Kashaf' that it has three weak narrators.

Shaykh ul Islaam Ibn Taymeeyah said in 'Majmoo' al-Fatawa': This narration has no origin [La Asl Lahu], and none from the people who are familiar with the sayings of the Prophet -sallAllaahu alayhi wa sallam- and his actions narrate it.

Shaykh Albaanee in 'Silsilah Da'eefah' declared it Munkar. [From Silsilah Ahadeeth Da'eefah No. 2460]

Al-Baihaqee collected it in Kitaab az-Zuhd and regarded its Isnaad as Da'eef.

Shaykh Abdulazeez bin Baaz said regarding this narration: 'however, the people of knowledge have clarified, like Ibn al-Qayyim -Rahimullaah- and other than him that this Hadeeth is weak and that it is not authentic. [Majmoo' al-Fatawa Bin Baaz 26/382]

Shaykh Ibn Uthaymeen said when it was covered in 'Sharh al-Mumtta': 'however it is a weak hadeeth, not authentic.' In one of his Fatawa he said: Da'eef Jiddan or Mawdoo'. [Majmoo' Fatawa Ibn Uthaymeen 27/498]

<sup>7</sup> [From Silsilah Huda wa Noor Tape 317, see: <http://www.sahab.net/forums/index.php?showtopic=145300#noredirect> ]

For more works of Shaykh al-Albaanee please go to [albaanee.com](http://albaanee.com)