

# **Does Quran (22:15) Instruct Muslims to Kill Non-Muslims for Not Accepting Islam or Doubting It? A Comparative Analysis with Quran (4:29)**

## **The Content of the False Allegation:**

The enemies of Islam claim that the noble verse from Surah Al-Hajj, verse number (22:15), incites the killing of all humans who do not believe in Islam or doubt it. They further allege that the verse encourages them to commit suicide. They argue that this noble verse contradicts another noble verse from Surah An-Nisa, verse number (4:29), which urges the prohibition of taking a life.

## **Islamic Response:**

Quran (22:15), like any other verse from the Quran, should be understood within its context and with consideration of the broader teachings of Islam. Let's take a look at the verse itself and then discuss its meaning and implications:

Quran 22:15 (Surah Al-Hajj, Ayah 15):

“Whoever thinks that Allah will not help His Prophet in this world and the Hereafter, let them stretch out a rope to the ceiling and strangle themselves, then let them see if this plan will do away with ‘the cause of’ their rage.”

**This verse is a challenge or a metaphorical suggestion to those who doubt or question the support of Allah for the Prophet Muhammad (peace be upon him) and the message of Islam. It uses vivid language to emphasize the futility of such doubts. The verse does not instruct Muslims to kill anyone for doubting Islam or not accepting it.**

**It's important to understand that Islam emphasizes the freedom of belief and the importance of guidance through sincere conviction rather than coercion. While there are Quranic verses that discuss the consequences for those who actively engage in opposition to the faith or create disorder, they should be understood in context and in light of the overall principles of Islam.**

**The Quran encourages dialogue, intellectual engagement, and persuasion rather than force. For example:**

**Quran 2:256:**

**There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in false deities and believes in Allah has certainly grasped the most trustworthy handhold with no break in it.**

**Quran 16:125:**

**Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.**

**It's also important to note that interpretations of religious texts can vary, and extremists or misguided individuals can distort the teachings for their own purposes. However, mainstream Islamic scholars and authorities generally emphasize peace, tolerance, and respect for others' beliefs.**

**[Clarification/ Tafsir As-Sa'di's Explanation of Surah Al-Hajj \(22:15\):](#)**

**Verse 15: "Whoever should think that Allah will not support him [the Prophet] in this world and the Hereafter, let him extend a rope to the ceiling, then cut off [his breath], and let him see whether his effort will remove that which enrages [him]."**

**This verse from Surah Al-Hajj addresses those who doubt the support of**

Allah for His Messenger and think that his religion will eventually fade away. Allah asserts that divine victory comes from above, and that if someone doubts this, they should try to reach the heavens with a rope and then see if their efforts can hinder the victory that descends from the sky.

The phrase “let him extend a rope to the ceiling” means that one should try whatever means they can to hinder the victory of Allah’s religion and His Messenger. However, the verse challenges such efforts, stating that no matter what they do, the divine support will not be thwarted.

The metaphorical “cutting off” signifies that all their efforts will fail to obstruct the divine help.

The verse continues with: “And let him see whether his effort will remove that which enrages [him].”

This part addresses those who oppose the Prophet Muhammad, engage in schemes against him, and strive to undermine his religion. It implies that no matter how hard they try, their attempts will not diminish the success of the Messenger’s mission or ease their resentment.

In essence, this verse conveys the message to those who oppose the Prophet Muhammad, thinking that their efforts will hinder the divine support for his mission. It emphasizes that their attempts will be in vain and that no matter how hard they try, they will not be able to impede the divine plan.

The verse concludes by highlighting the futility of their endeavors and the certainty of Allah’s victory and support for His Messenger, which remains unassailable by the disbelief and opposition of individuals.

Note: The translation provided aims to capture the essence of the original Arabic text and convey the intended meaning. The interpretation is based on Tafsir As-Sa’ di’s explanation.

### **[Commentary of Quran \(22:15\) by Maarif-Ul-Quran:](#)**

مَنْ كَانَ يَظُنُّ (If someone thinks – 22:15). It means that the enemies of Islam who put hurdles in its path and desired that Allah should abandon the Holy Prophet ﷺ and his religion must clearly understand that this can happen only when, God forbid, he is deprived of the office of the prophethood and ceases to receive wahy (revelations) from Allah Ta’ ala.

**It is well understood that when Allah Ta'ala bestows the prophethood on someone and also favours him with wahy (revelations), He also promises him full support in this world and in the Hereafter.**

**Thus the only way to stop the advancement of a prophet and his mission, if someone has the power to stop it, is that he should dispossess the Holy Prophet ﷺ of his mission or that the sequence of Divine revelation should be severed.**

**Anyone wanting to do all this will have to go up to the sky and cut off the chain of revelation, and since such a thing is not possible, no amount of fire and fury can do any harm to Islam. This interpretation is related in al-Durr al-Manthur from Ibn Zaid and, in my opinion, it is the most appropriate one.**

**Qurtubi also thinks that this is the best interpretation of this verse. There are some others who are of the view that the word سَمَاء (sky) occurring in this verse means the ceiling of one's house and the verse means that a person who entertains hostile feelings towards Islam and the Holy Prophet ﷺ must realize that he can do them no harm. Hence the best thing for him to do is to hang himself from the ceiling out of sheer mortification. (Mazhari and others).**

### **Conclusion:**

**Whoever translated the Quran (22:15) to mean that it is a command for Muslims to hang those who doubt Islam, is extremely incompetent or malicious, this interpretation of the verse is even not linguistically possible, not to mention being completely contrary to the narrated meanings.**

**Some of the narrated meanings of this verse are:**

**(1) One who presumes that God will not help his Prophet Muhammad Sallallahu `alayhi wa Sallam), should ascend to the sky by a rope and try to stop God's help or the process of revelations.**

**(2) The one who presumes that Allah will not help him (the presumer himself), should hang himself by a rope from the roof of his house**

**There are other interpretations but none of them involve Muslims hanging disbelievers.**

## **Commentary of Quran (4:29) by Maarif-Ul-Quran:**

Allah Exalted He says:

**“O believers! Do not devour one another’s wealth illegally, but rather trade by mutual consent. And do not kill ‘each other or’ yourselves. Surely Allah is ever Merciful to you.” Quran (4:29)**

### **Sequence**

**Looking back from the beginning of Surah Al-Nisa’, we see that it points out to the creation of all human beings from one father and mother and to the fact that all of them are bound in one big bond of brotherhood which suggests that rights of human beings at large have to be guarded and fulfilled.**

**Then came a detailed statement about orphans and women which was followed by the injunctions of inheritance stressing upon the fulfillment of the rights of other relations in addition to those of the orphans and women.**

**Pursuant to this came the injunctions of marriage telling about women who can be lawfully married and about those with whom marriage is unlawful, because marriage is a transaction and contract which entitles someone to enter into a woman’s life and property.**

**The present verses bid the protection of human life and property and forbid any uncalled for intrusion into that area – whether those human beings are men or women; related or unrelated, Muslim or non-Muslim with whom there is a no-war pact in force. (Tafsir al-Mazhari)**

## Commentary

While prohibiting to eat up the property of others the actual words used in the verse are: **أَمْوَالِكُمْ بَيْنَكُمْ** which have been translated as each other's property' against the very literal, 'your property in between you'. There is a consensus of Commentators that these words certainly carry the sense that nobody should eat up the property of the other by false means.

The sense of the expression also includes, as indicated by Abu Hayyan in Tafsir al-Bahr al-Muhit, that anybody should eat up his own property in that manner – for example, spend it on what is religiously sinful, or is straight extravagance. That too comes under the purview of this verse and is forbidden.

The word **لَا تَأْكُلُوا** in the verse literally means, 'do not eat'. But, in common usage, it means, 'do not usurp the property of another person by false means whatever they may be by eating or drinking or using. In common parlance, the unauthorized use of what is owned by someone else is indicated by the idiom, 'eating up', even though it may not be eatable.

The word **باطِل** "ba-til" which has been translated as "false means" covers, in the view of Sayyidna ` Abdullah ibn Masud and the majority of blessed Companions, all other forms which are impermissible and are forbidden by the Shari'ah. Included thereunder are theft, robbery, usurpation, breach of trust, bribery, interest, gambling and all false transactions. (al-Bahr al-Muhit)

## False Means as explained by the Qur'an and Hadith

As for the Holy Qur'an, it has used one word **بِالْبَاطِلِ** (by false means) to declare that all wealth and property acquired by false means is unlawful. After that, the Holy Prophet **ﷺ** was entrusted with the duty of providing details. It was he **ﷺ** who explained the details of every impermissible transaction.

From this we also find out that the many details of impermissible methods of buying and selling mentioned in the ahadith of the Holy Prophet **ﷺ** are really an elaboration of this Qur'anic injunction. Therefore, all those injunctions are, in a way, the very injunctions of the Qur'an.

Whatever injunctions of Shari' ah have appeared in the ahadith of the Holy Prophet **ﷺ** they all have a common feature – they all elucidate upon one or the other Qur'anic injunction. It makes no difference whether we do or do not know that this is an explanation of a certain verse.

## Permissible Methods

The first part of verse 29 explained above declares that devouring the other person's property by false and disapproved methods is unlawful. Then, in order to exempt permissible methods from the ruling of unlawfulness, it was said in the second part of the same verse: **إِلَّا أَنْ تَكُونَ تِجَارَةً** **عَنْ تَرَاضٍ مِّنْكُمْ** which means that the wealth and property of others which has been acquired through trade by mutual consent is not unlawful.

Although there are, besides trade, several other means and methods which are equally permissible – for example, borrowing, gift, charity, inheritance – but, generally the most recognized and commonly practiced form of one person's property passing into the possession-and control of someone else is no other than trade.

Then, trade is generally understood to be a buying and selling activity. But, according to al-Tafsir al-Mazhari, dealings related with service, labour and tenancy are also included in trade, because in bai' بيع (sale) what is acquired is m al (property) for m al, while in ijara one gets m al for service and labour. Trade covers both.

The reason why trade alone, out of the permissible forms of acquiring wealth and property from others, has been singled out here in this verse is that trade and labour are the best means of earning livelihood out of a variety of those open to man. Sayyidna Rafi` ibn Khadijؓ says that the Holy Prophet ﷺ when asked as to which mode of earning was the purest and the most lawful, said:

(عمل الرجل بيده و كل بيع مبرور (مظهرى و ترغيب و ترهيب

“Man's work with his own hands, and all honest sale transactions (not false and fraudulent) (Al-Mundhiri, Al-Targhib, and Mazhari).

Sayyidna Abu Said al-Khudhriؓ narrates that the Holy

Prophet ﷺ said:

(التاجر الصدوق الامين مع النبيين والصدّيقين والشهداء (ترمذى

“The truthful and trustworthy trader shall be with the prophets and the truthful and the martyrs”. (Tirmidhi)

And Sayyidna Anasؓ narrates that the Holy Prophet ﷺ

said:

(التاجر الصدوق تحت العرش يوم القيامة -- رواه الاصفهاني (ترغيب

**“The truthful trader shall be under the shade of the Throne on the Day of Doom.” (reported by al-Isfahani al-Targhib)**

## **Special Conditions of Clean Earning**

According to a narration from Sayyidna Mu`adh ibn Jabal the Holy Prophet صلى الله عليه وسلم said:

**“The cleanest earning is the earning of the traders, on condition that, when they talk, they do not lie; and when they are asked to hold something in trust, they commit no breach of trust; and when they buy something from someone, they do not start finding faults in it; and when they sell their own stuff, they do not praise it (unrealistically); and when they have a debt to pay, they do not evade payment; and , when they have a debt to recover from someone, they do not harass him.” (Isfahan, as quoted by Mazhari)**

For this reason, it was said in another hadith:

(ان التجار يبعثون يوم القيامة فجارا الا من اتقى وبر وصدق (اخرجه الحاكم رفاعة بن رافع

**“Traders will be raised on the Day of Doom as the sinners except him who fears Allah, acts righteously and says what is true.” (al-Hakim, from Rifaah b. Rafi)**

## **Trade and Mutual Consent**

The words “unless it be a trade with your mutual consent “in verse 29 lay down two conditions for the validity of a transaction through which the property of another person may lawfully be acquired. Firstly, it must be a transaction of trade which requires exchange of properties. Therefore, the transactions of gambling, speculation and usury or the transactions of sale where the commodity does not exist are forbidden and are not valid in Shari’ah, because these transactions cannot be termed as trade, even though they are effected in the name of trade.

Secondly, the transaction must be effected with the mutual consent of the parties. Therefore, if there is trade, where the object of sale does exist, but the mutual consent of the parties is not there, even then, the sale is invalid and impermissible. Thus, these two forms are included under “eating up



each other's property by false means". Muslim jurists call the first form, **البيع الباطل** *albai' al-batil'*, while the second form is given the name, **البيع الفاسد**, *'al-bai' al fasid'*.

To explain the first condition, we can say that trade is the name of the exchange of one commodity with the other. Having commodity on one side and having no commodity against it is not trade. It is deception. The same holds good for interest: based transactions where the amount of interest is a return for the time allowed in a loan – and this 'time' is no 'commodity'. The same thing happens in speculation and gambling.

Here, the commodity does exist on one side, but the existence of a commodity against it is doubtful. Similarly, there are transactions based on forward trading where the commodity does not exist but a deal is made for its sale/purchase. Here you have commodity on one side and nothing but a promise on the other.

Therefore, this is just not trade. In fact, this is deception and a kind of fraud. Therefore, Muslim jurists have ruled it to be *albai' al-batil'*, a void transaction of sale. The explanation as given here eliminates all impermissible forms of trading.

As for the second condition, it covers a situation where a property is being exchanged for another property. Both do exist, but the transaction of exchange did not take place with mutual consent. Although this is a trade, yet it is a wrong and invalid type of trade. Therefore, it has been called 'fasid' (invalid) and is not allowed.

### **The reality of the condition of mutual consent**

However, there is a third kind in which there is commodity on both sides, and apparently the transaction has been effected with mutual consent, but the consent of one party has been obtained by compulsion and not by his free will. Therefore, this third kind is also included in the second one. For example, a person or company collects articles of daily use from all over the market, builds up a stock, raises prices on the higher side and starts selling.

Since this is not available elsewhere in the market, the customer has no choice but to buy it from him at whatever price he may be selling it. In this situation, though the customer himself walks into the store and, obviously, buys it with his consent, but this 'consent' is an outcome of compulsion and therefore, it is null and void.

Similarly, if a husband makes the conditions of living with his wife so thorny that she is compelled to forgo 'her due dower, then, this expression of 'consent' made by her while abandoning her right to receive the dower, is not considered as consent in the real sense of the term.

Or, take the example of a person who discovers that he is not going to get his valid job done without offering a bribe, and he becomes ready to offer a bribe, then, this willingness and consent is not of his own free will. Therefore, it is legally null and void.

Thus, it becomes very clear that the restriction in **أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ** (unless it be trade with your mutual consent) justifies only those forms of buying, selling and trading the justification of which stands proved on the authority of the ahadith of the Holy Prophet صلی اللہ علیہ وسلم. Muslim jurists have simply codified them.

So, all forms of buying, selling and trading prohibited and impermissible in the Shari' ah of Islam stand excluded from the approved core. To sum up, this one word of the Holy Qur'an provides the key to the wonderful treasure of Muslim jurisprudence on the subject of al-buyu and al-ijara.

The third sentence of the first verse (29) says: **وَلَا تَقْتُلُوا أَنْفُسَكُمْ** which has been literally translated here as 'and do not kill yourselves.' According to the consensus of commentators, this includes, suicide; as well as, killing each other unjustly. The first sentence of the verse described the property rights of human beings at large and stressed that they be guarded.

The present sentence, the third one we have before us right now, covers their right of life. Property has been mentioned in this verse earlier than 'life', probably because injustice and negligence are very common in matters relating to property rights. No doubt, unjust killing is far more grave, yet customarily its frequency is lower. Hence, it comes later.

Verse 29 closes with the statement: **إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا** , which means that the injunctions given in this verse — 'do not eat up each other's property by false means' or 'do not kill anyone unjustly' — are injunctions that come to you as Divine Mercy, so that you can take your guard against falling into these misdeeds and thereby become liable to punishment in the life to come, and also that you may stay safe from punishments which could afflict you right here in the present life.