

Sahih al-Bukhari 6878—Narrated Abdullah: Allah’s Messenger said, “The blood of a Muslim who confesses that La ilaha illallah (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, cannot be shed except in three cases: (1) Life for life; (2) a married person who commits illegal sexual intercourse, and (3) the one who turns renegade from Islam (apostate) and leaves the group of Muslims.

Sahih al-Bukhari 6921—Ibn Umar, Az-Zuhri and Ibrahim said, “A female apostate (who reverts from Islam), should be killed.”

Sahih al-Bukhari 6922—Narrated Ikrima: Some Zanadiqa (atheists) were brought to Ali; and he burnt them. The news of this event reached Ibn Abbas who said, “If I had been in his place, I would not have burnt them, as Allah’s Messenger forbade it, saying, ‘Do not punish anybody with Allah’s punishment (fire).’ I would have killed them according to the statement of Allah’s Messenger, ‘Whoever changed his Islamic religion, then kill him.’”

Sahih al-Bukhari 6923—Narrated Abu Burda: Abu Musa said, “I came to the Prophet along with two men (from the tribe) of Ash’ariyun, one on my right and the other on my left, while Allah’s Messenger was brushing his teeth (with a Siwak), and both men asked him for some employment. The Prophet said, ‘O Abu Musa, O Abdullah 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 a his Siwak being drawn to a corner under his lips, and he said, ‘We neve (or said, ‘we do not’) appoint for our affairs anyone who seeks to be employed. But O Abu Musa!’ or said, ‘Abdullah bin Qais! Go to Yemen.’ The Prophet 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 Abu Musa. Mu’adh asked, ‘Who is this (man)?’ Abu Musa said, ‘He was a Jew and became a Muslim and then reverted back to Judaism.’ Then Abu Musa requested Mu’adh to sit down but Mu’adh said, ‘I will not sit down till he has been killed. This is the judgment of Allah and His Messenger (for such cases),’ and repeated it thrice. Then Abu Musa ordered that the man be killed, and he was killed.”

Sahih al-Bukhari 6930—Narrated Ali: Whenever I tell you a narration from Allah’s Messenger, by Allah, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Hadith) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allah’s Messenger saying, “During the last days there will appear some young foolish people who will say the best words but their Faith will not go beyond their throats (i.e., they will have no Faith) and will go out from (leave) their religion as an arrow goes out of the game. So, wherever you find them, kill them, for whoever kills them shall have reward on the Day of Resurrection.”

Sahih Muslim 29—It is narrated on the authority of Abu Huraira that when the Messenger of Allah breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. Umar b. Khattab said to Abu Bakr: Why would you fight against the people, when the Messenger of Allah declared: I have been directed to fight against people so long as they do not say: There is no god but Allah, and he who professed it was granted full protection of his property and life on my behalf except for a right? His (other) affairs rest with Allah. Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat, for it is the obligation upon the rich. By Allah, I would fight against them even to secure the cord (used for hobbling the feet of a camel) which they used to give to the Messenger of Allah (as zakat) but now they have withheld it. Umar b. Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat) and I fully recognized that the (stand of Abu Bakr) was right.

Sahih Muslim 4154—Abdullah (b. Mas'ud) reported: Allah's Messenger stood up and said: By Him besides Whom there is no god but He, the blood of a Muslim who bears the testimony that there is no god but Allah, and I am His Messenger, may be lawfully shed only in case of three persons: the one who abandons Islam, and deserts the community, and the married adulterer, and life for life.

Sunan Abu Dawud 4337—Ikrimah said: Ali burned some people who retreated from Islam. When Ibn Abbas was informed of it, he said: If it had been I, I would not have them burned, for the Apostle of Allah said: Do not inflict Allah's punishment on anyone, but would have had killed them on account of the statement of the Apostle of Allah. The Apostle said: Kill those who change their religion. When Ali was informed about it he said: How truly Ibn Abbas said!

Sunan Abu Dawud 4338—Abd Allah (b. Masud) reported the Apostle of Allah as saying: The blood of a Muslim man who testifies that there is no god but Allah and that I am the Apostle of Allah should not be lawfully shed but only for one of three reasons: married fornicator, soul for soul, and one who deserts his religion separating himself from the community.

Sunan Abu Dawud 4340—Abu Burdah said on the authority of Abu Musa: I went to the Prophet while two men who were Ash'aris were with me. One of them was on my right and the other on my left side. Both of them asked him for employment. The Prophet was silent. He asked: What do you say, Abu Musa, or Abd Allah b. Qais (Abu Musa's name)? I replied: By Him Who has sent you with truth, they did not inform me of what they had in their hearts, and I did not know that they would ask for an employment. He said: I have the scene before my eyes that he had his toothstick below his lip which receded. He (the Prophet) said: We will never or will not put in charge of our work anyone who asks for it. But go, ye, Abu Musa, or Abd Allah b. Qais. He then sent him as a Governor of the Yemen. After him he sent Mu'adh b. Jubal. When Mu'adh came to him, he said: come down, and he put a cushion for him. He saw that a man was chained with him. He asked: What is this? He replied: He was a Jew and he accepted Islam. He then converted to his religion, an evil religion. He said: I will not sit until he is killed according to the decision of Allah and His Apostle. He said: Yes, be seated. He said: I will not sit until he is killed according to the decision of Allah and His Apostle. He said it three times. He then commanded for it and he was killed. Both of them then discussed the question of prayer and vigilance at night. One of them, probably Mu'adh, said: So far as I am concerned, I sleep and I keep vigilance; I keep vigilance and I sleep; I hope for the same reward for my sleep as for my vigilance.

Sunan Abu Dawud 4345—Ibn Abbas said: Abd Allah b. Abi Sarh used to write (the revelation) for the Apostle of Allah. Satan made him slip, and he joined the infidels. The Apostle of Allah commanded to kill him on the day of Conquest (of Mecca). Uthman b. Affan sought protection for him. The Apostle of Allah gave him protection.

Sunan Abu Dawud 4346—Sa'd said: On the day of the Conquest of Mecca Abd Allah b. Sa'd b. Abi Sarh hid himself with Uthman b. Affan. He brought him and made him stand before the Prophet, and said: Accept the allegiance of Abd Allah, Apostle of Allah! He raised his head and looked at him three times, refusing him each time, but accepted his allegiance after the third time. Then turning to his Companions he said: Was not there a wise man among you who would stand to him when he saw me that I had withheld my hand from accepting his allegiance and killed him? They said: We did not know what you had in your heart, Apostle of Allah! Why did you not give us a signal with your eye? He said: It is not advisable for a Prophet to have tricks that deceive with the eyes.

Sunan Abu Dawud 4347—Jarir reported the Prophet as saying: When a slave runs away and reverts to polytheism, he may lawfully be killed.

Jami At-Tirmidhi 1458—Ikrimah narrated that Ali burnt some people who apostatized from Islam. This news reached Ibn Abbas, so he said: “If it were me I would have killed them according to the statement of the Messenger of Allah. The Messenger of Allah said: ‘Whoever changes his religion then kill him.’ And I would not have burned them because the Messenger of Allah said: ‘Do not punish with the punishment of Allah.’” So this reached Ali, and he said: “Ibn Abbas has told the truth.”

Sunan an-Nasa’i 4022—It was narrated that Amr bin Ghalib said: “Aishah said: ‘Do you not know that the Messenger of Allah said: It is not permissible to shed the blood of a Muslim, except a man who committed adultery after being married, or one who reverted to Kufr after becoming a Muslim, or a life for a life.’” Sunan an-Nasa’i 4024—Abu Umamah bin Sahl and Abdullah bin Amir bin Rabi’ah said: “We were with Uthman when he was under siege and we could hear what was said from Al-Balat. Uthman came in one day, then he came out, and said: ‘They are threatening to kill me.’ We said: ‘Allah will suffice you against them.’ He said: ‘Why would they kill me? I heard the Messenger of Allah say: It is not permissible to shed the blood of a Muslim except in one of three cases: A man who reverts to Kufr after becoming Muslim, or commits adultery after being married, or one who kills a soul unlawfully. By Allah, I did not commit adultery during the Jahiliyyah or in Islam, I never wished to follow any other religion since Allah guided me, and I have never killed anyone, so why do they want to kill me?’”

Sunan an-Nasa’i 4025—It was narrated that Arfajah bin Shuraih Al-Ashja’i said: “I saw the Prophet on the Minbar addressing the people. He said: ‘After me there will be many calamities and much evil behavior. Whoever you see splitting away from the Jama’ah or trying to create division among the Ummah of Muhammad, then kill him, for the Hand of Allah is with the Jama’ah, and the Shaitan is with the one who splits away from the Ummah, running with him.’”

Sunan an-Nasa’i 4039—It was narrated from Anas that some people from Uraynah camped in Al-Harrah and came to the Messenger of Allah. The climate of Al-Madinah did not suit them, so the Messenger of Allah told them to go and stay near the camels that had been given in Sadaqah, and to drink their milk and urine. Then they killed the herdsman and apostatized from Islam, and drove off the camels. The Messenger of Allah sent (men) after them, then he had their hands and feet cut off, and their eyes gouged out, and let them in Al-Harrah. Anas said: “I saw one of them biting at the ground from thirst, until they died.”

Sunan an-Nasa’i 4040—It was narrated that Anas bin Malik said: “Some Bedouin from Uraynah came to the Prophet of Allah and accepted Islam, but the climate of Al-Madinah did not suit them; their skin turned yellow and their bellies became swollen. The Prophet of Allah sent them to some milk camels of his and told them to drink their milk and urine until they recovered. Then they killed their herdsmen and drove off the camels. The Prophet of Allah sent (men) after them and they were brought back, then he had their hands and feet cut off, and their eyes were branded.” The commander of the Believers, Abdul-Malik, said to Anas, when he was narrating this Hadith: “Was that (punishment) for Kufr or for sin? He said: “For Kufr.”

Sunan An-Nasa’i 4062—It was narrated from Ibn Umar that Uthman said: “I heard the Messenger of Allah say: ‘It is not permissible to shed the blood of a Muslim except in three cases: A man who commits adultery after having married; or one who kills intentionally, in which case he deserves retaliation; or one who apostatizes after having become Muslim, in which case he deserves to be killed.’”

Sunan An-Nasa’i 4068—It was narrated that Al-Hasan said: “The Messenger of Allah said: ‘Whoever changes his religion, kill him.’”

Sunan An-Nasa'i 4069—It was narrated from Anas that Ibn Abbas said: “The Messenger of Allah said: ‘Whoever changes his religion, kill him.’”

Sunan An-Nasa'i 4071—It was narrated from Abu Burdah bin Abi Musa Al-Ash'ari, from his father: “That the Prophet sent him to Yemen, then he sent Mu'adh bin Jabal after that. When he arrived he said: ‘O people, I am the envoy of the Messenger of Allah to you.’ Abu Musa gave him a cushion to sit down, then a man was brought who had been a Jew, then he became a Muslim, then he reverted to Kufr. Mu'adh said: ‘I will not sit down until he is killed; this is the decree of Allah and His Messenger,’ (saying it) three times. When he was killed, he sat down.”

Sunan Ibn Majah 2533—It was narrated from Abu Umamah bin Sahl bin Hunaif that Uthman bin Affan looked at them and heard them when they spoke of killing. He said: “Are they threatening to kill me? I heard the Messenger of Allah say: ‘It is not lawful to shed the blood of a Muslim except in one of three (cases): a man who commits adultery when he is a married person, then he should be stoned; a man who kills a soul not in retaliation for murder; and a man who apostatizes after becoming Muslim.’ By Allah, I never committed adultery either during Ignorance days nor in Islam, and I have never killed a Muslim soul, and I have not apostatized since I became Muslim.”

Sunan Ibn Majah 2535—It was narrated from Ibn Abbas that the Messenger of Allah said: “Whoever changes his religion, execute him.”

Sunan Ibn Majah 2540—It was narrated from Ubadah bin Samit that the Messenger of Allah said: “Carry out the legal punishments on relatives and strangers, and do not let the fear of blame stop you from carrying out the command of Allah.”

Al-Muwatta of Imam Malik 36.18.15—Yahya related to me from Malik from Zayd ibn Aslam that the Messenger of Allah said, “If someone changes his religion—then strike off his head!” The meaning of the statement of the Prophet in our opinion—and Allah knows best—is that, “If someone changes his religion—then strike off his head!” refers to those who leave Islam for something else—like heretics and suchlike, about whom that is known. They are killed without being called to repent because their repentance is not recognized. They were concealing their disbelief and making their Islam public, so I do not think that one should call such people to repent and one does not accept their word. As for the person who leaves Islam for something else and divulges it, he is called on to repent. If he does not turn in repentance, he is killed. If there are people in that situation, I think that one should call them to Islam and call on them to repent. If they repent, that is accepted from them. If they do not repent, they are killed. That does not refer as we see it, and Allah knows best, to those who convert from Judaism to Christianity or from Christianity to Judaism, nor to someone who changes his religion from any of the various forms of religion except for Islam. Whoever comes out of Islam to something else and makes that known, that is the one who is referred to, and Allah knows best!

Al-Muwatta of Imam Malik 36.18.16—Malik related to me from Abd ar-Rahman ibn Muhammad ibn Abdullah ibn Abd al-Qari that his father said, “A man came to Umar ibn al-Khattab from Abu Musa al-Ash'ari. Umar asked after various people, and he informed him about them. Then Umar inquired, ‘Do you have any recent news?’ He said, ‘Yes. A man has become an unbeliever after he was Muslim.’ Umar said, ‘What have you done with him?’ He replied, ‘We let him approach and then struck off his head.’ Umar said, ‘Didn’t you imprison him for three days and feed him a loaf of bread every day and call on him to repent that he might turn in repentance and return to the command of Allah? Then Umar said, ‘O Allah! I was not present and I did not order it and I am not pleased since it has come to me!’”

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