

Ways the Misguided Youth Bent on Takfīr & Bombings Contradict Islam¹

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The young people who have been tested and tried with committing Takfīr² and bombings have contradicted Islam in many different ways. And even one of them is sufficient as a sin for someone to commit, so what about committing all of them? This is a short collection of some of these things they do that Islam opposes along with the evidences showing the severity and danger of them.

1. Making Takfīr of Other Muslims

The prophet (صلى الله عليه وسلم) said:

¹ This translation consists of some points explained by 'Abd al-Muḥsin al-'Abbād in his work titled: "A Reminder to Those Obsessed with Takfīr and Bombings".

² Takfīr: Excommunicating, or the indiscriminate considering and labeling of Muslims as disbelievers. [Translator's Note]

أَيُّهَا امْرِئٍ قَالٍ لِأَخِيهِ: يَا كَافِرٍ! فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ
عَلَيْهِ

“Anyone who says to his brother, ‘You disbeliever!’ then it falls back upon one of them: either he (the accused) is really as he (the accuser) says or it returns back to him (the accuser).”³

And from the ḥadīth of Abū Dharr (رضي الله عنه), he (صلى الله عليه وسلم) also said:

مَنْ دَعَا رَجُلًا بِالْكَفْرِ، أَوْ قَالَ: عَدُوُّ اللَّهِ! وَلَيْسَ كَذَلِكَ، إِلَّا حَارَ عَلَيْهِ

“Whoever accuses a man of disbelief or says, ‘You enemy of Allāh!’ and he is not actually like that, it returns back to the accuser.”⁴

If this is the threat for making Takfīr of a single person, then what about making Takfīr of an entire nation?!

2. Killing Muslims without Right

Allāh (عز وجل) says:

﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً﴾

And it is not for any believer to kill another believer except by accident.

[Sūrah al-Nisā’, 4:92]

And he says:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَظِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ
وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

³ Recorded by al-Bukhārī (no. 2104) and Muslim (no. 216) and the wording is from Muslim.

⁴ Recorded by Muslim (no. 217).

And whoever kills a believer intentionally, his recompense is Hell to remain therein. Allāh is angry with him, condemns him, and has prepared for him a great punishment.

[Sūrah al-Nisā', 4:93]

And he (Allāh) says:

﴿ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ﴾

And for that, We decreed for the children of Israel that whoever killed someone not because of murder or spreading corruption on earth, then it is as if he killed all of mankind. And if someone saves a person, it is as if he saved all of mankind.

[Sūrah al-Mā'idah, 5:32]

And the prophet (صلى الله عليه وسلم) said:

أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ

“The first matter to be judged among mankind on the Day of Resurrection will be that of shedding blood (murder).”⁵

He (صلى الله عليه وسلم) also said:

لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يَصُبَّ دَمًا حَرَامًا

“A believer will continue to be comfortable with his religion as long as he does not shed sacred blood.”⁶

Jundub Ibn 'Abd Allāh (رضي الله عنه), a companion of prophet Muhammad, said:

⁵ Recorded by al-Bukhārī (no. 6824) and Muslim (no. 1278).

⁶ Recorded by al-Bukhārī (no. 6826).

إِنَّ أَوَّلَ مَا يُنْتَنُ مِنَ الْإِنْسَانِ بَطْنُهُ، فَمَنْ اسْتَطَاعَ أَنْ لَا يَأْكُلَ إِلَّا طَيِّبًا فَلْيَفْعَلْ، وَمَنْ
اسْتَطَاعَ أَنْ لَا يَحَالَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ يَمْلَأْ كَفًّا مِنْ دَمِ أَهْرَاقِهِ فَلْيَفْعَلْ

“The first thing to spoil from a person is his stomach, so whoever is able to eat nothing but good, pure food, then let him. And whoever is able to let nothing prevent him from (entering) paradise by not allowing his hand to fill with blood that he has spilled, then let him.”⁷

al-Hāfiẓ Ibn Ḥajar said in his book, “Fatḥh al-Bārī” (13/130) after this ḥadīth was mentioned in a Marfū’⁸ form from al-Ṭabarī:

“Even if it was not reported explicitly in a Marfū’ form, it is still considered to be raised to the level of the prophet’s statement because it is not something that could have been known and said (by a companion) based solely on one’s opinion. It is a severe threat for killing a Muslim without right.”

3. Committing Suicide

Allāh (سبحانه وتعالى) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن
تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا، وَمَنْ يَفْعَلْ ذَلِكَ
عَدُوًّا نَا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴾

Oh you who believe, do not unjustly consume one another’s property unless it be a trade between you by mutual consent. And do not kill yourselves, for certainly Allāh is merciful to you. Whoever does that

⁷ Recorded by al-Bukhārī (no. 752).

⁸ Marfū’: A classification of ḥadīth that represents a statement from a companion of the prophet (صلى الله عليه وسلم) but that is raised to the status of being an actual statement of the prophet himself, usually because it contains something that only the prophet (صلى الله عليه وسلم) could have known about and said. [T.N.]

through aggression and injustice, We shall put him in the fire, and that is easy for Allaah.

[Sūrah al-Nisā', 4:29-30]

And the prophet (صلى الله عليه وسلم) said:

مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عَذَّبَ بِهِ يَوْمَ الْقِيَامَةِ

“Whoever killed himself with anything in this life, he will be punished with it on the Day of Resurrection.”⁹

4. Killing Non-Muslims Who were Promised Safety

Prophet Muhammad (صلى الله عليه وسلم) said:

مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوْجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ
عَامًا

“Whoever murders a Mu’āhid¹⁰ will not even smell paradise, and its fragrance can be smelled from forty years away.”¹¹

And even regarding if they happen to be killed in an accident (while living among Muslims), Allāh (عز وجل) says:

﴿ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٌ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ﴾

And if he belonged to a people with whom you have a treaty of peaceful mutual alliance, then compensation (blood-money) must be paid to his

⁹ Recorded by al-Bukhārī (no. 2047) and Muslim (no. 176).

¹⁰ Mu’āhid: A Non-Muslim with whom the Muslims have guaranteed safety and security through a peace treaty, trust, or even indicated by the issuance of an entry visa to a Muslim country. [T.N]

¹¹ Recorded by al-Bukhārī (no. 3166).

family, and a believing slave must be freed. Whoever cannot find the means (to do these things), then fasting two consecutive months (is prescribed).

[Sūrah al-Nisā', 4:92]

5. Causing Those Once Safe & Secure to Live in Fear

The prophet (صلى الله عليه وسلم) said:

مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا

“Anyone who takes up arms against us is not one of us.”¹²

‘Abd al-Raḥmān Ibn Abī Laylá said:

The companions of Muhammad (صلى الله عليه وسلم) narrated to us they used to travel with the prophet (صلى الله عليه وسلم). A man among them fell asleep, so some of them took a rope he had and grabbed him (as a joke, possible to tie him up) thereby scaring him. So, the prophet (صلى الله عليه وسلم) said:

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَرَوْعَ مُسْلِمًا

“A Muslim is not allowed to scare another Muslim.”¹³

6. Destroying the Property of Others

Allāh (عز وجل) says:

﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾

¹² Recorded by al-Bukhārī (no. 6874) and Muslim (no. 121).

¹³ Recorded by Imam Aḥmad (vol. 5, no. 362) and Abu Dāwūd (no. 5004) with an authentic chain of narration.

And when he turns away, he goes throughout the earth spreading corruption, destroying crops and cattle. And Allaah does not like corruption.

[Sūrah al-Baqarah, 2:205]

And the prophet (صلى الله عليه وسلم) said:

مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ تَلَافُهَا أَتَلَفَهُ اللَّهُ

“Whoever receives people’s wealth or property (as a loan or trust) and he tries to fulfill the duties and responsibilities regarding it, Allāh will help him fulfill them. And whoever is receives it but tries to ruin it (neglects his responsibilities), Allāh will ruin him.”¹⁴

So, if this is the case of someone who is entrusted with people’s property and wealth yet does not care to fulfill his responsibilities regarding it, then what about those who destroy the property of others with bombings and other means of destruction?!

7. Armed Hijacking of Vehicles to Escape in Them

The prophet (صلى الله عليه وسلم) said:

لَا يَحِلُّ لِمَرِيٍّ أَنْ يَأْخُذَ مَالَ أَخِيهِ بِغَيْرِ حَقِّهِ

“It’s not permissible for anyone to take the property of his brother without right.”¹⁵

And in his sermon on the “Day of al-Nahṛ” in Minā during the “Farewell Pilgrimage”, Abū Bakr (رضي الله عنه) reported that the prophet (صلى الله عليه وسلم) said:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ
هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمٍ تَلْقَوْنَ رَبَّكُمْ

¹⁴ Recorded by al-Bukhārī (no. 2387).

¹⁵ Recorded by Aḥmad (no. 23605) with a good chain of narration.

“Certainly, the blood of all of you, your wealth, and your honor are to be held by each of you as sacred just as the sanctity of this day of yours in this month of yours in this land of yours until the day you all meet your Lord.”¹⁶

8. Disguising Themselves (some men among them) in Women’s Clothing

Ibn ‘Abbās (رضي الله عنه) said:

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ
وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

“The prophet (صلى الله عليه وسلم) condemned men that imitate women and women that imitate men.”¹⁷

And the fact that some of these people contradict Islam in this way results from their misunderstanding of religious texts and not referring to and consulting with scholars.

About this, Allāh’s messenger (صلى الله عليه وسلم) said:

مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

“If Allāh wants good for someone, He gives him correct understanding of the religion.”¹⁸

And based on this, it is understood that if Allāh does not intend good for someone, he does not give him correct religious understanding.

Those people must fear Allāh with regards to their Islam, themselves, their families, and their nation. They should try to correctly understand the religion and refer back to the people with knowledge to avoid making blind, chaotic mistakes that have caused them to contradict Islam in so many ways. And they have to fear oppressing themselves and others because the prophet (صلى الله عليه وسلم) said:

¹⁶ Recorded by al-Bukhārī (no. 27, 1741) and Muslim (no. 1279).

¹⁷ Recorded by al-Bukhārī (no. 5885).

¹⁸ Recorded by al-Bukhārī (no. 71) and Muslim (no. 1037).

اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

“Be conscientious and fearful of oppressing (anyone), for oppression will become darkness on the Day of Resurrection.”¹⁹

They have also got to beware of becoming bankrupt, ruined people in the hereafter about whom the prophet (صلى الله عليه وسلم) said:

إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضْرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ

“Certainly, the bankrupt, ruined person of my nation is he who will come on the Day of Resurrection with prayer, fasting, and charity yet he cursed this person, falsely accused that person, took the property of this person, spilled the blood of that person, and struck that person. His good deeds will be given to this person and that person, and if his good deeds finish before his judgment is through, then the sins of those people will be put onto him. He will then be thrown into the fire.”²⁰

¹⁹ Recorded by Muslim (no. 2578) from the ḥadīth of Jābir (رضي الله عنه).

²⁰ Recorded by Muslim (no. 2581) from the ḥadīth of Abū Hurayrah (رضي الله عنه).