

نَوَاقِصُ الْإِسْلَامِ

Workbook

The Invalidators of Islām

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فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]

الأوّل: الشُّرْكُ فِي عِبَادَةِ اللَّهِ.

قَالَ اللَّهُ تَعَالَى: {إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ} النساء: 48

وَقَالَ تَعَالَى: {إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ} المائدة:

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وَمِنْهُ الذَّبِيحُ لِغَيْرِ اللَّهِ كَمَنْ يَذْبَحُ لِلجِنِّ أَوْ لِلقَبْرِ.

First:

Shirk [ascribing partners] in the worship of Allāh.

Allāh, the most-high, said:

{Indeed, Allāh does not forgive that partners are ascribed to him, however he forgives anything other than that for whoever he wills} [04:116]

The most-high said:

{Verily, whoever sets up partners with Allāh [in worship], then Allāh has made Paradise forbidden for him and the Fire will be his abode. There will be no helpers for the oppressors} [05:72]

Included in this is slaughtering for other than Allāh such as a person slaughtering for a jinn or for [a deceased person] in a grave.

مَنْ جَعَلَ بَيْنَهُ وَبَيْنَ اللَّهِ وَسَائِطَ يَدْعُوهُمْ وَيَسْأَلُهُمُ الشَّفَاعَةَ وَيَتَوَكَّلَ عَلَيْهِمْ، كَفَرَ إِجْمَاعًا.

Second:

Whoever sets up intermediaries between himself and Allāh; supplicating to them, requesting intercession from them and relying on them.

[Such a person] has disbelieved according to the unanimous agreement [of the scholars].

مَنْ لَمْ يُكْفِّرِ الْمُشْرِكِينَ أَوْ شَكََّ فِي كُفْرِهِمْ أَوْ صَحَّحَ مَذْهَبَهُمْ، كَفَرَ.

Third:

A person who does not consider the mushrikūn (polytheists) to be disbelievers, doubts their disbelief or considers their ideology to be correct.

[Such a person] has disbelieved.

مَنْ اِعْتَقَدَ اَنَّ غَيْرَ هَدْيِ النَّبِيِّ ﷺ اَكْمَلُ مِنْ هَدْيِهِ، وَاَنَّ حُكْمَ غَيْرِهِ اَحْسَنُ مِنْ حُكْمِهِ كَالَّذِينَ يُفَضِّلُونَ حُكْمَ الطَّوَاغِيَتِ عَلَى حُكْمِهِ فَهُوَ كَافِرٌ.

Fourth:

Whoever believes that the guidance of somebody other than the Prophet ﷺ is more complete than his guidance; or the laws of other than the Prophet ﷺ are better than his laws; such as those who prefer the laws of the Tawāghīt (evil rulers and judges) over his laws.

[Such a person] is a disbeliever.

السَّادِسُ:

مَنْ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ الرَّسُولِ ﷺ أَوْ ثَوَابِ اللَّهِ أَوْ عِقَابِهِ، كَفَرَ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ

تَسْتَهْزِئُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ} التوبة: 65-66

Sixth:

A person who mocks any aspect from from the religion of the Messenger ﷺ; one of the rewards of Allāh or his punishments.

[Such a person] has disbelieved.

The proof for this is his saying, the most-high:

{And if you ask them, they will surely say, "We were only conversing and jesting." Say: "Was it at Allāh, his signs, or his Messenger that you used to make mockery of?" Do not make any excuse, indeed you have disbelieved after your belief}
[09:65-66]

السَّابِعُ:

السَّحْرُ، وَمِنْهُ: الصَّرْفُ وَالْعَطْفُ، فَمَنْ فَعَلَهُ أَوْ رَضِيَ بِهِ، كَفَرَ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ} البقرة: 102

Seventh:

Magic; included in this is ways of turning a person away from something he loves or swaying a person to love something [through magic].

So, whoever does this or is pleased with it being done has disbelieved.

The proof is his saying, the most-high:

{They (the two jinns) would not teach this to anybody except saying: we are only a trial so do not disbelieve} [02:102]

مُظَاهِرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} المائدة: 51

Eighth:

Supporting and helping the mushrikūn (polytheists) over the Muslims.

The proof is the saying of Allāh, the most-high:

{Whoever wholeheartedly supports them and takes them as friends is surely from amongst them. Verily Allāh does not guide the oppressive people} [05:51]

التاسِعُ :

مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسَعُهُ الْخُرُوجُ عَنِ شَرِيعَةِ مُحَمَّدٍ ﷺ كَمَا وَسِعَ الْخَضِرُ الْخُرُوجَ عَنِ شَرِيعَةِ مُوسَى عَلَيْهِ السَّلَامُ، فَهُوَ كَافِرٌ.

Ninth:

Whoever believes it is permissible for some people to be excluded from the shari'ah of Muhammad ﷺ, just as it was permissible for Khidr to be excluded the shari'ah of Mūsa (alayhi as-salām).

[Such a person] is a disbeliever.

العاشر:

الإِعْرَاضُ عَنِ دِينِ اللَّهِ تَعَالَى، لَا يَتَعَلَّمُهُ وَلَا يَعْمَلُ بِهِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ}

السجدة: 22

Tenth:

Completely turning away from the religion of Allāh, not learning it nor acting by it.

The proof is his saying, the most-high:

{Who is more oppressive than the one who, when he is reminded of the āyāt of his Lord, he completely turns away from them. Indeed, we will exact retribution from the criminals (disbelievers)} [32:22]

وَلَا فَرْقَ فِي جَمِيعِ هَذِهِ التَّوَاقِضِ بَيْنَ الْهَازِلِ وَالْجَادِّ وَالْخَائِفِ إِلَّا الْمُكْرَهُ.
وَكُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خَطْرًا، وَمِنْ أَكْثَرِ مَا يَكُونُ وَقُوعًا، فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَحْذَرَهَا وَيَخَافَ
مِنْهَا عَلَى نَفْسِهِ، نَعُوذُ بِاللَّهِ مِنْ مُوجِبَاتِ غَضَبِهِ وَأَلِيمِ عِقَابِهِ.
وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

There is no difference in any of these invalidators, whether a person is [doing them] in jest, with intent or out of fear except if a person is coerced to do them.

These matters are the most dangerous and yet most common of what takes place.

So, it is befitting that a Muslim takes caution and fears for himself regarding them.

We seek refuge in Allāh from anything that results in his anger and his painful punishment.

May Allāh send salutations of praise upon the best of his creation - Muḥammad ﷺ, his family and companions, and grant them peace.

