

نَوَاقِصُ الْإِسْلَامِ

Workbook

The Invalidators of Islām

Authored by

Muḥammad Ibn ‘AbdulWahhāb

Translated by

Abul Abbaas Naveed Ayaaz

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eMail

admin@madeenah.com

madeenah.com

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{فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَادِقًا 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: 72]

وَمِنْهُ الذَّبْحُ 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 Allah (in Worship), then Allah has made Paradise forbidden for him and the Fire will be his abode. There will be no helpers for the Oppressors} [5:72]

Included in this is slaughtering for other than Allāh such as a person slaughtering for a Jinn or towards a grave.

الثَّانِي:

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

Second:

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

[Such a person] has disbelieved by the agreement [of the Scholars].

الْقَالِثُ:

مَنْ لَمْ يُكْفِّرِ الْمُشْرِكِينَ أَوْ شَكَ فِي كُفْرِهِمْ أَوْ صَحَّحَ مَذْهَبَهُمْ كَفَرَ.

Third:

A person who does not consider the Mushrikūn to be disbelievers, doubts their disbelief or considers their ideology to be correct.

[Such a person has] disbelieved.

الرَّابِعُ:

مَنْ اعْتَقَدَ أَنَّ غَيْرَ هَدْيِ النَّبِيِّ ﷺ أَكْمَلُ مِنْ هَدْيِهِ ، وَأَنَّ حُكْمَ غَيْرِهِ أَحْسَنُ مِنْ حُكْمِهِ كَالَّذِينَ يُفَضِّلُونَ حُكْمَ الطَّوَاغِيتِ عَلَى حُكْمِهِ فَهُوَ كَافِرٌ.

Fourth:

Whoever believes that the guidance of somebody other than the Prophet ﷺ is more complete than the guidance of the Prophet ﷺ; or the laws of other than the Prophet are better than the laws of the Prophet ﷺ like the person who prefers the laws of the Tawāghīt.

[Such a person has] disbelieved.

الخَامِسُ:

مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ ﷺ وَلَوْ عَمِلَ بِهِ ، كَفَرَ .

Fifth:

If a person hates anything which the Messenger ﷺ came with, even if the person performs the action.

[Such a person has] disbelieved.

السَّادِسُ:

مَنْ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ الرَّسُولِ ﷺ أَوْ ثَوَابِ اللَّهِ أَوْ عِقَابِهِ ، كَفَرَ
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَلَيْنِ 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 makes mockery of something which is from the religion of the Prophet ﷺ, its rewards or punishments.

[Such a person has] disbelieved.

The evidence for this is the saying of Allāh, the Most High:

{Say: Was it at Allāh, His Signs, His Messenger that you used to make mockery of? Do not make any excuse, indeed you have disbelieved after you Imān} [9:65-66]

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.

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

الْقَائِمِينَ:

مُظَاهِرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [المائدة: 51]

Eighth:

Supporting and helping the
Mushrikūn over the Muslims

The evidence 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]

التَّاسِعُ :

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

Ninth:

Whoever believes it is permissible for some people to be outside of the Sharī'ah of Muḥammad ﷺ, just as it was permissible for Khidr to be outside the Sharī'ah of Mūsa (alayhi as-salām).

[Such a person has] disbelieved.

العاشِرُ:

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, by not learning it nor acting by it.

The evidence is the saying of Allāh, the Most High:

{Who is oppressing than the one who, when the Verses of his Lord are mentioned, completely turns away from them. Indeed, we will exact retribution from the criminals (disbelievers)} [32:22]

وَلَا فَرْقَ فِي جَمِيعِ هَذِهِ التَّوَاقِضِ بَيْنَ الهَازِلِ وَالجَادِّ وَالخَائِفِ إِلَّا المُكْرَهُ.
وَكُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خَطْرًا ، وَمِنْ أَكْثَرِ مَا يَكُونُ وُقُوعًا فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَحْذَرَهَا وَيَخَافَ
مِنْهَا عَلَى نَفْسِهِ ، نَعُوذُ بِاللَّهِ مِنْ مُوجِبَاتِ غَضَبِهِ وَأَلِيمِ عِقَابِهِ.
وَصَلَّى اللهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

There is no difference in any these invalidators, whether a person is [doing them] in jest, with intent or out of fear except if a person is compelled 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 causes His anger and His painful punishment.

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