



نَوَاقِضُ الْإِسْلَامِ

# The Nullifiers of Islâm

Author:

Shaykh'ul Islâm

Muhammad bin Abd'il Wahhâb

Rahimahullâh

(1206 H)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allâh, the Most Gracious, the Most Merciful.*

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh said,

**“There is no difference between the one who commits any of these nullifiers (of Islâm) mockingly, seriously, or in a state of fear, except for the Mukrah (the coerced).”**

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# نَوَاقِضُ الْإِسْلَامِ

## The Nullifiers of Islâm<sup>1</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

### Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful,

Know that the [gravest (in danger and from those that occur most often)]<sup>2</sup> conditions [nullifiers (belief, speech and actions that take one out from the

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<sup>1</sup> This pamphlet is found in many sources and is found in **Mu'allafât'ush Shaykh, 1/385-387; ad-Durar'us Saniyyah, 2/361 and 10/91-93;** also partially in 10/84-86. It can also be found in the 33<sup>rd</sup> letter of **ar-Rasâ'il'ush Shakhsiyyah, p. 212** from among the letters addressing Muhammad bin Farîs.

<sup>2</sup> This addition in parenthesis is found in ar-Rasâ'il'ush Shakhsiyyah, 212 (Mu'allafât'ush Shaykh, 7/212) also in ad-Durar'us Saniyyah, 10/91 and demonstrates that the nullifiers of Islâm are not limited to what is mentioned here. The Shaykh Rahimahullâh also mentions the following,

**"Just as there are eight conditions that nullify Wudhû (ablution), the nullifiers of Islâm are more than 400 as mentioned in al-Iqnâ (authored by al-Hajjâwî)." (ad-Durar'us Saniyyah, 10 /84-85)**

Thus, the following statement by the Shaykh Rahimahullâh found at the end of the pamphlet demonstrates that those listed in the pamphlet are enumerated because they are the most dangerous and common types of Kufir,

**"All of these matters are from the gravest in danger and from those that occur most often. So, it is necessary for the Muslim to beware of them and fear from these acts befalling him."**

fold of Islâm)]<sup>3</sup> that invalidate Islâm are ten:

**1. Shirk (associating partners)<sup>4</sup> in the worship of Allâhu Taâlâ [the one and only]<sup>5</sup>.**

Allâhu Taâlâ stated,

**“Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills.”** (an-Nisâ 4/48; an-Nisâ 4/116)

And He Taâlâ stated,

**“Indeed, he who associates others with Allâh -Allâh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.”** (al-Mâ'idah 5/72)

Adh-Dhabh (the offering of sacrifice) to (someone/something) other than Allâh, such as the one who offers a sacrifice to the Jinn or to a grave<sup>6</sup> is from the scope of Shirk.

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<sup>3</sup> This addition in parenthesis is found in Mu'allafât'ush Shaykh, 1/385; ad-Durar'us Saniyyah, 2/361.

<sup>4</sup> Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh describes Shirk in the following manner,

**“The basis of Shirk is for you to equate Allâhu Taâlâ with His creation in regards to some of that which He alone deserves, since there is not a single thing within His creation in all respects, which can be equated to Allâh. So whoever worships anything other than Him or places his trust in it, he is a Mushrik (one who has associated something with Allâh).”** (Ibnu Taymiyyah, al-Istiqâmah, 1/344)

<sup>5</sup> The addition in this parenthesis is found in ad-Durar'us Saniyyah, 2/361.

<sup>6</sup> In ar-Rasâ'il'ush Shakhsiyyah and ad-Durar'us Saniyyah (10/91) the word **“domes (tombs)”** is used instead of the word **“grave”**.

**2. Whoever places Wâsitah (intermediaries) between himself and Allâh, performs Du'â (supplication/worship) to them, asks for ash-Shafâ'ah (intercession) from them, and seeks Tawakkul (reliance) in them has committed Kufr by Ijmâ (unanimous consensus).<sup>7</sup>**

<sup>7</sup> Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh was the one who conveyed this Ijmâ. For he said,

“Whoever makes the angels and Prophets intermediaries; calling upon them, putting trust in them, asking them to bring benefits and ward off harm -such as asking them for forgiveness of sins, guidance of the hearts, relief from distress and meeting the needs- is a Kâfir (disbeliever) according to the Ijmâ (consensus) of the Muslimûn.” (Ibnu Taymiyyah, Majmû'ul Fatâwâ, 1/124)

In his work al-Furû, Ibnu Muflih al-Hanbalî Rahimahullâh, a student of Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh, narrated this Ijmâ from Ibnu Taymiyyah in the section regarding the Murtad (apostate) (Ibnu Muflih al-Hanbalî, al-Furû, 10/188) Again, al-Hajjâwî the author of al-Iqnâ, (al-Hajjâwî, al-Iqnâ, 4/297) and others have narrated this Ijmâ (al-Mardâwî, al-Insâf, 10/327; Buhûtî, Kashshâf'ul Qinâ, 6/168 etc.)

In his work titled Misbâh'udh Dhalâm, Shaykh Abdullatîf Rahimahullâh makes mentions that while confirming it and accepting it, in his al-I'lâm bi Qawâti'il Islâm Ibnu Hajar al-Haytamî, from among the Shâfi'îs, related making Du'â to other than Allâh to be Kufr with Ijmâ. (Shaykh Abdullatîf, Misbâh'udh Dhalâm, 3/527)

After recording the statements and actions that drives one to Kufr from the other Madhâhib (pl. Madhhab; schools of thought within Islâmîc jurisprudence), in order to mention the actions the Hanâbilah consider Kufr, al-Haytamî quoted the entire section regarding the statements and actions that drives one to Kufr from al-Furû. This section is also found in his quote. After his citation from the book titled al-Furû, al-Haytamî says,

“Most of what is mentioned here befits the issues we have previously conveyed from our Madhhab and other Madhâhib. In the eyes of the Hanâbilah, to abandon Salâh (i.e. the five daily prayers) is also Kufr.” (Al-Haytamî, al-I'lâm bi Qawâti'il Islâm, p. 217)

Attention should be paid that Ibnu Hajar al-Haytamî affirms this Ijmâ although he

**3. Whoever does not declare Takfîr upon the Mushrikûn (indict polytheists to be disbelievers), or has doubts about their Kufr, or considers their Madhhab (beliefs) to be correct has committed Kufr [by Ijmâ]<sup>8</sup>.**

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Rahimahullâh is one of the scholars the grave worshipers of today rely on and attribute themselves to...

<sup>8</sup> This phrase "by Ijmâ" is found in ar-Rasâ'il'ush Shakhsiyyah, p. 213 and ad-Durar'us Saniyyah, 10/91.

In his book ash-Shifâ, al-Qâdhî Iyâdh Rahimahullâh narrated the Ijmâ on this matter in the following fashion,

**"An Ijmâ has ensued regarding declaring Takfîr upon everyone who rejects the Nass (definite ruling) of the Book or peculiarizes a Hadîth - which Ijmâ exists concerning its narration and Ijmâ exists concerning its understanding in its apparent meaning.**

**Just as the Khawârij are declared Takfîr upon for annulling the Rajm (punishment of stoning the fornicators). This is why we declare Takfîr upon anyone who does not declare Takfîr of those who adopt a religion other than the Millah (religion) of the Muslims, or who pauses or doubts regarding them, or finds their sects (opinions) correct.**

**Even if this person, exhibits Islâm, believes in Islâm, and believes in the invalidity of all other views, he is still Kâfir for exhibiting things that are in opposition to this."** (Al-Qâdhî Iyâdh, ash-Shifâ, 2/286)

Elsewhere, after criticizing the views of those who claim every Mujtahid (qualified jurist) is correct in their judicial opinion, al-Qâdhî Iyâdh Rahimahullâh says,

**"...Al-Jâhidh and Thumâmah expressed a similar view that Allâhu Taâlâ doesn't have a Hujjah upon many of the laymen, the women, those who are weak minded, those who imitate the Christians and the Jews, and others than them (!). This is because they do not have a Tabî'ah (nature) which is possible to make Istdilâl (deduction) with (!). In his book "at-Tafriqah", al-Ghazzâlî also inclined**

**4. Whoever believes that the guidance of other than the Nabî Sallallâhu Alayhi wa Sallam is more complete than his guidance or that another Hukm (judgement) is better than his judgment like the one who prefers the judgement of the Tawâghît (pl. of Tâghût) over his judgment is a Kâfir.**

**5. Whoever detests anything the Rasûl (Messenger) Sallallâhu Alayhi wa Sallam came with, even if he may act on it has committed Kufr [by**

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**to a view similar to this.**

**The one who says all of this is Kâfir by Ijmâ. Hence, the one who does not declare Takfir upon anyone amongst the Christians and the Jews and all of those who separated from the Dîn of the Muslimûn, or those who paused to declare Takfir of them, or those who have Shakk (doubts) to declare Takfir of them is Kâfir with Ijmâ.**

**Al-Qâdhî Abû Bakr said, "This is because the Tawqîf (ruling which has been set by the Nass) and the Ijmâ on this issue indicate their Kufr. So, whoever makes Waqf (pauses) on this matter has denied the Nass and the Tawqîf or has doubt about it. Both denying and doubting this do not occur in anyone except a Kâfir."** (ash-Shifâ, 2/280-281)

The publishers of the book ash-Shifâ commented on it by adding a footnote and quoted from Ibnu Hajar Rahimahullâh that this view does not belong to al-Ghazzâlî. Allâh knows best.

Hajjâwî Rahimahullâh, a Hanbali jurisprudent, said,

**"...or if he does not declare Takfir upon those who adopt a religion other than Islâm like the Christians, doubts their Kufr, or validates their Madhhab (views), (he will become a Kâfir)." (al-Hajjâwî, al-Iqnâ, 4/298)**

Thus, it is revealed that Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâh conveyed this statement from the abovementioned scholars. Actually, all the phrases in this pamphlet are matters related from the previous scholars, as it can be seen in the explanations given in the annotations section. Wallâhu A'lam!



Ijmâ<sup>9]</sup>.<sup>10</sup>

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<sup>9</sup> The word "Ijmâ" is found in **ad-Durar'us Saniyyah, 10/92** and **ar-Rasâ'il'ush Shakhsiyyah, p. 212**. The following verse is also mentioned in these works as evidence,

**"That is because they disliked what Allâh revealed, so He rendered worthless their deeds."** (Muhammad 47/9)

There is Ijmâ regarding the one who hates that which was brought by Rasûlullâh Sallallâhu Alayhi wa Sallam, being a Kâfir - as was stated by al-Buhûtî Rahimahullâh (Kashshâf'ul Qinâ, 6/168)

<sup>10</sup> In another pamphlet where he mentions the nullifiers of Islâm in a different order and style, the Shaykh Rahimahullâh gives the following example after mentioning this article,

**"You already know what occurs from the teachers and the public; even those who know Tawhîd and distancing from Shirk. So much so that even though they know all these (are from the religion of Islâm), they even hate establishing the prayer and giving the Zakâh; likewise, they hate greeting with the Salâm (greeting of Islâm)."** (ad-Durar'us Saniyyah, 10/85)

In his work **"The Five Issues"** Shaykh Muhammad Rahimahullâh mentions the following in the fifth issue,

**"The Rasûl Sallallâhu Alayhi wa Sallam without distinction, mandated fully believing in what he came with. So whosoever believes in a part of it and disbelieves in another, he is truly a Kâfir. Rather, it is inevitable to believe in the Book entirely.**

When you recognize that; (know that) amongst the people are some who pray, fast, and avoid most of what is impermissible, however, they do not give inheritance to women, and deem that this is what is supposed to be followed. Actually, if one of them contradicts their customs and gives inheritance to the women, their hearts will detest this. Or they reject the period the women is to stay in the house of her spouse (after divorce), although they know the statement of Allâhu Taâlâ,

**"Do not expel them from their houses, nor should they go out, unless they come up with a clearly shameless act."** (at-Talâq, 65/1)

**6. Whoever mocks/ridicules anything from the Dîn (religion) of the Rasûl Sallallâhu Alayhi wa Sallam or the rewards or punishments of Allâh has committed Kufr.<sup>11</sup>**

The evidence is the statement of Allâhu Taâlâ,

**“Say: Is it Allâh and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved (i.e., rejected faith) after your belief.”** (at-Tawbah 9/65-66)

**7. Doing magic; as-Sarf and al-Atf<sup>12</sup> are also from this scope.**

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They also deem that leaving her in the house of her spouse is not appropriate, and taking her out of the house is what is supposed to happen. Or they detest greeting by the Salâm although they know that Allâh ordained it, since they love the greetings of Jâhiliyyah because they are used to it. Takfir is declared upon these people, for they have believed in a part of it and disbelieved in another. This is in contradiction to the person who commits sins or abandons what is compulsory, like the one who commits adultery and abandons good conducts towards parents while confessing that he is wrongful and what Allâhu Taâlâ ordered is correct.

Know that I have given you these three examples so that you follow them. For there exists many things of this genre amongst people which contradict what Allâhu Taâlâ legislated in the Qur’ân. According to them, what they are accustomed to is what is Ma’rûf. If one of them acts upon what Allâh commanded (in His book) and abandoned the customs, they will detest him and designate him to be foolish. This is in opposition to the one who acts or abandons although he confesses that he is mistaken and believes in what Allâh mentioned (in His book).”

<sup>11</sup> Shaykh Sulaymân bin Abdillâh Âl’ush Shaykh Rahimahullâh has recounted the Ijmâ in this regard,

**“Whoever mocks Allah, His Book, His Messenger, or His Religion becomes a disbeliever by Ijmâ - even if he did not really intend to mock them.”** (Sulaymân bin Abdillâh, Taysîr’ul Azîz’il Hamîd, p. 617)

<sup>12</sup> **Sarf:** separation between husband and wife; **Atf:** amulet etc., made to connect

**Therefore, whoever performs it or is pleased with it (by means such as making someone perform it in his name) has committed Kufr.**

The evidence is the statement of Allâhu Taâlâ,

**“But they (i.e., the two angels) do not teach anyone unless they say: We are a trial, so do not disbelieve (by practicing magic).”** (al-Baqarah 2/102)

### **8. Assisting the Mushrikûn and aiding them against the Muslimûn.**

The evidence is the statement of Allâhu Taâlâ,

**“And whoever is an ally to them among you - then indeed, he is (one) of them. Indeed, Allâh guides not the wrongdoing people.”** (al-Mâ'idah 5/51)<sup>13</sup>

**9. Whoever believes that some people are allowed to go against the Sharî'ah of Muhammad Sallallâhu Alayhi wa Sallam, just as it was permitted for al-Khadir to go against<sup>14</sup> the Sharî'ah of Mûsâ Alayh'is**

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the husband and wife.

<sup>13</sup> Al-Qurtubî Rahimahullâh says the following in the interpretation of this verse,

**“...And whoever is an ally to them among you...”** (al-Mâ'idah 5/51) Meaning, if he helps them against the Muslims, **“...then indeed, he is (one) of them ...”** (al-Mâ'idah 5/51)

Thus, Allâhu Taâlâ has clarified that their ruling is like their (Kuffâr's) ruling. Thus, this hinders the inheritance of the Muslim from the Murtad (apostate). The one who supported the Kuffâr was Ibnu Ubayy (bin Salûl). This ruling about cutting Muwalât (friendship with the Kuffâr) is permanent until the Day of Resurrection.” (al-Qurtubî, Tafsîr, 6/217)

<sup>14</sup> This article found in ad-Durar'us Saniyyah, 10/92 and ar-Rasâ'il'ushh Shakhsiyyah, p. 214 was expressed in the following words,

**“The one who believes that some people are not obliged to follow the**

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## Salâm is a Kâfir.<sup>15</sup>

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**Messenger of Allâh Sallallâhu Alayhi wa Sallam and that they have the freedom to act outside of his Sharî'ah just as al-Khadir Alayh'is Salâm had the freedom to act outside of the Sharî'ah of Musâ Alayh'is Salâm, is a Kâfir."**

<sup>15</sup> Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh mentions Ijmâ regarding this,

**"With unanimous agreement of all Muslims, it is essentially known in the religion of the Muslims that whoever accepts any religion other than Islâm or accepts to follow a Sharî'ah other than the Sharî'ah of Muhammad Sallallâhu Alayhi wa Sallam, he is a Kâfir. This Kufr is like the Kufr of the one who believes in parts of the Kitâb (Book of Allâh; i.e. Qur'ân) and disbelieves in other parts of the Kitâb."** (al-Fatâwâ'l Kubrâ, 3/543-544)

After explaining the Dalâlah and heresy of those regarded as Walî and ascetic whom, in opposition to the Sunnah of the Nabî Sallallâhu Alayhi wa Sallam, let grow their moustache and body hair -which should be trimmed- Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh said the following,

"If he thinks that the path of other than the Nabî Sallallâhu Alayhi wa Sallam is more perfect than the path of the Nabî Sallallâhu Alayhi wa Sallam, or that there are those from amongst the Awliyâ (pl. Walî) who have the freedom to act outside the Sharî'ah of Muhammad Sallallâhu Alayhi wa Sallam just as al-Khadir had the freedom to act outside the Sharî'ah of Musâ Alayh'is Salâm, then this person is a Kâfir. (If he does not repent) after he is invited to repent, then it is obligatory to kill him. Hence, the call of Musâ Alayh'is Salâm was not general-oriented (it was a call specific to the Israelites) and it was not necessary for al-Khadir to follow Musâ Alayhimâ's Salâm. By contrast, al-Khadir said to Musâ Alayh'is Salâm,

**"I am upon such knowledge from Allâh that Allâh teaches me that you do not know, and you are upon such a knowledge from Allâh that Allâh teaches you that I do not know."**

As for Muhammad bin Abdillâh bin Abd'il Muttalib Sallallâhu Alayhi wa Sallam, he is the Messenger of Allâh sent to the entire Thaqaalayn (mankind and jinnkind); the jinn and people from the Arabs and non-Arabs, those who are close and distant, their rulers

**10. Turning away from the Dîn of Allâhu Taâlâ<sup>16</sup>, such that he'll neither learn it nor implement it.**

The evidence is the statement of Allâhu Taâlâ,

**“And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.”** (as-Sajdah 32/22)

There is no difference between the one who commits any of these nullifiers (of Islâm) mockingly, seriously, or in a state of fear, except for the Mukrah (the coerced).

All of these matters are from the gravest in danger and from those that occur most often. So, it is necessary for the Muslim to beware of them and fear from these acts befalling him.<sup>17</sup>

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and those who are ruled, the ascetic and non-ascetic. Allâhu Taâlâ says,

**“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner...”** (Saba 34/28).”

Quotation from Ibnu Taymiyyah Rahimahullâh ends here. (Majmû'ul Fatâwâ, 27/58-59)

Some parts of these words mentioned by Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh approved by authors of the books on Hanbalî Fiqh, such as Kashshâf'ul Qinâ and Matâlib'u Ulî Nuhâ, in the sections pertaining to the Murtaḍ.

<sup>16</sup> Elsewhere, Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâh stated the following about this article,

**“And this is one of the most important and most dangerous things (which take one out of the fold of the religion).”** He also used the following statement,

**“This (the Kufr of turning away) is found even in those who are the most pious of people and in those who worship the most.”** (ad-Durar'us Saniyyah, 10/86)

<sup>17</sup> After counting six nullifiers of Islâm in the aforementioned place, the Shaykh Rahimahullâh said,

We seek refuge in Allâh from those things that bring about His Anger and painful Punishment.

May Allâh send peace and blessings upon the best of His creation Muhammad, his family, and his companions. (Âmîn!)”

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**“People fall into many of these unknowing they are Kufr, rather, they underestimate it. When we say people, we mean those who claim to know Tawhîd and to be distant from Shirk!”** (ad-Durar’us Saniyyah, 10/86)