

Baudul As'ilah Anin-Nawaaqidil Islaam
Some Questions Pertaining to the Nullifiers of Islaam
Extracted from: Duroos Fee Sharh Nawaaqidul Islaam
Pages:27-29

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Question: Is there a difference between the Nawaaqidul Islaam [nullifiers of Islaam] and the Nawaaqidul Imaan [nullifiers of Imaan]?

Answer: No there is no difference between the two, the Nawaaqidul Islaam are the Nawaaqidul Imaan.

Question: Is there an excuse for one to be ignorant of these nawaaqid [nullifiers]?

Answer: The ignorance differs, if the ignorant person does not possess the ability to learn them then he is to be pardoned until he is granted that ability to be taught them like the individual who lives in a distant land cut off from the land of the muslimeen where there is no one there other than the disbelievers, so this one is to be pardoned. As for the one who lives amongst the Muslimeen and in the land of the Muslims and he listens to the Qur'aan and the Ahaadeeth and the speech of the people of knowledge then this one does not have an excuse of ignorance and that is because the evidence has reached him but he never gave any importance to it but rather he says: "this is the religion of the Wahaabiyah, or the religion of the people of Najd or the religion of Fulaan and Fulaan [so and so] just as they say concerning Tawheed that it is the religion of Ibn Abdul Wahhab while in reality it is the religion of the Rasool [sallallahu Alayhi wa salam]. Ibn Abdul Wahhab did not come with anything, indeed he only called to the religion of the messenger [sallallahu Alayhi wa salam] and they attribute the religion to him so they say: "This is the religion of Wahhaabiyah, this is the religion of Ib Abdul Wahhab, or they say this is the religion of the Khawaarij, the call the Muwahideen Khawaarij," are these peoples ignorance excused!!!? These people are arrogant and they have no excuse of ignorance.

Question: Whoever does a nullifying action from the nawaaqidul Islaam and then repents after that, is there taubah for this individual?

Answer: Yes, if one repents then Allaah accepts repentance, Allaah accepts repentance from all of the Mudhnibein [those who do dhamb (sins)] from amongst the Murtaadeen [apostates] and other than them, Subhaanhu wa Ta'aalaa says: "And verily I am indeed forgiving to him who repents, believes and does righteous good deeds..." [TaHa: 82] And Ta'aalaa says, "Say O my slaves who have transgressed against themselves, despair not of the mercy of Allaah, verily Allaah forgives all sins..." [Zumar: 53] And Ta'aalaa says: "Indeed those who disbelieve after them having faith and then went on increasing in their disbelief never will their repentance be accepted..." [Aali Imraan: 90] And Ta'aalaa says: "And whoever apostates from amongst you from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the hereafter..." [Baqarah:217] Meaning whoever apostates and does not repent then this is the increase in disbelief, his remaining upon disbelief and if he were to repent then Allaah would accept his repentance. And Subhaanahu says: "And whoever apostates from amongst you from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the hereafter..." [Baqarah:217] which indicates

that if he died as a repentant Muslim then Allaah would have accepted his taubah and that is because Allaah accepts the taubah from the apostate and other than him when he repents to Allaah Azza wa Jall.”

Question: The Ulema [rahimahumullah] have found that there are more than these ten nawaaqidul Islaam, so why did Sheikhul Islaam [rahimahullah] specify these ten?

Answer: The Sheikh mentioned the most important ones and he did not say that verily there are no other nawaaqid other than these ten but rather he said they are the most important of them nevertheless the nawaaqid are more.

Question: Is there a difference between Kufr [disbelief] and Shirk [polytheism]?

Answer: Yes, Al-Kufr [disbelief] is more broader-general than Ash-Shirk [polytheism] and that is because disbelief can be due to denial of the Rabb Subhaanahu wa Ta’aalaa so he doesn’t believe in the Rabb, like Fir’awn and the Mu’attilah and the Dahriyyah and as for the polytheist then verily he believes in the Rabb but he commits shirk with Him and other than Him. As for the disbeliever then it can be due to heretical denial and it is also possible that he believes in the Rabb but he commits shirk with Him and other than Him. So between disbelief and polytheism there are generalities and specifics.