

# NOTES ON THE ELUCIDATION OF THE NULLIFIERS OF ISLAM



Shaykh 'Ali al-Khudayr



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## Publisher's Note

All praise belongs to Allah, the Lord of the creation. The final outcome is for the muttaqin, and there is no aggression except against the dhalimin. I bear witness that there is nothing worthy of worship except Allah alone with no partners, the rightful and clear King. And I bear witness that Muhammad is His slave and messenger, the imam of the first and last, as for what follows:

This is an English translation of the elucidation of Shaykh 'Ali al-Khudayr on *Nawaqid al-Islam* by Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab. While there are a few explanations of the booklet in English readily available, most of them are from government agents, concealers of knowledge, who adamantly defend the ones who have fallen into some (if not all) of the nullifiers they are explaining and which are translated by Murjiah rejects.<sup>1</sup> Therefore we saw it fit to translate and publish one who is in the prisons of the tawaghit for fulfilling his trust and speaking the truth openly. And as Shaykh 'Ali al-Khudayr is referred to by many as the ustadh of 'aqidah it is only befitting that his notes and elucidation on such a critical matter be translated.

The references are for the most part from the text of the original Arabic and only just put into footnotes. All other footnotes are the publisher's.

As well, in the following pages there is both the Arabic and English text of *Nawaqid al-Islam*, with the Arabic text containing its tashkil (vowel marks) to ease proper reading and memorization for those who want to.

We ask Allah, the One who responds to the call when he calls upon Him, to accept this from us, forgive our sins and shortcomings, anger His enemies by it, and to give victory to the oppressed. Indeed, He is able to do that. May the salah and salam be upon the chosen one Muhammad, his family, his companions, and all those who sincerely follow him.

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<sup>1</sup> An example being the one by Salih al-Fawzan translated by Musa Richardson.

## Arabic Text of *Nawaqid al-Islam*

لِإِمَامِ الدَّعْوَةِ الشَّيْخِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اعْلَمْ أَنَّ نَوَاقِضَ الْإِسْلَامِ عَشْرَةٌ نَوَاقِضُ:

الْأَوَّلُ: الشِّرْكَ فِي عِبَادَةِ اللَّهِ، قَالَ تَعَالَى: ( إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ) وَقَالَ تَعَالَى: ( إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ) وَمِنْهُ الذَّبْحُ لِغَيْرِ اللَّهِ، كَمَنْ يَذْبَحُ لِلْجَنِّ أَوْ لِلْقَبْرِ.

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

الثَّالِثُ: مَنْ لَمْ يُكْفِرِ الْمُشْرِكِينَ أَوْ شَكَ فِي كُفْرِهِمْ، أَوْ صَحَّحَ مَذْهَبَهُمْ، كَفَرَ.

الرَّابِعُ: مَنْ اعْتَقَدَ أَنَّ غَيْرَ هَدْيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ مِنْ هَدْيِهِ وَأَنَّ حُكْمَ غَيْرِهِ أَحْسَنُ مِنْ حُكْمِهِ كَالَّذِينَ يُفَضِّلُونَ حُكْمَ الطَّوَاغِيتِ عَلَى حُكْمِهِ فَهُوَ كَافِرٌ.

الخَامِسُ: مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَوْ عَمِلَ بِهِ -، كَفَرَ.

السَّادِسُ: مَنْ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ ثَوَابِ اللَّهِ، أَوْ عِقَابِهِ، كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ( وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ \* لَا تَعْنَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ )

السَّابِعُ: السَّحَرُ - وَمِنْهُ: الصَّرْفُ وَالْعَطْفُ -، فَمَنْ فَعَلَهُ أَوْ رَضِيَ بِهِ كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ( وَمَا يُعْلِمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ )

الثَّامِنُ: مُظَاهَرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ( وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ )

التَّاسِعُ: مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسْعُهُ الْخُرُوجُ عَنْ شَرِيعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا وَسَّعَ الْخَضِرُ الْخُرُوجَ عَنْ شَرِيعَةِ مُوسَى عَلَيْهِ السَّلَامُ، فَهُوَ كَافِرٌ .

الْعَاشِرُ: الْإِعْرَاضُ عَنْ دِينِ اللَّهِ تَعَالَى لَا يَتَعَلَّمُهُ وَلَا يَعْمَلُ بِهِ، وَالْدَلِيلُ قَوْلُهُ تَعَالَى: ( وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ )

وَلَا فَرْقَ فِي جَمِيعِ هَذِهِ النَّوَاقِصِ بَيْنَ الْهَازِلِ وَالْجَادِّ وَالْخَائِفِ إِلَّا الْمُكْرَهَ. وَكُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خَطَرًا، وَأَكْثَرِ مَا يَكُونُ وَقْعًا، فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَحْذَرَهَا وَيَخَافَ مِنْهَا عَلَى نَفْسِهِ. نَعُوذُ بِاللَّهِ مِنْ مُوجِبَاتِ غَضَبِهِ، وَآلِيمِ عِقَابِهِ. وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ .

## English Text of *Nawaqid al-Islam*

By the Imam of the Da'wah Shaykh Muhammad ibn 'Abdil-Wahhab

Bismillah ar-Rahman ar-Rahim.

Know, that the nullifiers of Islam are ten:

First: Shirk in the worship of Allah. He (ta'ala) said, "Verily, Allah does not forgive shirk, but He forgives What He wills that is less than that." And He (ta'ala) said, "Verily, whoever commits shirk with Allah, then Allah has made Jannah haram for him, and his abode is the Fire. And there are no helpers for the dhalimin." And from it (shirk) is to slaughter for other than Allah, such as one who slaughters for the jinn or for a grave.

Second: Whoever places between him and Allah intermediaries, making du'a to them, seeking their intercession, and placing his trust in them, has disbelieved according to consensus.

Third: Whoever does not make takfir of the mushrikin, or doubts their kufr, or thinks that their mathhab is ok disbelieves.

Fourth: Whoever believes that anything other than the guidance of the Prophet (sallallahu 'alayhi wa sallam) is more complete or that another judgment is better than his judgment; such as the one who prefers the ruling of the tawaghit over his ruling is a kafir.

Fifth: Whoever hates something that the Messenger (sallallahu 'alayhi wa sallam) came with, even if he acted according to it disbelieves.

Sixth: Whoever mocks something from the din of the Messenger or the rewards of Allah or His punishment disbelieves. And the proof for that is His (ta'ala) saying, "Is it Allah, His ayat, and His messenger that you were mocking? Make no excuse, verily you have disbelieved after your iman."



Seventh: Sihr (magic), such as sarf and 'atf; so whoever practices it or is pleased with it disbelieves.

Eighth: Aiding and supporting the mushrikin against the Muslimin. And the proof is His (ta'ala) saying, "Whoever from amongst you allies with them, then he is indeed from them. Verily, Allah does not guide the dhalimin."

Ninth: Whoever believes that it is permitted for some people to leave the Shari'ah of Muhammad (sallallahu 'alayhi wa sallam) like how it was permitted for al-Khidr to leave the Shari'ah of Musa ('alayhis-salam), then he is a kafir.

Tenth: Turning away from the Din of Allah (ta'ala), not learning it nor acting upon it. And the proof is His (ta'ala) saying, "And who is more unjust than the one who is reminded of the ayat of his Lord; then he turns away from them?"

There is no difference in any of these nullifiers between the one who did them in jest, intentionally, and the one who did them out of fear; except for the mukrah. All of them are from the most dangerous matters and the most common to occur. Thus, it is befitting for the Muslim to be warned of them and fear falling into any of them. We seek refuge with Allah from things that bring about His anger and severe punishment. May the salah and salam be upon His best creation Muhammad, his family, and his companions.

## بسم الله الرحمن الرحيم

All praise belongs to Allah, the Lord of the creation. And may the salah and salam be upon the most noble of prophets and messengers, our prophet Muhammad, his family, and his companions.

This treatise was entitled with the name of *Nawaqid al-Islam*.

**A masalah:** Defining nullifiers; the nullifiers (nawaqid) linguistically as mentioned in *Al-Mufradat* are the knots that are dispersed through a structure and rope [rendering it useless], and as mentioned in *Al-Misbah* it is the rope that is untied, meaning, ruined. And it is also referred to as butlan<sup>2</sup> and has been nullified by it; for example saying, “Taharah was nullified (batalat).” So the linguistic meaning refers to butlan and fasad.<sup>3</sup> And technically (i.e. according to the Shari‘ah), it refers to a set of rulings which invalidate the islam of an individual if he was to commit it.

**A masalah:** The nature of these nullifiers come from the aspect of uluhiyyah, but some also include nullifiers from the aspect of rububiyah; likewise from risalah.

**A masalah:** Why did the author restrict the nullifiers to ten in relation to its number?

The answer: The author clarified this at the end of the treatise where he stated, “All of them are from the most dangerous matters and the most common to occur.” So due to them being the most frequently committed nullifiers the author labelled the title as he did, and some scholars have mentioned it the chapter of “Rulings of the Apostate.”

**A masalah:** We had previously discussed and addressed the matters related to ignorance, forgetfulness, and ikrah in regards to these nullifiers in *Kashf ash-Shubuhah* and *Thalathah al-Usul*, however we will sum it up here. So we say: those nullifiers that are agreed upon and known in the Din by necessity, there is no excuse of ignorance if

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<sup>2</sup> Meaning invalid.

<sup>3</sup> Meaning corrupt.

one was to live between the Muslimin. As for ikrah, if he was truly mujla,<sup>4</sup> then he is excused. But as for joking and jesting, this is not an excuse, and the author pointed that out at the end of the treatise saying, “There is no difference in any of these nullifiers between the one who did them in jest, intentionally, and the one who did them out of fear; except for the mukrah.”

**A masalah:** Are these nullifiers related to belief?

The answer: Some of these nullifiers are related to belief, and some are nullifiers in relation to an action. This refutes those who do not see the kufr that negates one’s iman except by belief, and the mathhab of Ahlus-Sunnah wal-Jama’ah is “that a person disbelieves due to a belief, or statement, or action, or by a doubt.”

“The nullifiers of Islam has an additional ‘lam’ implied that would read as ‘Nawaqid lil-Islam”

What is intended by Islam here?

The answer: Without doubt the author (rahimahullah) did not intend collecting all the nullifiers, thus not all these nullifiers are considered as all the nullifiers of Islam. Rather, what is meant by “Islam” here is the islam of an individual, not the Islam which refers to the Din in its generality. “Nawaqid,” meaning, that which invalidates an individual's islam if he was to fall into one of them.

Then the author said, “Bismillah ar-Rahman ar-Rahim,” and this has been explained in the beginning of the notes of tawhid. “Know,” this has also been explained in beginning of the elucidation of *Kashf ash-Shubuhah*. “Ten nullifiers,” and this is not meant to restrict the nullifiers to these ten alone, then the author (rahimahullah) began mentioning them.

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<sup>4</sup> Meaning the complete ikrah that is valid.

## The First Nullifier:

Shirk in the worship of Allah, and it is the most severest of all the nullifiers and from the nullifiers that fall under the aspect of tawhid al-uluhiyyah. “Shirk,” what is intended here is the shirk in worship, not shirk in general. The definition of shirk in worship has been explained, and it is to assign a partner with Allah in worship.

The author intended in his statement: “in the worship of Allah,” the specific meaning for worship which was outlined by Abul-‘Abbas ibn Taymiyyah where he stated, “Worship is a comprehensive term used for everything that Allah loves and is pleased with, from outward and inward speech and actions.” And when ‘ibadah is used together with du‘a it is similar as when Islam is used together with iman, so if they are both used together then there is a specific meaning for each. The specific meaning of ‘ibadah refers to sacrificing, vowing, prostrating to other than Allah, and du‘a refers to asking, requesting, isti‘anah, and istighathah. ‘Ibadah here (in the author’s statement) must be explained according to its specific definition such as sacrificing, because the second nullifier, which will shortly be addressed, refers to the specific meaning of du‘a.

Then the author mentioned the evidence, and it is His (ta‘ala) saying, “Verily, Allah does not forgive shirk...” And His saying, “Verily, whoever commits shirk with Allah, then Allah has made Jannah haram for him...” The significance of these evidences is that the mushrik is forbidden entrance into Jannah, and that proves that shirk in ‘ibadah is a nullifier.

The author’s statement: “and from it is to slaughter for other than Allah,” is indicative that the author intended the specific meaning of ‘ibadah,” and his statement “from it” is indicative that he only meant to give an example, which was sacrificing, “such as one who slaughters for the jinn,” in order to be safe from their evil, or in order to gain their help, or remove some sihr. Another example is what some people do before they start to build a house in sacrificing to other than Allah to be freed from the evil eye or jinn, or he makes a sacrifice in a water well.

The author's statement: “or [sacrifices] to a grave (aw lil-qabr),” the letter ‘lam’ here refers to intent and purposes, meaning, what is intended is the one in the grave in

order that he can intercede for him on his behalf with Allah or helps him in some affairs. An example of this kind of sacrifice would be making a sacrifice for the ruler when he arrives, in exaltation and seeking closeness to him and other than that.

## The Second Nullifier:

Whoever places between him and Allah intermediaries, making du'a to them, seeking their intercession, and placing his trust in them, has disbelieved according to consensus.

What is the difference between this nullifier and the one before it?

The answer: The first nullifier was dealing specifically with actions of worship such as sacrifice, prostration, and other than that. As for this nullifier then it is dealing restrictively to du'a which is exclusive to asking and requesting, meaning, the worship that deals with speech specifically. However, some confusion may arise due to the statement of the author: "and placing his trust in them," because tawakkul is a worship related to an action of the heart. So had the author mentioned this with the first nullifier it would have run smoother in the arrangement, in order for the first nullifier to deal with actions of worship exclusively. Although, the author may have not intended that in the first place because his statement: "Whoever places between him and Allah intermediaries, making du'a to them, seeking their intercession, and placing their trust in them, has disbelieved according to consensus," is the same statement made by ibn Taymiyyah in the first volume from *Majmu' al-Fatawa*.

"According to consensus," this is the proof. The consensus was cited by ibn Taymiyyah, and it was cited by Shaykh Sulayman ibn 'Abdillah<sup>5</sup> and al-Mardawi.<sup>6</sup> Their disbelief was also cited by as-San'ani<sup>7</sup> and ash-Shawkani.<sup>8</sup>

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<sup>5</sup> *Kitab at-Tawdih 'an Tawhid al-Khalaq*, p. 42.

<sup>6</sup> *Al-Insaf*, v. 10, c. "The Ruling on the Apostate."

<sup>7</sup> *Tathir al-'Itiqad*.

<sup>8</sup> *Ad-Durr an-Nadid*.



This nullification is through three matters:

- 1) That he asks the dead and calls upon them; this is kufr in all cases regardless if he believes they are alive or able to answer, such as whoever says to the dead, "Provide me with water," due to a belief.
- 2) That he asks one who is living; this has a condition in that he asks them in something they are not capable of doing and only Allah is capable, such as whoever asks one who is alive to give him a child, sustenance, or to be safe from sickness.
- 3) That he asks ones who are absent; and he is the one who can not hear his call besides Allah, and this is kufr by consensus.

## The Third Nullifier:

Whoever does not make takfir of the mushrikin, or doubts their kufr, or thinks that their mathhab is ok.

This consists of three issues:

- 1) That he does not make takfir of the mushrikin while he is adamant in not viewing their kufr, and this is included in the author's statement from the angle of when he is shown and informed of their shirk.
- 2) That he doubts their kufr and it indicates another category when the author added - or -. Doubt being that the things in question are equal or no preference given over another.
- 3) "Thinks that their mathhab is ok," is of different types because the first is related to belief, as well as the second but as for this third one, in addition to it relating to belief it is attributing correctness to their belief; such as one who

says, “Their beliefs are correct,” or, “They are on the truth,” or, “Their way is not wrong.”

There are two conditions that need to be fulfilled in order to make takfir of those who who not make takfir of the mushrikin:

- 1) Their disbelief has been clarified to him from the Qur’an and Sunnah, so if he has been shown their kufr and still refrains from takfir of them, he disbelieves. Shaykh Sulayman ibn ‘Abdillah mentioned this in *Majmu’ at-Tawhid*.<sup>9</sup>
- 2) He is not from those who can be ignorant of their kufr. Indeed, if he was not ignorant of their kufr and still refrains from declaring their kufr, he disbelieves. Qadi ‘Iyad,<sup>10</sup> Sulayman ibn ‘Abdillah,<sup>11</sup> and Shaykhul-Islam ibn Taymiyyah<sup>12</sup> all cited a consensus regarding the kufr of whoever does not make takfir of the mushrikin.

The kuffar whom it is compulsory to make takfir of are divided into sections:

- 1) Those who the scholars have unanimously agreed on their kufr; those who are not from the people of the Qiblah like the Jews, Christians, Majus, Sikhs, and other than them.
- 2) Those who claim Islam from the people of the Qiblah, but have fallen into kufr which the scholars unanimously agreed upon making takfir due to it, and whoever committed it; such as the Nusayriyyah. Indeed, Shaykhul-Islam ibn Taymiyyah issued a fatwa pertaining to their kufr and said, “Their kufr is greater than most of the mushrikin.” The Qadiyaniyyah are another example; the Senior Panel of Scholars and the Pakistan Government both issued verdicts regarding their kufr. Similar to them; the Druze; the Bahaiyyah; the Babiyyah; the Rafidah;

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<sup>9</sup> Shaykh Sulayman ibn ‘Abdillah said, “If he is in doubt about their kufr or he is ignorant about their kufr, then the proofs for their kufr from the Book of Allah and the Sunnah of His messenger (sallallahu ‘alayhi wa sallam) are clarified for him, and if he doubts after that or hesitates, then he is a kafir according to the consensus of the scholars that whoever doubts the kufr of a kafir then he is himself a kafir.”

<sup>10</sup> *Ash-Shifa*, v. 2, p. 281.

<sup>11</sup> *Awthaq ‘Ura al-Iman*, p. 126.

<sup>12</sup> *Majmu’ al-Fatawa*, v. 2, p. 363.

and the Batiniyyah, refer to *Majmu' al-Fatawa*,<sup>13</sup> and in the elucidation of al-Bassam *Nayl al-Ma'arib* in the chapter "The Ruling of the Apostate."<sup>14</sup> The Islamic Fiqh Academy based in the honorable Makkah declared the kufr of Bahaiyyah and the Babiyyah; the Tijaniyyah (a Sufi sect) were declared disbelievers by the Lajnah (ad-Daimah);<sup>15</sup> the Lanjah also made mention of the Druze and declared them kuffar.<sup>16</sup> In our time the secularists are without doubt disbelievers; those who see the Din is being deficient and backwards and that it can not be included in political affairs. Similar to them are those who ascribe themselves the Masons, the Communists, and everyone who has similar beliefs from: the socialists, nationalists, Ba'athists, Rafidah, and all those groups which claim Islam but fell into a form of kufr that the scholars have unanimously agreed on making takfir of. The Jahmiyyah are another group in which the scholars have unanimously agreed upon their takfir with ibnul-Qayyim mentioning in his *Nuniyyah* that five hundred scholars made takfir of them; from the likes of 'Abdullah ibn Mubarak and others.

- 3) Those in which there is a disagreement pertaining in takfir of them, such as the general laymen of the groups that claim Islam and have fallen into kufr; individual laymen of the Batiniyyah, Rafidah, Jahmiyyah, and the other groups.

There is a explanation and elaboration regards to the ruling on the one who does not make takfir of these three sections as well:

#### The first category:

It is that which the scholars have unanimously agreed upon pertaining to their kufr from those who are not from the people of the Qiblah; such as the Jews, Christians, and Hindus. So with regards to these, whoever does not make takfir of them, then he is a kafir. Ibn Taymiyyah mentioned a consensus on this point and said, "Whoever doubts in the kufr of the Jews, Christians, and mushrikin, then he is a kafir."<sup>17</sup> Qadi 'Iyad also mentioned a consensus and said, "Whoever does not make takfir of one

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<sup>13</sup> The second volume.

<sup>14</sup> p. 514.

<sup>15</sup> Fatwa #5553.

<sup>16</sup> Fatwa #11800, v. 2, p. 228.

<sup>17</sup> *Majmu' al-Fatawa*, v. 2, p. 383.

from the Christians and Jews, and hesitates in their kufr or doubts it, then he is a kafir.”<sup>18</sup>

The second category:

It is whoever falls into kufr which the scholars have unanimously agreed upon takfir due to it from those who say ‘la ilaha illallah.’ So here, there is an elaboration:

If he knows that one fell into this kufr, and he does not make takfir of him after this knowledge, then he is a kafir. Ibn Taymiyyah in *As-Sarim al-Maslul* cited a consensus and said, “Whoever does not make takfir upon one who believes in the divinity of ‘Ali has disbelieved, there is no doubt in the kufr of one who refrains in declaring his kufr.” What also proves this is the hadith of Malik al-Ashja’i, “Whoever says la ilaha illallah and disbelieves in what is worshipped besides Allah, his blood and wealth is protected...”<sup>19</sup> The significance of this proof is that the wealth and blood of an individual is not protected until he disbelieves in what is worshipped besides Allah, and from having kufr in it is making takfir of its people.

The third category:

It is where a disagreement has occurred regarding the general laymen of the innovated groups such as the Jahmiyyah. So for example, if one was to have knowledge about them and the evidences proving their kufr and that is obligatory to declare their kufr; this nullifier applies on him if he was to not make takfir of them.

As for the one who views that they do not disbelieve due to a barrier he sees preventing their takfir, such as them being laymen; or that they have a tawil with them; or that they were covered in confusion; or that they are ignorant, then it is not permissible to make takfir on those who refrained, and this nullifier does not apply to them.

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<sup>18</sup> *Ash-Shifa*, v. 2, p. 281.

<sup>19</sup> *Sahih Muslim*.

The statement of the author: “al-mushrikin,” the ‘lam’ and ‘alif’ is referring to those in which we are accustomed to referring to, and what is intended is two categories:

- 1) The mushrik by asl, which is the one who does not affiliate to the Qiblah.
- 2) The mushrik murtadd, which is the one whose kufr was established and from those who say ‘la ilaha illallah.’

## The Fourth Nullifier:

“Whoever believes that anything other than the guidance of the Prophet (sallallahu ‘alayhi wa sallam) is more complete or that another judgment is better than his judgment; such as the one who prefers the ruling of the tawaghit over his ruling.” This nullifier is with regards to ruling by other than what Allah revealed in relation to belief. So when does ruling by other than what Allah revealed become a nullifier from the nullifiers of Islam? In the following situations:

- 1) That he rules by other than what Allah revealed while believing that it is more complete, better, and preferring it over the ruling of Allah, and this is the example that the author used.
- 2) That he rules by other than what Allah revealed while believing that what he ruled by is similar to the ruling of Allah; this one disbelieves according to consensus.
- 3) That he rules by other than what Allah revealed while believing that what he ruled by is not the ruling of Allah, nor similar to it, however he believes it is permissible to rule by it; this one is a kafir according to consensus.
- 4) That he rules by other than what Allah revealed, belittling the ruling of Allah; this one disbelieves according to consensus.



- 5) That he rules by other than what Allah revealed out of rejection to the ruling of Allah and that he has more right to judge; this one disbelieves according to consensus.

#### The first proof:

Takfir upon these five categories is what ibn ‘Abdil-Barr mentioned in *At-Tamhid*: “The scholars have unanimously agreed that whoever insults Allah or His messenger, or rids oneself from anything that Allah revealed (and that is what concerns us here), or kills one of the prophets, while he is shunning what Allah revealed; then he is kafir.”<sup>20</sup>

#### The second proof:

The takfir of ibn Kathir when they invented what is called “Al-Yasaq,” which is the constitution of the Tatar who intended to impose it upon the Muslimin after they had defeated the ‘Abbasi Khilafah. Ibn Kathir mentioned numerous matters that they had legislated and said, “Within it it says that whoever commits zina is to be killed, whether he is married or not; whoever practices sodomy is to be killed; whoever practices sihr is to be killed; whoever spies is to be killed; whoever urinates in the water while standing is to be killed; and whoever eats while not feeding the ones around him is to be killed...”<sup>21</sup> Then he said, “All that opposes the legislation of Allah; so whoever leaves the clear legislation and seeks the judgment of other than it from the abrogated laws has disbelieved, so how about whoever seeks judgment from the Yasaq and puts it in front of the legislation of Allah? Whoever does that has disbelieved according to the consensus of the Muslimin.”

#### The third proof:

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<sup>20</sup> v. 4, p. 226.

<sup>21</sup> *Al-Bidayah wan-Nihayah*, v. 13, p. 28.

Ibn Hazm said, “No two people from the Muslimin disagree that whoever rules by the Injil in which he has no textual evidence, then indeed he is a kafir mushrik outside the fold of Islam.”

All of these aforementioned consensuses in relation to ruling by other than what Allah revealed are connected to belief.

- 6) One who sets up man-made courts and ordains legislations in them which clash with Islam has disbelieved due to that, regardless of what he believes, according to consensus. The proof is what ibn Kathir had mentioned about the Tatar’s Yasaq, which is similar to what is taking place today in the form of a modern Yasaq and in the man-made courts. For instance, in some of the man-made courts zina is allowed if it is by the consent of the woman, and it legislates that the punishment for the thief is imprisonment. It forbids marrying multiple wives by having a regulation which allows the judge to void the marriage contract, it has contrary legislations in regards to trade, manufacturing, war, and peace. So if one was the set up these legislations, then he disbelieves and this nullifier applies to him. Indeed, Shaykh [Muhammad] ibn Ibrahim highlighted this in *Tahkim al-Qawanin*, and what further proves this is what has been narrated in *Sahih al-Bukhari* about the Jews who replaced stoning to death the one who commits zina for blackening the face and making them ride a donkey through the marketplace. So Allah revealed, “And whoever does not judge by what Allah revealed, such are the kafirun.”
- 7) One who judges by other than what Allah revealed countless times while believing that he is mistaken, but his usual habit is to judge between people according to his desires. This is disputed amongst the people of knowledge, and what appears the most correct to me is that he is a kafir because him ruling by other than Allah revealed so many times indicates that he has a disdain for the ruling of Allah and His decision, and that he likes the ruling of other than what Allah revealed. He (ta’ala) said, “Have you not seen those who claim that they believe in what was sent down to you and that which was sent down before you? They wish to go for judgment to the taghut while they have been ordered to disbelieve in it.”

**A masalah:** It is regarding ruling by other than what Allah revealed countless times being indicative that he loves doing so and that he prefers it over the ruling of Allah, and that he has not disbelieved in the ruling of other than what Allah revealed. Ibnul-Qayyim in *Madarij as-Salikin* made mention the difference between one who shows off a little and between the one who shows off a lot. So he considered a small amount of show off as minor shirk, but showing off countless times as major shirk and that none does it except a munafiq. Like that is this issue of ruling by other than what Allah revealed; if it was done in small amounts like in the coming category then it would be minor kufr, but if it is done countless of times then it would be major kufr because this can not come from anyone except a munafiq and indicates his love and preference to ruling by other than what Allah revealed. As well, the general principle (asl) in regards to ruling by other than what Allah revealed is major kufr due to the ‘alif’ and ‘lam’ that occurs in His (ta‘ala) statement, “And whoever does not judge by what Allah revealed, such are the (al-)kafirun.” This is the general principle, but if one was to judge by other than what Allah revealed in a few specific circumstances while he acknowledges his mistake and disobedience, then this general principle is excluded and does not apply. However, if it was done countless of times and it becomes his usual habit and normal behaviour, then that returns back to the general principle which is major kufr.<sup>22</sup>

All the categories which we have addressed are nullifiers, and there remains a category which is not a nullifier. It is the one who is a mistaken sinner who rules by other than what Allah revealed due to a desire or due to enmity in a few situations (so excluding the one who does it countless of times) while believing he made a mistake and that he is disobedient. The following are the conditions which are stipulated for this category:

- 1) That he knows he is mistaken.

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<sup>22</sup> Shakhul-Islam ibn Taymiyyah (rahimahullah) said, “There is a difference between kufr which comes with ‘alif’ and ‘lam’ (al), as in the Prophet's saying, ‘There is nothing between a slave and al-kufr or ash-shirk, except abandoning the salah,’ and between kufr which is not attached with ‘alif’ and ‘lam’” (*Majmu' al-Fatawa*). And when the old Lajnah ad-Daimah was asked what type of kufr is being referred to in the ayah in question stated that “it is major kufr” (fatwa #5226).

- 2) That the reason behind him doing so is a desire or enmity, not istihlal or belittling the law of Allah.
- 3) That it is done only a little, and the criteria for what is considered a lot and a little returns to the custom of the people.

What indicates that this category does not disbelieve is what at-Tabarani narrated with an authentic chain from Abi Mijliz when he debated Anas from Bani 'Amr ibn Sadus who was from the Ibadiyyah (a sect of the Khawarij). So they said, "O Aba Mijliz, do you not see His (ta'ala) saying, 'And whoever does not judge by what Allah revealed, such are the kafirun,' is it not the truth?" He said, "It is." They said, "Do you not see His (ta'ala) saying, 'And whoever does not judge by what Allah revealed, such are the fasiqun,' is it not the truth?" He said, "It is." So they said, "Do these (referring to the rulers in their time) rule by what Allah revealed?" He said, "It (the Din of Allah) is their din which they acknowledge, profess, and call towards." This is evidence that they did not perform istihlal. Then he said, "If they leave anything, they know they have committed a sin." And this is evidence they acknowledged that they were mistaken and sinners. Then they said to Abi Mijliz, "No, by Allah. Rather, you are scared."

In *Madarij as-Salikin* ibnul-Qayyim said, "If he believes in the obligation of judging by what Allah revealed in this situation, without turning away completely out of disobedience, and he acknowledges that he deserves punishment; then such is minor kufr."<sup>23</sup>

**A masalah:** What remains to be mentioned in this fourth nullifier is the legislator; and he is the one who legislates a ruling which clashes with the law of Allah. So this one disbelieves absolutely in all cases with no details or elaboration attached to it. Even if he was to only legislate one law he disbelieves due to His (ta'ala) statement, "Or have they partners who have legislated for them a way to which Allah has not given permission for?"

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<sup>23</sup> v. 1, p. 332.

## The Fifth Nullifier:

Whoever hates something that the Messenger (sallallahu ‘alayhi wa sallam) came with, even if he acted according to it.

The evidence for that is what ibn Battah cited in *Al-Ibanah* where he stated, “If a man was to believe in everything that the Messenger (sallallahu ‘alayhi wa sallam) brought except for one matter in which he opposed, then he is a kafir by agreement of the scholars.”<sup>24</sup>

The statement of the author: “whoever,” is a general stipulation in that it includes women, men, and the elderly. The exception is the one who has not reached maturity as he is not bound by these nullifiers due to the hadith, “The pen is lifted from three.” However, he is still to be rebuked for his speech even though does not become a kafir; similar to him is the majnun (insane person). And the general address is to the Muslim and also to the kafir. If one was to say “is not the foundation of the kafir that he is already a kafir?” We reply in saying that he would increase in kufr if he practices the matters that are forbidden or fall into the nullifiers. So what is correct is that the kuffar are also addressed in the branches of the Shari‘ah.

“Hates,” is proof that what is being spoken about here is an action which relates to the heart because hatred is in the heart.

“Something,” is nakirah (unrestricted) in relation to what is conditioned. So it is general in that even if he hates one thing, even if it was an established sunan.

“Came with,” is connected, meaning, that which the Messenger (sallallahu ‘alayhi wa sallam) came with. This is an all comprehensive phrase for everything the Messenger (‘alayhis-salah was-salam) brought, and it is metaphorical for everything that has come in the Din and everything that has been revealed in the Qur’an.

“Even if he acted according to it,” he disbelieves.

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<sup>24</sup> p. 211.



**A masalah:** This nullifier is referred to as the ruling on whoever hates the Din, and those things in which the Messenger (‘alayhis-salah was-salam) brought are divided into two categories:

- 1) ‘Aqaid (beliefs).
- 2) Ahkam ‘amaliyyah (rulings related to actions), and this includes the pillars, obligations, and sunan. So whoever hates anything from these two categories disbelieves.

**A masalah:** An example of such is whoever hates growing the beard, marrying multiple wives, the hijab, ordaining good and forbidding evil, jihad, and so on.

Two conditions must be met in order to rule someone with the kufr of hating something from the Din:

- 1) That he knows that this thing is confirmed in the Qur’an and Sunnah, so if he knows that it is established within them, and he rejects it and hates it; he disbelieves.
- 2) That a consensus on that thing must be present. So if he hated a ruling that is differed upon, he does not become a kafir. Our statement “differed upon,” is referring to that disagreement that is taken into consideration and valid.

**A masalah:** What is the difference between the one who hates the legislated ruling and between the one who hates the act?

Here there is a difference, and what is meant by this nullifier is that he hates the legislated ruling, meaning, what the Messenger (sallallahu ‘alayhi wa sallam) came with. As for the one who does not hate the legislated ruling, however he dislikes the action carried out by a specific person; this does not fall under the nullifier in question. An example of such is if one’s wife hated the legislated ruling of polygamy, then she

disbelieves, but if she did not hate it and disliked that her husband marries another wife; this does not fall under the nullifier and she merely dislikes him to marry.

**A *masalah*:** Is not acting according to what is commanded an indication of hating it?

No, for a person might not carry out some of the commands due to laziness and desires, however he does not hate the Shari'ah. Thus whoever shaves his beard and abandons Hajj out of laziness is not included in this nullifier.

## The Sixth Nullifier:

Whoever mocks something from the din of the Messenger ('alayhis-salah was-salam), and it is referred to as "mocking the Din." The author mentioned the proof for this, and it is His (ta'ala) saying, "Is it Allah, His ayat, and His messenger that you were mocking?"

Ibn Hazm cited a consensus on this matter and said, "As for whoever insults Allah, then there is not a single Muslim on the face of the Earth who disputes that it is kufr."<sup>25</sup> Abul-'Abbas ibn Taymiyyah also cited a consensus in his book *As-Sarim al-Maslul*,<sup>26</sup> and he narrated multiple scholars who cited a consensus on this, including: Ishaq ibn Rahawayh, Muhammad ibn Sahnun from the Malikiyyah, and with regards to making takfir of whoever insults Allah and His messenger, he narrated statements from ash-Shafi'i, Ahmad, and al-Qadi Abi Ya'lah.

It could be said here that these consensus are with regards to insulting, and this nullifier is about mocking, therefore it is said in reply to that that mocking is included within insulting, and that highlights the importance of understanding the definition of insulting. Thus an insult, generally speaking, is mentioning something inappropriate; so belittling, laughing, or cursing are considered insults. And the specific meaning of insult is extreme cursing.

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<sup>25</sup> *Al-Muhalla*, v. 13, p. 498.

<sup>26</sup> p. 512.

**A masalah:** Some examples of mocking the din of the Messenger (‘alayhis-salah was-salam) include saying, “This din is backwards,” or, “It is the reason for backwardness,” or, “The Messenger (sallallahu ‘alayhi wa sallam) was lustful,” or, “Jannah and the Fire are pointless,” and so on.

**A masalah:** When is mocking considered a nullifier? This requires some elaboration:

- 1) If he mocks and laughs while intending the act of obedience and the Din, such as the aforementioned examples, this person is a kafir. This is the one the proofs are referring to because he intended by his mocking the Din and the acts of obedience.
- 2) He intends to mock the one who said it, meaning, the individual. Such as the one who mocks another who is upright on the Din for his beard, or mocks his thobe, while intending the individual himself due to some animosity and enmity between them. This is not considered a nullifier, however it is prohibited, backbiting, and from the major sins.
- 3) That he does not intend what he said, nor the one who said, however he intends to make people laugh by mentioning an ayah and reciting it in a funny voice or way. Or he mentions something from a hadith intending to make the people laugh... This requires further research into the matter.

**A masalah:** The ruling on making fun of the scholars and students of knowledge; is this a nullifier? In regards to this there is an elaboration:

- 1) If he makes fun of them due to their din, then this is a nullifier because he intended the Din.
- 2) If he makes fun of them due to having animosity between them, such as whoever mocks the men of the various committees, then this is minor kufr.
- 3) That his custom and habit is to make fun of everyone that is upright on the Din, or frequently makes fun of them; this is a nullifier. What indicates this is the hadith of the Ghazwah of Tabuk in which it was said, “We have not seen the

likes of our reciters...” This is in a plural expression but it is in equal value as mocking individuals.

**A masalah:** Is that which comes off the tongues of some youth who say (joking amongst each other), “You are an ‘extremist’ and ‘fundamentalist,’” and, “You are ‘backwards’,” considered mocking?

What appears to me is that this is not a form of mocking the Din, but rather it is mocking those who repeatedly say such things, meaning, he is actually mocking the securlists who say those statements.

**A masalah:** What is the ruling concerning a father who says he does not want his child to be overly adherent [to the Din], or that he fears his child will be too strict, when his child is called to get closer to Allah? Is this considered as mocking?

There is a need to elaborate on this. If he loves the acts of obedience and the Din, and thus said this statement, then his ruling is like the ruling on one who hates the upright ones on the Din due to some enmity between each other. So this is considered from the major sins and minor kufr. However, if he said what he said due to hatred of the Din, then this is a nullifier.

**A masalah:** Whoever says about some ordainments of the Din that they are pointless, does this fall under mocking the Din?

Some elaboration is needed here; if he intends by that there is in Islam matters that are fundamentals and others which are sub-branches, and others like this kind of talk, then this is not a nullifier. Although, this is a mistake in expression because it can be taken wrongly and contains truth and falsehood. He (ta’ala) said, “Oh you who believe. Do not say ‘ra’ina,’ but say ‘unthurna.’” So it is not permissible to use such weak expressions. And if he intended by his speech that some parts of the Din and its rulings are pointless, then this is considered mocking the Din and a nullifier.

## The Seventh Nullifier:

Sihr.

**Linguistically:** That whose cause, way, or means is hidden and subtle is called sihr. Based upon that is “sihran,” which is the end of the night because it is its darkest.

**Technically:** There is no precise definition to sihr due to its numerous types and categories. Therefore each type and category has its own specific definition attached to it. If one was to give a general definition then there are some generally acceptable ones such as: “It is a comprehensive term for every specified thing from illusions, tricks, and forbidden hidden matters.”

**A masalah:** When is sihr considered a nullifier?

The nullifier from it will become apparent once the different types and categories are known, because not every category and type is a nullifier. Thus it includes:

- 1) The sihr of ruqyah (where it seems it is an Islamic ruqyah but it is asking the jinn for help through impermissible incantations), amulets, and particular symbols. The technical definition for this is: the ruqyah and amulets used to separate a man from his spouse (with the permission of Allah). That is the definition given by ibn Qudamah for this type, and this type is a nullifier because it involves seeking assistance from the shayatin and consists of actions which are major shirk. What is commonly known as “sarf,” is an example; which is to divert a person from someone he used to love, whether a woman or land. And the opposite of sarf is what is known as “atf.” Where one makes a person love something he used to hate. Another example is “sihr at-takhbil,” and it is what causes illusion to the eye so that it sees contrary to reality, such as viewing a stick as a snake, which is the magic (sihr) of the magicians of Fir‘awn. He (ta‘ala) said, “Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.” An example that occurs in modern times are the stunt and circus tricks where the magicians cut the head of an individual off and then returns it back... Or eats a whole snake, or pushes a car with his hair, and what is similar to all that. Hence, this sihr is a nullifier, and the criterion on

which classifies it as such is “to practice matters which are not real,” which is beyond the ability of man to do. However, with regards to what is in the realm of some men to do whom Allah has given physical strength, such as bending a metal bar, then this is not from the types of sihr. But in the matter of flying or walking in the air then that is from “sihr at-takhyili.”

2) The sihr of adwilah and ‘aqaqir; it is the incantations which affect the brain resulting in imaginary fantasies. On that account the scholars have disagreed regarding this section.

- a) The first opinion: It is that of the Shafi‘iyyah who said this type of sihr is not kufr, and that the one who performs it is not a kafir. Rather, it is a form of oppression and transgression against others and causes corruption on the Earth. They said because the shayatin do not enter into this type. This is also a narration within the mathhab (i.e. Hanabilah).
- b) The second opinion: It states that this is considered kufr because it is included within the scope of sihr; which is using hidden things that are not normal in order to change and affect the minds of people and their behaviors. They used the general evidences regarding sihr to prove this like His (ta‘ala) saying, “And they followed [instead] what the devils had recited during the reign of Sulayman. It was not Sulayman who disbelieved, but the devils disbelieved, teaching people magic...” And the ayah, “...who believe in jibt and taghut...” And jibt is sihr.<sup>27</sup> They also based their proofs in accordance with the hadith of Abi Hurayrah in the sahih, “Avoid the seven destructive matters...” Indeed, Shaykh Sulayman ibn ‘Abdillah, after mentioning this difference of opinion said, “The difference of opinion occurs due to the one who refrains from takfir on him thinking that he performs this sihr without any shirk involved. However, that is not the case. Rather, there is no sihr except through the devils and what involves shirk and the worship of them and the stars... As for what is referred to as “sihr adwiyah,” which is performed with smoke and the likes, then this is not sihr but it is nonetheless considered

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<sup>27</sup> Ibn Jarir at-Tabari and ibn Abi Hatim narrated via ath-Thawri from Abu Ishaq from Hasan that ‘Umar ibn al-Khattab said that “jibt” means sihr and “taghut” means Shaytan.

haram due to its harmful effects, and the one who performs such should be severely rebuked.”<sup>28</sup>

As for the type which the author intended here then it is the first type mentioned. Whereas the second type, what is correct is that it is a nullifier, but due to the difference of opinion one does not disbelieve until the hujjah is established. Thus the nullifier which has a difference of opinion concerning it, then one is excused due to ignorance. But as for the nullifier that has a consensus, then one is not excused if he was to live amongst the Muslimin.

The author categorized sihr into two:

- 1) The science of sihr.
- 2) Believing in sihr.

The author said “whoever practices it (the sihr which consists of sarf and ‘atf)... disbelieves,” and he disbelieves by the mere action, regardless of what he believes even if he was to say, “I hate sihr,” and, “I do not view it permissible, but I performed it for some worldly purpose and benefit.” And the second category mentioned by the author is believing in it, as he said “or is pleased with it,” and - or - here signifies variation and that it is another category apart from the second. So whoever is pleased with sihr then he is a kafir even if he did not perform it.

**A masalah:** The author spoke about sihr but remained quiet about the sahir (magician), why?

The sahir is known by what accompanies the reasons for calling him such. If the sahir performs the the first type of sihr then he disbelieves according to consensus, and his islam is nullified. The sahir who performs the second type then there is a difference of opinion regarding him just like there is a difference of opinion regarding that sihr. Thus there are those who make takfir upon him and others who said it is minor kufr.

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<sup>28</sup> *Taysir al-‘Aziz al-Hamid*, p. 335, c. “What Is Said About Sihr.”



**A masalah:** What if someone uses sihr to cure oneself [from sihr]? This requires an explanation:

- 1) Whoever goes to the magicians believing they are truthful and have some knowledge of the unseen, then he is a kafir and his islam is negated as it comes in the hadith, “Whoever goes to a fortune-teller and believes in what he says has disbelieved in what was revealed to Muhammad (‘alayhis-salah was-salam)” (narrated by Abu Dawud).
- 2) He does not believe in him but goes to the magicians for treatment and does what the magician orders him to do; such as making a sacrifice to the jinn, or sacrificing with other than the name of Allah, or doing anything that pleases the devils, then this is kufr in and of itself, and it is considered a nullifier and his islam is negated.
- 3) That he goes to the magicians for medical treatment and does not believe in the sahir, nor does he perform any kufri acts but he goes to him under the pretext that it is a necessity (darurah) to get rid of his sickness; so here there is a difference of opinion between the people of knowledge:
  - a) Thus the Hanabilah permit such under the pretext of darurah with the condition that he does not believe in the sahir’s claims of knowing unseen matters and that he does not engage in any kufr acts.
  - b) That it is not permissible due to what the textual evidences have alluded to regarding the prohibition of entering upon the magicians... And the hadith of Abi Hurayrah, “Avoid the seven destructive matters...” Ijtinab (avoid) is where you are on one side, and he is on another.

What is correct is the second saying as the first saying is very weak; what is the benefit in curing one’s body with sihr which just results in him having deficiencies and flaws in ‘aqidah? Nevertheless this category (i.e. going to the sahir under the pretext of a darurah without performing kufr) is not considered a nullifier due to the difference of opinion, and he is excused due to ignorance.

## The Eighth Nullifier:

Aiding and supporting the mushrikin against the Muslimin.<sup>29</sup>

This nullifier is very important especially today where the mushrikin are manifest, and the Muslimin are in a weak state and due to some Muslimin having fallen into it and its widespread occurrence.

**A masalah:** The proofs for this, and the author mentioned one proof which is His (ta'ala) saying, "Whoever from amongst you allies with them, then he is indeed from them." As well, a consensus has been cited on this issue of supporting the mushrikin against the Muslimin that it is kufr.

Shaykh ibn Baz echoed this<sup>30</sup> in his fatawa and stated, "Indeed, all of the scholars of Islam have agreed that the one who assists the kuffar against the Muslimin and helps them with any type of assistance that he is a kafir like them."<sup>31</sup>

**A masalah:** What does assisting the mushrikin against the Muslimin lead to?

- 1) It leads to the rise of kufr.
- 2) It leads to forsaking and betraying Islam.
- 3) It leads to the religion of the kuffar gaining authority over the beliefs of the Muslimin.

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<sup>29</sup> For elaborate details regarding this nullifier return to the book *The Exposition Regarding the Disbelief of the one that Assists the Americans* by Shaykh Nasir al-Fahd, translated and published by our brothers at At-Tibyan Publications as it is from the best on this subject.

<sup>30</sup> Shaykh 'Abdullah ibn Humayd stated, "As for tawalli, it is honoring them, complementing them, helping and assisting them against the Muslimin, dwelling with them and not having open bara from them; this is apostasy from the one who does this and it is obligatory that the rulings of riddah are applied to him as evident in the Book, Sunnah, and consensus of the ummah from those that are emulated from them" (*Ad-Durar as-Saniyyah*).

<sup>31</sup> v. 1, p. 274.

**A masalah:** The types of assisting (mudhaharah) and helping which are considered nullifiers of the Din.

- 1) That he helps them against the Muslimin out of love of the religion of the kuffar, or due to loving their kufri symbols, or due to being satisfied with their religion; all that is a nullifier. Ibn Jarir at-Tabari in his tafsir of the ayah: “And whoever from amongst you allies with them, then he is indeed from them,” said, “Whoever allies with them and grants them victory against the believers is from the people of their religion and way (millah). Indeed, no one allies with another except that he is content with him, his religion, and what he is upon. Thus if he is pleased with their religion then certainly he has declared and displayed animosity to its opposite. Therefore his ruling is the same as their ruling.” The reality of this nullifier is that he is pleased with kufr and approves of it, and whoever is pleased with kufr is a murtadd. He (ta’ala) said, “And when Ibrahim said to his father and people, ‘Verily, I am innocent of what you worship.’” And in the hadith: “Whoever says la ilaha illallah and disbelieves in what is worshipped besides Allah, his property and blood is protected” (narrated by Muslim). The significance behind the hadith is understanding its opposite (which is if one does not fulfill those conditions outlined then his property and blood is not protected).
- 2) That he assists and supports them against the Muslimin while hating their religion. However, the consequence of what entails from supporting them is that they gain dominant authority and power. Ibn Hazm said, “As for one who, out of zealousness from the people of the frontlines from amongst the Muslimin, sought assistance from the mushrikin al-harbiyyin, unleashing their hands to kill, or take the property, or enslave whoever disagrees with him from the Muslimin; if he had the upper hand and the kuffar were in compliance to him and his word then he is ruined in major sins but would not be a kafir due to that because he did not come with something that necessitates kufr from the Qur’an or consensus. But if the rule of the kuffar was to be enforced on the land, he is kafir based on what we had mentioned. And if they were equal with no ruling dominant over the other we would not see him as a kafir by that.”<sup>32</sup>

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<sup>32</sup> *Al-Mulla*, v. 13. p. 138.

- 3) Whoever assists the mushrikin and kuffar against the Muslimin, and due to his support gained dominance and power, disbelieves even if he hates the mushrikin.

**A masalah:** What are the types of support and assistance for the mushrikin?

Military support, logistic support, political, ideological support, and by opinions, consulting, and rushing to their defense.

**A masalah:** Some contemporary issues related to supporting the mushrikin.

- 1) Helping the socialist and communist groups in any Islamic land, aiding them so that they can reach government positions and power. This is nullifier due to what it accompanies in giving them authority to enforce communism on the Muslimin, and this falls under what ibn Hazm mentioned (i.e. major kufr).
- 2) Helping the secularist groups in any land in any way that makes them reach leadership positions due to what it accompanies of enforcing kufr on the Muslimin.

The statement of the author: “supporting the mushrikin,” in which it is established that they are mushrikin like the kuffar, whether these mushrikin are citizens in an Islamic land and are being helped to gain authority, or they were in neighboring lands and are being helped; whether or not the assistance was on-going or sporadic. The meaning of mudhaharah (support) is to be a helper, backer, sponsor, and aide to them. And ma’unah differs from mudharah and the letter “waw (and),” signifies a different meaning. Thus it is referring to a sporadic and temporary assistance. Therefore whether it is this or that, it is kufr. “Against the Muslimin,” what the author intends is everyone who says la ilaha illallah and has not fallen into a nullifier of Islam. On account of that, the phrase “Muslimin” consists of different groups of people:

- 1) That he assists the kuffar against the Muwahhid Muslimin.
- 2) That he assists the kuffar against the sinful Muslimin.

- 3) That he assists the kuffar against the bughat Muslimin.

All of these three groups of people are included in the general phrase “Muslimin.” So whoever assists the kuffar against these three then he is certainly a murtadd who has nullified his islam. However, if it happened that he assisted the kuffar against some of the innovated sects then this requires some details to be known:

- 1) If their bid‘ah does not make them kuffar then in this case if he was to assist the kuffar against them he has nullified his islam due to the fact that they are included within the name of Islam.
- 2) However, if their bid‘ah does indeed make them kuffar, such as if they worship other than Allah, then if he was to assist the kuffar against such people it is not considered as a nullifier. Rather, it falls under the issue of “assisting the kuffar against the kuffar,” because the reality is that they are kuffar even if they attribute themselves to Islam.

**A masalah:** Assisting the kuffar against the kuffar, whether that assistance was for kuffar asliyyin like the Jews and Christians, or those who attribute themselves to Islam but have fallen into kufr.

In this issue there is a difference of opinion between the people of knowledge; some of them prohibiting it and others considering it permitted with set conditions. Nonetheless, assisting the kuffar here against kuffar is not from the nullifiers of Islam.

**A masalah:** The matter that was previously addressed pertaining to supporting and assisting is in the matter of a war that is raging between the Muslimin and kuffar, so he supports the kuffar against the Muslimin. But there is another matter that differs from that, and it is seeking assistance (isti‘anah) from kuffar against other Muslimin when there is a war between two groups of Muslimin. This is what is meant when the issue of isti‘anah is mentioned and brought up; seeking assistance from kuffar to fight another group of Muslimin. Therefore the ruling pertaining to this has details attached to it:

- 1) That the Muslimin who seek assistance from the kuffar have the upper hand and the strength over the kuffar, and that the kuffar are weaker and that after the war the kuffar will not have any power or authority. This is where the

difference of opinion occurs between the people of knowledge; some allowing it, whereas the majority prohibited it except in a case of extreme necessity, and it is the issue referred to as seeking assistance from the mushrikin. And they mentioned some conditions in order for this to be permissible:

- a) That the power and the duration of the war lies in the hands of the Muslimin.
  - b) That the kuffar are in a weaker position, and their evil and betrayal is out of possibility.
  - c) That the extreme necessity is a real one and not flimsy. And what is important to understand here is that this is not considered a nullifier of Islam.
- 2) With regards to if the Muslimin who seek the assistance from the kuffar are weaker, and the kuffar whom they sought assistance from are stronger wherein if the weak Muslimin was to gain victory the authority would be in the hands of the kuffar over the defeated Muslimin, then verily this is a nullifier from the nullifiers of Islam due to what it necessitates in the kuffar being able to enforce kufr or its symbols. The statement of ibn Hazm already mentioned applies adequately to this situation.

What also falls under this issue is the seeking of assistance in political matters and forming alliances, such as if some of the Muslimin were to unite with communist or secular parties in order to reach leadership positions. So like the previous one this needs some elaboration on whether it is a nullifier or not.

As for it being haram, then there is no question about that due to what Muslim narrated that the Prophet (sallallahu ‘alayhi wa sallam) said, “Go back, for I will not seek the help of a mushrik.” Thus if some Muslimin united with disbelieving parties wherein they were to reach leadership positions the kuffar would enforce their shirk and secularism, their beliefs and kufr upon the Muslimin, then this is a nullifier.

But if the disbelieving parties are weak, and they do not have any power and they follow the word of the Muslimin; and if the Muslimin and those with them were to

reach leadership positions the disbelieving parties have no strength to enforce its beliefs upon the Muslimin and have no say; and the ruling of Islam is that which is enforced, then this type of isti'anah is not considered a nullifier. Nevertheless, the one who unites with them for such a purpose is ruined in major sins like ibn Hazm stated. And it is substantiated by the hadith narrated by Muslim, "Go back, for I will not seek the help of a mushrik."

## The Ninth Nullifier:

**A masalah:** This nullifier is considered one of the nullifiers connected to the Risalah (Prophetic Message), for indeed from the requirements of testifying to the Messenger ('alayhis-salah was-salam) with the Risalah is not to free oneself from the Shari'ah. It is also included within the tawhid of following and adherence.

The author said, "Whoever believes that it is permitted for some people to leave the Shari'ah of Muhammad ('alayhis-salah was-salam)."

The reality of this nullifier is that it is directed at the Sufiyyah and those who believe that the 'living saints' have the right to depart from the Shari'ah. Ibn Taymiyyah after mentioning numerous rulings said, "Whoever believes that salah has been dropped for some 'knowledgeable ones'... And that Allah has some special individuals who do not have to perform salah... Or that Allah has some some special men who do not have to follow Muhammad ('alayhis-salah was-salam) and that they are sufficient by themselves like al-Khidr was from Musa ('alayhis-salam); whoever believes that and that these 'saints' are like that is a kafir according to the consensus of the aimmah of Islam."<sup>33</sup> And that is the relevant part.

The author of *Al-Iqna'* said in his explanation, "Whoever believes that some people are permitted to leave [the Shari'ah] is a kafir."

"Whoever believes," indicates that this nullifier is related to belief unlike what came before it, as it deals with action.

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<sup>33</sup> *Majmu' al-Fatawa*, v. 10, p. 434-435.



“Some people,” is meant to refer to what the Sufiyyah say are ‘living saints’ and ‘knowledgeable ones,’ due to the presence of the ‘alif’ and ‘lam’.

“To leave,” meaning, that he is permitted to be sufficed without the Shari‘ah, and that he is not required to follow the Shari‘ah.

The statement of the author: “the Shari‘ah of Muhammad (‘alayhis-salah was-salam),” implies a ‘lam’ attributing the Shari‘ah to Muhammad (with regards to the Arabic spelling and grammar). And what is intended by that is the Din; that it is permissible for one to free himself from something required in the Din, whether from the pillars or obligations, rather, even if it was from the sunan.

“Like how it was permitted,” the ‘kaf (like)’ is indicative of resemblance, and the story of al-Khidr is found in surah “Al-Kahf.”

“Then he is a kafir,” major kufr, expelling one from the Din.

## The Tenth Nullifier:

Turning away from the Din.

What is the meaning of turning away (i‘rad)? Avoiding, turning back, averting, turned back from it and opposed it, all in the sense of turning away as defined linguistically.

**A masalah:** When is turning away considered to be a nullifier?

It depends on the category it would fall under, which are:

- 1) That which the author mentioned being a complete turning away from the Din; turning away from learning it and acting upon it. The author said, “Turning away from the Din of Allah (ta‘ala), not learning it nor acting upon it.” Meaning, he says la ilaha illallah and claims Islam, but as for the rest of the Din he turns away from it; he does not perform salah, he does not fast, he does not perform Hajj, he does not leave what is prohibited, and he does not perform the obligations. All that is in relation to actions, and it likewise applies to the one who turns away from learning these matters. For evidence, the author brought

His (ta'ala) statement, "And who is more unjust than the one who is reminded of the ayat of his Lord; then he turns away from them?" His ruling is that he nullified his submission.

2) Turning away in various types:

- a) Turning away entirely and that just passed.
- b) Turning away partially from actions which are kufr to leave and a condition for the validity of iman. An example being one who says la ilaha illallah and performs some deeds in accordance with Islam, but he turns away from learning the Tawhid al-Uluhiyyah, or he turns away from believing in some matters wherein not believing in them is kufr such as one who turns away from Hajj and does not perform and turns away from the belief that it is not a pillar and does not care about it at all; this type is kufr and a nullifier. We had discussed at the end of [the elucidation] of *Kashf ash-Shubuhah* concerning the ruling of whoever turns away from acting upon tawhid. And from the examples of that is partially turning away from some actions like the one who turns away from salah out of laziness; so this person is a kafir.
- c) Turning away from some of obligations which include not performing them and not learning them. However, these obligations are not from the issues that are kufr to leave. This type is not a nullifier otherwise it would have been necessary to make takfir on the one who commits major sins, like one who turns away from some of the Muslimin regarding some obligations. He does not know them nor does he perform them. So this is haram.
- d) Turning away from the sunan, and what is meant by sunan is that which a person is not sinful for abandoning. Therefore he does not learn it nor act on it. This type is not a nullifier nor is it haram; it is disliked (makruh) because one should learn the sunnah but having knowledge of the sunnah is also sunnah.

This ends the nullifiers, and it becomes clear that from them there are those which are related to belief (such as the fourth and ninth), and those which are related to actions regardless of one's belief (such as the first, second, sixth, and eighth).

The author said, "There is no difference in any of these nullifiers," meaning, everyone who falls in these from those who claim Islam has nullified his islam whether it is the first person mentioned by the author (who falls into a nullifier by way of joking and playing while intending the nullifier). In *Kashf al-Qina'* under "The Chapter of the Apostate," after mentioning nullifiers it states, "Even if he was joking," and the proof for that is His (ta'ala) statement, "Whoever of you should leave from his din." This is general for one who is joking and one who is serious. And it is proven also by the marfu' hadith of ibn 'Abbas, "Whoever changes his din, then kill him." It is general for whoever changes his din, even if he was joking or if he was not and he was serious. Further proof is the speech of the hypocrites in the Battle of Tabuk, for indeed they committed a nullifier in a mocking fashion and by way of a joke; and they were not excused.

The second type of person [mentioned by the author] is the one who was serious, and he is the one who intended to perform the nullifier out of conviction.

The third type of person is the one who is scared, and what is meant here by scared is the one who is not excused. Examples of such is one who commits a nullifier fearing being cursed at, or fears a mark on his reputation, or fears a loss of some worldly matter.

This is what we had previously mentioned in [the elucidation] of *Kashf ash-Shubuhāt* regarding the one who fears the loss of some worldly matter, or in losing his high reputation, or fears losing extensive praise, and other things which are similar to that. And at times the mukrah (one being forced) is referred to as ikrah that is not mujla (i.e. ikrah that is not complete).

"Except the mukrah," so the author made an exception to one type of person, and he is the mukrah (one who is forced), with the condition that the ikrah is mulja (complete) such that he would be killed, or all of his wealth would be taken in which he can not

bear, or a severe harm consumes him. All these matters are the same issues which were addressed at the end of [our elucidation] of *Kashf ash-Shubuhah*.

The proof for ikrah is His (ta'ala) statement, "Except one who is forced while his heart is secure..."

There remains a type of person the author did not make mention of, and it is the jahil (ignorant). We were exposed to such in the explanation of the nullifiers, so we say regarding the ignorance of turning away and negligence, then it is a nullifier. And as for the ignorance relating to the hujjah not reaching him, and they are few, like the one who recently entered into Islam; or lives in a far away place; or in the lands of the kuffar; or was insane [then he is excused due to his ignorance in matters that are apparent and obscure but not in regards to asl ad-Din].

Another type is the muta-awwil, and this requires an elaboration. If his tawil was in the matters that are agreed upon and known in the Din by necessity, then his tawil is not accepted in such issues; like if he was to make a sacrifice to other than Allah due to a tawil then this is a nullifier. And if he made a tawil in matters which there is a disagreement in such as whoever does not make takfir upon the mushrikin; therefore he does not make takfir upon a group that fell into shirk due to a tawil, then he does not disbelieve. An example of that is whoever made a tawil which then led him to refrain from takfir of the laymen Rafidah, then he is excused due to his tawil and has not fell into a nullifier.

May the salah and salam of Allah be upon our prophet Muhammad.

This ends Nawaqid al-Islam, may Allah have mercy upon its author, its explainer, its transcriber, and whoever assisted in sharing it. Completed in the middle of the day on the fourth day of the week, 3/3/1415 H.

