

NAWAQID UL-ISLAM

THE TEN NULLIFIERS

MUHAMMAD IBN 'ABD UL-WAHHAAB



ENGLISH – إنجليزية

SHARH
COMMENTARY

REVISED BY THE SUNNAH COLLEGE COMMITTEE,
UNDER THE SCHOLARLY SUPERVISION OF:

SHEIKH DR. HAYTHAM SARHAAN
(TEACHER IN THE MASJID OF THE PROPHET ﷺ)

SARHAAN.COM
MAHADSUNNAH.COM

THE TEN NULLIFIERS

CONTENTS:

INTRODUCTION.....	4
FIRST	7
SECOND	10
THIRD	13
FOURTH	14
FIFTH	15
SIXTH	16
SEVENTH.....	17
EIGHTH	19
NINTH	20
TENTH.....	21
CONCLUSION.....	22

THE TEN NULLIFIERS

In the Name of Allah, the Entirely Merciful, the Especially Merciful.

Indeed, all praise is due to Allah, we praise Him, seek His help, and ask His forgiveness, and we seek refuge in Allah from the evils of ourselves and from the evils of our actions. Whomever Allah guides, by His grace, none can lead astray, and whomever He leads astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, with no partner, and I bear witness that Muhammad is His servant and His Messenger ﷺ, Allah says [meaning]: "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]" (Quran, 3:102). And Allah says [meaning]: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer" (Quran, 4:1). And Allah says [meaning]: "O you who have believed, fear Allah and speak words of appropriate justice" (Quran, 33:70). Then He says [meaning]: "He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment" (Quran, 33:71).

To proceed: This is a brief explanation of the text “Nawāqid al-Islām” (The Nullifiers of Islam) by Shaykh al-Islām Muḥammad ibn ‘Abd al-Wahhāb al-Tamīmī (may Allah have mercy on him). The author mentioned in it ten nullifiers of Islam that are agreed upon by the scholars of the Ummah. The nullifiers of Islam are everything that takes a person out of Islam into major disbelief — whether a statement, an action, or a belief of the heart. These are what the jurists habitually mention when discussing the ruling on the apostate. It is not known that anyone before Shaykh al-Islām authored an independent work on this topic. Hence, this short text has great importance among the people of knowledge, because the nullifiers of Islam are among the most important things that a Muslim should learn in order to beware of falling into them.

We have decided to produce this book in a format that is easy for every accountable Muslim. We have included a simple explanation of the author’s words, along with some additions that clarify the intent of (the author) (may Allah have mercy on him). We have also included some tests that enable the student to assess his comprehension.

We ask Allah, the Truth, the Self-Sustaining, to make this work purely for His noble countenance, and to benefit from it the reader, the writer, and the helper. Indeed, He is the Guardian of that and the One capable of it. May Allah send His prayers, peace, and blessings upon Muḥammad, the

THE TEN NULLIFIERS

unlettered Prophet, and upon his family, his companions, and those who follow them in righteousness until the Day of Judgment. Exalted is your Lord, the Lord of might, above what they describe. And peace be upon the messengers. And all praise is due to Allah, the Lord of the worlds.

INTRODUCTION

In the name of Allah, the Entirely Merciful, the Especially Merciful. Know that the matters which invalidate a person's Islam are ten:

Why do scholars begin their writings with the Basmalah?

- 1) Following the example of the Qur'an, and of the Prophets and Messengers (peace be upon them).
- 2) Seeking blessing by the hadith: "Every matter of importance..." — even if it is weak.
- 3) Following the example of the scholars of the Salaf (may Allah have mercy on them).
- 4) Seeking blessing and auspiciousness by beginning with the name of Allah the Exalted.

Why does the author sometimes mention a number without it having a restrictive meaning?

This is from the perfect method of the Messenger of Allah (ﷺ) teachings. That is because he (ﷺ) wanted to make it easier for his listeners to grasp what was mentioned in the session and internalize them at a later time. Like the sayings of the Messenger of Allah (ﷺ): «There are three things for which I swear and narrate to you about, so remember it. He (ﷺ) said. The wealth of a slave (of Allah) shall not be decreased by charity, no slave (of Allah) suffers injustice and is patient with it except that Allah adds to his honor, no slave (of Allah) opens up a door to begging except that Allah opens a door for him to poverty», and the author (may Allah have mercy on him) followed that.

When a number is mentioned in the Qur'an and the Sunnah:

[1] If there is no bigger number than it in the Quran or in the Sunnah, then the number has a reason, that is, that it cannot be exceeded. For instance:

THE TEN NULLIFIERS

Pillars of Imaan, as in the Hadeeth of Jibreel (ع).

[2] If however, we found that there is a bigger number that is in the Quran and Ahadeeth, then that number has no reason and we can take the bigger and more profound number. The Messenger of Allah (ﷺ) said: «Five are the acts of Fitrah...». The other saying of the Messenger of Allah (ﷺ) as: «Avoid The Seven Destructive Things». Agreed upon narrations.

Why Do We Study/Understand These Invalidator/Nullifiers?

It is to distance ourselves from invalidators/nullifiers and to avoid falling into them. Therefore, by studying them we can get a great benefit, and that is similar to learning the matters which invalidates wudu or prayer. Thus we can avoid them. Hudhayfah Bin Al Yamaan (radi Allahu anhu) narrated: «The people used to ask the Messenger of Allah (ﷺ) about good, but I used to ask him (ﷺ) about evil for fear that it might overtake me».

What Are The Nullifiers of Islaam?

It is from what ruins one's Islaam and what causes one to exit the fold of Islaam and fall into major disbelief. Islaam is to surrender to Allah with Tawheed (Monotheism), and to submit to Allah with complete obedience and to renounce shirk (all of polytheism) and the people of polytheism.

The meaning of this is:

Committing any of these nullifications by the Muslim, makes him leave the fold of Islaam (We ask Allah for His Wellness and Safety).

Why do the scholars use different expressions like:

Nullifiers of the things that invalidate, or voids? That is these words are the same in meaning and we use them, so that the students do not get bored from using the same words frequently.

Are these nullifier s agreed upon by the scholars?

Yes.

Are they restricted to a specific number?

No.

THE TEN NULLIFIERS

Why did he say they are Ten?

These are the most dangerous and for memorizing.

Is It Possible To Categorize These Nullifiers In General Terms?

1. Acts of speech. Including cursing Allah or His Messenger (ﷺ) or the religion of Islaam.
2. Actions. Such as practicing magic.
3. Belief. Such as relying on other than Allah to get benefits.
4. Doubts. In the disbelief of the Jews and the Christians, who did not believe in the Prophet's message (ﷺ) when they received it.

Did The Messenger of Allah (ﷺ) mention Ten Nullifiers? What is the proof?

Yes, the Messenger of Allah (ﷺ) mentioned all of these invalidators and every nullifier has a proof from the Quran and Sunnah. Allah (ﷻ) says in the Quran: “And thus do We explain the Avat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujirmin (criminals, polytheists, sinners), may become manifest” [6:55]

Is One Permitted To Declare Someone A Disbeliever, If That Person Was Seen Or Was Known To Commit Any Nullifiers?

No, they are not. They have to be consulted with the senior scholars and the Islamic Shari'ah Court to make a ruling on his disbelief. The Messenger of Allah (ﷺ) said: “If anyone says to his brother, O Disbeliever! Then surely one of them will carry such burden [of punishment].”

Who Compiled These Invalidators?

All the authors of Fiqh (Jurisprudence) would mention the Invalidators in chapters of discussion the rulings on disbelief. However, the author was the first to assign a special research about them.

Is It Vital To Differentiate Between The Act Of Kufr From The One Who May Commit That Act?

Yes definitely, that is because it is not true that one who falls into an act of

THE TEN NULLIFIERS

disbelief, has necessarily become a disbeliever. Therefore in order to apply the ruling of disbelief one must be absolutely clear on the circumstances of that act, so that there can be no doubts. Furthermore, the author's goal (may Allah have mercy on him) is not to proclaim these people disbelievers, however, rather to warn them of the invalidators and this is just to advice the Ummah.

What Are One's Obligations After Studying The Knowledge Of These Invalidators?

That the Muslim should be very careful of them and be aware of their danger and he should warn others from them. However, judging individuals should be left to the senior scholars and the Islamic Shari'ah Courts. Allah says in the Quran: “Verily, there has come unto you a Messenger (Muhammad (ﷺ)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (ﷺ)) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful. But if they turn away, say (Oh Muhammad (ﷺ)): "Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne” (Quran, 9:128-129)

FIRST

Shirk (i.e., ascribing partners) in the worship of Allah. Allah, the Most High, said [meaning]: **“Indeed, Allah does not forgive that partners are ascribed to Him, however He forgives anything other than that for whoever He wills”** (Quran, 4:116)

The Most High said [meaning]: **“Verily, whoever sets up partners with Allah (in Worship), then Allah has made Paradise forbidden for him and the Fire will be his abode. There will be no helpers for the Oppressors”** (Quran, 5:72)

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

Types of Shirk (Joining others in worship with Allah):

1. **Major Shirk** (Joining others in worship with Allah), this is the intended focus of the author (may Allah have mercy on him). The essence is

THE TEN NULLIFIERS

believing that there is another supernatural force other than Allah (ﷻ) in the Universe, and it is able to provide benefits or prevent harm. This type:

1. Invalidates one's Islaam (i.e. you are no longer a Muslim).
2. Invalidates one's good deeds (i.e. whatever charity or prayer you did before are all lost).
3. You are subjected to capital punishment and confiscation of wealth /property by the ruler.
4. Necessitates one to eternal punishment in the Hell fire.
5. The above are only applicable if the Islamic Shari'ah court declares it major disbelief.
6. If the acts of polytheism and disbelief are preceded in Quran and Sunnah, then they are to be considered major polytheism / disbelief.

2. Minor Shirk (The Minor Disbelief / Polytheism). This is that it's essence is to assign a cause for something which Allah has not made it a cause and every path that leads to Major Shirk (Invalidating One's Islaam) is considered to be Minor Shirk (i.e. one's Islaam is not invalidated). This type:

1. Does not cause one to become a disbeliever/polytheist.
2. Invalidates only one's special action.
3. Does not subject one to capital punishment or confiscation of wealth/property by the ruler.
4. Does not necessitate one to eternal punishment in the hell fire.
5. As long as it is considered by the Islamic shari'ah court to be minor shirk (disbelief).
6. If the acts of minor polytheism and minor disbelief are not preceded in Quran and sunnah, then they are minor polytheism / disbelief.

Will Major Disbelief Be Forgiven?

No, it will not be forgiven if one dies in the state of Major Shirk (Major Disbelief). Allah (ﷻ) says in the Quran: “Verily, Allah forgives not that

THE TEN NULLIFIERS

partners should be set up with him in worship” [4:48] If he repents then he is forgiven because of the statement of Allah in the Quran: “Say: Oh 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful” [39:53] As long as the Sun have risen from the West (i.e. Sun did not rise from its place of setting) because of the saying of the Messenger of Allah (ﷺ): «Migration will not end until repentance ends and repentance will not end as long as the sun has not risen from the West” (i.e. the place of its setting)». Or perhaps when death is upon him and Allah (ﷻ) says in the Quran: “And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment” [4:18]

Types Of Forbidden Acts:

1. Major Shirk. (Major Disbelief which invalidates One's Islaam) It is the greatest of them all.

2. Minor Shirk. (Minor Disbelief which does not invalidate One's Islaam) greater than major sins.

3. Major Sins. (The Kaba'ir), they are acts which have been assigned a specific punishment, such as being cursed by Allaah, or being exiled or being disowned or he has become a disbeliever (kafir) or Mushrik (polytheist, who associates others in worship with Allah), or is not from the believers or has the attributes of the worst animals.

4. Minor Sins. (The Sagha'ir). Its all acts that Allah has forbidden but has not assigned a specific punishment.

Is There an Exact Number of Major Sins?

It does not have a specific number but can include any act that conform to the above description.

Are Major Sins a Single Level or Multiple Levels?

It has various levels, The Messenger of Allah said: “The biggest of the majors (sins)”.

THE TEN NULLIFIERS

What is the Ruling of Major Sins?

It's ruling is that repentance is mandatory/required, the Messenger of Allah (ﷺ) said: «If one avoids the major sins».

The Ruling On The One Who Commits Major Sins:

- A Weak Believer or a Believer by Faith but is a sinner by committing the major sins.
- He is praiseworthy in proportion to his faith and blameworthy in proportion to how much he committed major sins.
- Not recommended to sit with one who is in the state of committing a major sin.

Types of Sacrifices (i.e. Animals being slaughtered):

1. **Sacrificing For Allah:** That is the purpose of that sacrifice was solely for the sake of Allah and this is what is legislated such as the sacrificing of the animal on the day of Eid-ul-Adha (i.e. the Day of Hajj) and for other charity for the sake of Allah.
2. **Sacrificed For Other Than Allah:** Sacrificing for other than Allaah such as out of love or exaltation (this is what is the intended focus of the author). It is Shirk Al Akbar (Major Polytheism/Disbelief) such as to sacrifice for Jinn (djinn, genies devils and demons) or for the deceased at their graves.
3. **Sacrifice Of Necessity:** Religiously natural sacrificing such that one slaughters to feed himself and or feeding the guest one has and or for business purposes such that he has a halaal slaughtering business to support himself and so forth.

SECOND

Whoever who sets up intermediaries between himself and Allah; supplicating to them, requesting intercession from them and relying on them. [Such a person] has disbelieved by the consensus [of the scholars].

Categories of Intercession:

THE TEN NULLIFIERS

1. Negated:

- It is that which the Quran negated, and it is that which is sought from other than Allah regarding that which none is capable of except Allah, and it is that in which is major Shirk.

2. Affirmed:

- Allah the Exalted affirmed it for Himself, and it is sought from Him with conditions:

1) Permission for intercession.

2) Pleasure with the intercessor.

3) Pleasure with the one for whom intercession is made.

[Meaning:] “And whoever is in the heavens and earth belongs to Him, and indeed Allah has taken what He wills and chooses.”

3. What the servants are capable of:

It can only be correct if there are four conditions that all must be fulfilled:

- Alive

- Capable

- Present/Reachable

- Means

As for the affirmed, it is of two types:

(a) Specific for the Prophet ﷺ

- The great intercession; the praiseworthy station (al maqam al Mahmoud) which is Promised by Allah

THE TEN NULLIFIERS

- The intercession for his uncle Abu Talib that the punishment is lessened
- The intercession in opening the Gates of Paradise for its people

(b) General for the Prophet ﷺ and for all the Prophets, angels, people of tawheed, and the small children who passed away before puberty (afraat):

- The intercession for raising the ranks of believers.
- The intercession for removing believers from Hellfire.
- The intercession for saving believers from entering Hellfire.

Tawakkul (True reliance [upon Allah, with confidence in Him that He fulfills His Promises, and taking the legislated means). Tawakkul can be:

1. Major Shirk (Disbelief) If it is directed to other than Allah and this is the intended focus of the author. Tawakkul (reliance) in the context of worship and submission. It is complete form of dependence. Therefore, it is accompanied by a belief that in its hand is the source of benefit and removal of harm and it lacks the ability such as are the dead.

2. Minor Shirk (Disbelief). Depending on someone who is living and lacks the ability to help, like the one someone depends upon for living and elevating his status beyond his level.

3. Permissible Tawakkul. Such as depending on someone who has the ability to discharge what is needed, such as asking someone to sell something on your behalf.

Is It Correct To Say To Another Person, "Make Duaa For Me?"

If this request has dependence on the one asked, then that is a type of Minor Shirk. But if whom is called upon is Alive, Capable, Reachable and considered as a Means, then it is not wrong, but best is to avoid it.

Is It Correct To Say, "I Depend On This Person" or "I Depend On Allah and Then On This Person"?

THE TEN NULLIFIERS

Neither of the statements is correct because it is an action of the heart and not to be directed to other than Allah (ﷻ). Rather you should say, I depend on so and so meaning I have authorized this person to do something for me. The Messenger of Allah (ﷺ) had depended on someone from the Sahabah/Companions (رضي الله عنهم) for a general or a specific affairs of his life.

THIRD

A person who does not consider the Mushrikūn (i.e., polytheists) to be disbelievers, doubts their disbelief, or considers their ideology to be correct, [such a person has] disbelieved.

How Islam Has Judged The Mushrikeen/Disbelievers?

Whoever received the Message of the Messenger of Allah yet did not believe in it, he is judged to be a complete disbeliever. Allah says in the Quran: “Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers” [3:85]

Are the People of the Book (Jews and Christians) Mushrikeen?

Yes, Jews and Christians who did not believe in the prophet Muhammad are among the Mushrikeen/Disbelievers. The evidence for this is the saying of Allah in Quran: “Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they may the Jizyah with willing submission, and feel themselves subdued” [9:29]. And the saying of the Messenger of Allah who said: “By Him in Whose hand is the life of Muhammad, anyone from the people of the Jews or the Christians who hears about me, and then dies not believing with what I have been sent with except that he will be from the inhabitants of Jahannam (hell fire).”

Are We Not Allowed To Fulfill Our Commitment To Them?

Whoever makes a commitment to them MUST fulfill it. Allah says in the Quran: “So long, as they are true to you, stand you true to them. Verily, Allah loves Al Muttaqun” [9:7] And when dealing with Mushrikeen (polytheist/disbelievers), people can be categorized into three groups: Two extremes:

THE TEN NULLIFIERS

1. Negligence: Participating with disbelievers in their celebrations, festivals and religious devotions. |

2. Transgression/Extremism: Committing injustice against them, such as killing, stealing, cheating, harming them. |

And 3. The Middle path of Ahlul Sunnah Wal Jama'ah: (People of Quran, Sunnah and Way of The Salaf) is to avoid participating in their celebrations and festivals and fulfilling all trust and commitments and not committing injustices upon them and collaborating with them in business while making sure you call them to The Islaam (Tawheed, Quran, Sunnah and The Way Of The Sahabah).

FOURTH

Whoever believes that the guidance of somebody other than the Prophet ﷺ is more complete than the guidance of the Prophet ﷺ; or the laws of other than the Prophet are better than the laws of the Prophet ﷺ like the person who prefers the laws of the Tawagheet (i.e., false deities [thinking their laws are equal to or better than the Laws of Allah]), [such a person has] disbelieved.

Types Of Ruling By Other Than What Allah Has Revealed:

1. Major Kufr: It is to prefer the rulings of other than Allah over what Allah has commanded, to believe that the ruling of Allah is not beneficial. If someone believes way then he has completely rejected the what Allah has revealed and he has become a disbeliever and his disbelief is considered a Al Kufr Al Akbar (Major Disbelief) and he has invalidated his Islaam (i.e. he has become a disbeliever). Allah says in the Quran: “They (the Jews and the Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah)” [9:31]

2. Minor kufr: Believing that the ruling of Allah should be applied and it is the best for society but preferring the ruling of other than Allah because of their desires, their love for a position of leadership or power and so forth. In this case they have committed a Kufr Al Asghar (Minor Disbelief) and as a result if they transgress against the right of another Muslim then he also becomes an oppressor and is in danger to falling into Kufr Al Akbar (Major Disbelief) causing him to leave the fold of Islaam (i.e. invalidate his own belief).

THE TEN NULLIFIERS

FIFTH

If a person hates anything which the Messenger ﷺ came with, even if the person performs the action, [such a person has] disbelieved.

What is the Evidence for this Invalidator?

Allah says in the Quran [meaning]: “That is because they hate that which Allah has sent down (this Quran and Islamic laws, etc.), so He has made their deeds fruitless” [47:9]. And He says[meaning]: “But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission” [4:65]. And He say[meaning]s: “And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not” [6:125].

Loving And Hating For The Sake Of Allah.

We are obliged to love the sake of Allah and hate for the sake of Allah and it is from the strongest bonds of Imaan (faith).

What Is One Obligated To Love For Sake Of Allah?

- *Every action* that Allah is pleased with, it is everything that is legislated by the Shari'ah and Tawheed.
- *Everyone* who practices what Allah is pleased with, such as prophets, messengers, angels, sababah.
- The specific *times* that Allah loves, such as Night of Decree, Last Third Of The Night.
- Specific *places* that Allah loves, such as Makkah, City of The Prophet

What Is Obligated To Hate For The Sake Of Allah?

- *Every action* that Allah hates and rejects and everything that the Shari'ah forbids such as shirk.
- *Everyone* who act on what Allah hates such as the Mushrikeen (polytheists) and the munafiqeen (hypocrites) and the shayateen (devils).

THE TEN NULLIFIERS

- Specific *times* that Allah hates such as the times when the sun is worshipped.
- Specific *places* that Allah hates such as places where shirk (polytheism) is committed / performed.

Does a Woman Become a Disbeliever by Hating Polygamy?

The reality is she has not negated the Shari'ah. Rather she does not like that her husband marries another woman/women and there is no blame on this matter.

SIXTH

A person who makes mockery of something which is from the religion of the Prophet ﷺ, its rewards or punishments, [such a person has] disbelieved.

The evidence for this is the saying of Allah, the Most High [meaning]: **“Say: Was it at Allah, His Signs, His Messenger that you used to make mockery of? Do not make any excuse, indeed you have disbelieved after you Iman”** (Quran 9:65- 66)

The One Who Mocks or Jokes:

Mockery means to make fun of someone or something and the ruling for the one who mocks or insults the religion is that he is considered a disbeliever because is opposing the truth and his disbelief is Kufr Al Akbar (Major Disbelief) which has invalidated his Islaam and to stay in the hell fire forever. (we seek refuge with Allah from such). As for the one who is in the company of one who is insulting Allah and or His Messenger (ﷺ), then it is a **MUST** upon him to oppose and shun what is being said and or to remove oneself from the gathering in which the conversation is taking place. Allah says in the Quran: **“And it has already been revealed to you in the Book (this Quran) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them”** [4:140]

His repentance Is Accepted Subject to Some Conditions:

1-To praise Allah the way He should be praised.

THE TEN NULLIFIERS

2-To distance himself from the mockery he has committed (i.e. not repeating it).

3-He should clearly manifest his repentance, so that people may know his truthfulness.

As for regarding the one who insults the Messenger of Allah, his repentance is accepted to Allah IF he is truthful, but the Ameer (ruler) can kill him due to his action.

However, if the alleged insult is not clear. Does this ruling of kufr apply to one whose insult is not clear? The proper approach is to explain to him the danger of his speech and so if he repents, then he is to be left alone, otherwise his case should be referred to the Islamic Supreme Court and the Major Scholars.

SEVENTH

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

So, whoever does this or is pleased with it being done has disbelieved. [Allah said meaning]: **“They [the two Angels (i.e., Haaroot and Maaroot)] would not teach this to anybody except saying: we are only a trial, so, do not disbelieve.”** (Quran, 2:102)

Ruling: The Magic (sorcery) is Kufr Al Akbar (major disbelief) because Allah says in the Quran [meaning]: **“But neither of these two (angels) taught anyone (such things i.e. magic) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us)” [2:102].**

The Signs of a Magician / Sorcerer:

1-It is that not following the condition of the accepted Ruqyah Ash Shar'iyyah (legislated healing) which has the following conditions:

a-Allah's Words and Names should ONLY be used.

b-Arabic Language should ONLY be used.

c-To Believe that (ruqyah/healing) ONLY works by Allaah's Will.

THE TEN NULLIFIERS

2-Using disjointed words or using speech that which is NOT Comprehensible by human beings.

3-Watching the Stars and Palm Readings and Tea Leaf Readings.

4-Blowing On Knots.

5-Breaking Relationship or Joining Relationship/Love Divinations.

6-Counselling the sick to Oppose the Shari'ah, like committing forbidden Major Sins.

7-Abandoning Prayer/Salat.

8-Not mentioning The Name Of Allah when slaughtering an animal for sacrifice.

9-Asking about the name of one's mother.

10-Claiming to know the knowledge of the unknown/unseen/ghayb.

The Ruling On The One Who Seeks The Counsel Of The Magicians:

And that is inclusive to visiting the magician and or sending someone on one's behalf or sending a letter or communicating or watching its channel or website and magazine that contains this type of content/materials. And the ruling of one who seeks the help of the magicians is that his prayers are not accepted for 40 days as it is mentioned in the Ahadeeth of the Messenger of Allah (ﷺ): «He who visits a diviner/soothsayer and asks him/her about anything, his/her prayer will not be accepted for 40 days». As for the one who simply believes in sayings of the magicians, then the Messenger of Allah (ﷺ) said: «Whoever goes to soothsayer or a fortune teller and believes in what he says, he has disbelieved in what was revealed to the Muhammad (ﷺ)». Except for the one who goes to him for the purpose of forbidding his actions and or warns others against him provided that he is qualified to do so.

Nushrah is resolving magic from the afflicted:

1. Permissible: That which depends on the Ruqyah Ash Shar'iyyah or permissible medicine and supplications of prayers.

THE TEN NULLIFIERS

2. Impermissible: That which consists of any types of magic. The Messenger of Allah (ﷺ) was asked about a charm for one who is possessed (nushrah) and said: «It is from the action/doing of shaytaan».

Refutation/Rejection Of One Who Says/Claims That Magic Can Be Cured By Magic:

1-Curing magic with magic contradicts the Quran and the Sunnah and what the companions and the righteous predecessors (Allah be pleased with all of them) were upon.

2-It weakens the seeking of treatment by using the Quran and the authentic Dua (supplications) reported in the Sunnah of The Messenger (ﷺ)

3-It strengthens the position of magicians and magic in the eyes of the public.

4-It diminishes the certainty of seeking the Quran and Duas (authentic supplications) and replaces them with the uncertainty found in magic.

5-Removing the effect of magic by magic requires one to indult in what pleases Ash Shaytan (The Devil/Satan).

6-If the one afflicted by magic is patient then he is rewarded with Jannah as mentioned by the Messenger (ﷺ)

7-Curing magic by magic increases the hold of the magician on the afflicted.

8-When the Messenger of Allah (ﷺ) was afflicted by the magic, he never used or sought the aid of a magician/magic but rather he used the Ruqyah Ash Shar'iyah (Healing which is legislated in the Quran and the authentic Sunnah of the Messenger of Allah (ﷺ)).

EIGHTH

Supporting and helping the Mushrikūn over the Muslims. The evidence is the saying of Allah, the Most High [meaning]: **“Whoever wholeheartedly supports them and takes them as friends is surely from amongst them. Verily Allah does not guide the oppressive people”** (Quran, 5:51)

THE TEN NULLIFIERS

Supporting The Disbelievers Against The Believers:

It is obligatory upon every Muslim to distance themselves from the polytheists, disbelievers and their religion and be supportive of the people of Tawheed (Islamic monotheism) and loving their religion. Therefore, whoever loves disbelief or is pleased with disbelief or supports it against monotheism or helps the polytheists and disbelievers against the Muslims, then has disbelieved and is one of them. As a result, supporting the polytheists and or the disbelievers against the Muslims falls into two categories:

1. Polytheism/Disbelief Which *Invalidates* One's Islam: That is to ally with the polytheists and or disbelievers against the Muslims out of loving them and hating the Muslims and wanting them to be victorious over the Muslims/Believers.

2. Act Of Disbelief/Polytheism That *Does Not Invalidate* One's Islam: This type is not assisting or loving the polytheists or disbelievers and or hating the Muslims but rather doing this out of the worldly interests and worldly gain.

NINTH

Whoever believes it is permissible for some people to be outside of the Shari'ah of Muhammad ﷺ, just as it was permissible for Khidr to be outside the Shari'ah of Musa ﷺ, [such a person has] disbelieved.

Whoever believes that some people can become exempted from the Shari'ah of the Messenger of Allah (ﷺ) he has become a disbeliever and his disbelief is from the major disbelief which takes one out of the fold of Islaam and this is by the consensus of the major scholars and he will be asked to repent and after clear evidence are shown to him and he still believes, otherwise he may be killed. Allah says in the Quran [meaning]: "Say (Oh Muhammad ﷺ): "Oh mankind! Verily, I am sent to you ALL as the Messenger of Allaah" [7:158]

It is reported on the authority of Jabir Bin Abdullah (radi Allaahu anhu) that Umar Ibn Al Khattab (radi Allaahu anhu) came to the Messenger of Allah (ﷺ) with a book he obtained from some of the people of Scriptures (Jews, Christians). He read it to the Messenger of Allah (ﷺ) but the Messenger of Allah (ﷺ) became angry and he said: «Are you playing in it, O Son of Al

THE TEN NULLIFIERS

Khattab? By the One in Whose Hand is my soul, I have come to you with a pure Scripture so do not ask them (Jews/Christians) about anything because they might narrate something truthful and you disbelieve in it and or they narrate something false and you believe in it. By the One in Whose Hand is my soul, were Musa ﷺ alive today, he would have no choice but to follow me».

Therefore, this includes that the people of the Book (Jews / Christians / Polytheists / Atheists) who received the message of the Messenger of Allah because they are all considered polytheists/disbelievers as mentioned)ﷺ (before.

Furthermore, Al Khadr did not leave the religion of Musa ﷺ . And even if proven that he did, he may have been from the Ummah other than the Ummah of Musa ﷺ . In such times the Prophets ﷺ were to sent to their own specific communities and people but our Messenger of Allah (ﷺ) was sent to all of mankind/Jinn. Therefore, one cannot abandon the Shari'ah of the Messenger of Allah (ﷺ).

TENTH

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

The evidence is the saying of Allah, the Most High [meaning]: **“Who is oppressing than the one who, when the Verses of his Lord are mentioned, completely turns away from them. Indeed, we will exact retribution from the criminals (i.e., disbelievers).”** (Quran, 32:22)

Turning Away From The Religion Of Allah:

The Messenger of Allah (ﷺ) said: «Whomever Allah wants good for, Allah makes him comprehend the Religion (i.e. Islaam)». And the one whom Allah does not want good for, Allah turns him away from and he becomes heedless regarding learning the religion of Allah. Allah says: “And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.)” [32:22] And the Mujrimun (criminals, disbelievers, polytheists, sinners, rejecters, etc.) are the inhabitants of the Hell-Fire, and we seek refuge with Allah from such.

THE TEN NULLIFIERS

The Ruling On One Who Turns Away from Islam:

If one turns his hearing and his heart from the Messenger of Allah (ﷺ) and does not believe in him nor he denies him and does not show his loyalty nor does he show his enmity and he does not give any regard to what the Messenger of Allah (ﷺ) came with at all, then the ruling on him/her is that he/she is a disbeliever and their disbelief falls into the Kufr Al Akbar (major disbelief) and thus it takes them out of the fold of Islaam.

CONCLUSION

There is no difference in any these invalidators, whether a person is [doing them] as a joke, with intent or out of fear except if a person is compelled to do them. These matters are the most dangerous and yet most common of what takes place. So, it is befitting that a Muslim takes caution and fears for himself regarding them.

We seek refuge in Allah from anything that causes His anger and His painful punishment.

May Allah send salutations upon the best of His creation Muhammad ﷺ, his family and companions, and grant them peace.

There Is No Difference Between Any Of The Nullifiers/Invalidators

- 1. The Mocker:** The one who commits the Naqid (i.e. singular nullifier/invalidator) and he alleges he was merely innocently joking.
- 2. The Guilty:** The one who commits the Naqid (nullifier/invalidator) seriously and commits it intentionally and not excuse himself.
- 3. The Fearful:** Who claims that he commits the Naqid (invalidator) out of fear for his wealth or for his position in the society, even though he was not forced to do so. Allah says in the Quran: "And of mankind are some who say: "We believe in Allah," but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allah Best Aware of what is in the breast of the 'Alamin (mankind and jinns)" [29:10]

The Compulsion/The Forced: If someone was truly forced to commit an invalidator, he would not become a disbeliever. The cases of compulsion

THE TEN NULLIFIERS

he is excused are:

1. To be genuinely forced to commit it, because there is no excuse for the one who is not under compulsion, like the one who is fearful.
2. He should not transgress. If he is forced to curse someone and he goes beyond and curses others as well, it is considered Kufr (disbelief).
3. He should try his best to be patient and not to declare kufr (disbelief).
4. His heart should be content with faith, it means that he should have faith in his heart, while he is uttering what he is forced to utter or say.
5. What he is forced to say, should not be a transgression against others, nor should it be a misguidance for other people/humans.

Very Important Clarifications:

FIRST: The author does not intend by writing this book to proclaim takfeer, (i.e. taking people out of the fold of Islaam) on the Ummah (Ahlul Sunnah Wal Jama'ah), rather his intention is to teach the people on the nullifiers of Islaam. That is by warning them and powering them to take precautions from them. Therefore, if they were to take precaution from them, it will correct their belief (Imaan) and save them from the painful punishment of the Hell Fire. It is then hoped that they will warn the others from them, for indeed these nullifiers of Islaam are grave danger and it is incumbent to learn them and be conscious about them.

SECOND: The Muslim's fear of shirk should compel him to gain knowledge of the Shari'ah, the Messenger of Allah (ﷺ) said: «Whomever Allah wants good for, Allah makes him comprehend the Religion (i.e. Islaam)». Therefore, understanding of the religion is from the most important and greatest obligations and through it one protects himself from shirk, innovations and sins. And anything that increases a person's knowledge of his Lord (Allaah subhannahu wa ta'ala), then the more careful that person will be with regard to these actions and affairs. And anything that elevates the person's knowledge of religion, the greater will be its sincerity to Allah and it will complete his Imaan (faith). It was said by some of our people of knowledge (i.e. the scholars): "We sought knowledge for other than Allah, but we were refuted, until we sought it for the sake of Allah".

THIRD: It is not permitted to proclaim takfeer, (i.e. taking people out of the fold of Islam) on a specific person, except after establishing a firm evidence of one falling into one of the nullifiers of Islaam. And there is no

THE TEN NULLIFIERS

excuse to be found for the proclaimed and the only one who is permitted to taking people out of the fold of Islaam is the appointed officer of the Muslim Governments, or one appointed from the Official Judiciary system of the Islamic Supreme Legislation. As for the general public, it is not permitted to them to indulge in these matters.

FOURTH: The author concludes his book with the following prayer: «We seek refuge in Allah from what necessitates his anger and his painful punishment». And this prayer reflects his good intention and his concern and kindness for the reader. And this was his habit in all of his writings.

May Allah have mercy on him and forgive him and grant him a generous reward.

**Register on Sunnah College
(www.MahadSunnah.com)
for free!**