



NOTES ON THE ELUCIDATION OF THE

NULLIFIERS OF ISLAM

2nd Edition



Shaykh 'Ali al-Khudayr

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فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

“Thus whoever disbelieves in the *taghut* and believes in Allah has grasped hold of the most firm handhold that does not break.”

al-Baqarah: 256

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بسم الله
الرحمن الرحيم

Publisher's Note

INDEED, ALL PRAISE belongs to Allah, the Lord of creation. The final outcome is for whoever possesses *taqwa*, and there is no aggression except against the oppressors. I bear witness that there is nothing worthy of worship except Allah, alone with no partner with Him, the rightful and clear King. And I bear witness that Muhammad is His slave and messenger, the leader of the first and last, as for what follows:

This is the second edition of the notes on the elucidation by Shaykh ‘Ali al-Khudayr (may Allah safeguard him) upon the treatise *Nawaqid al-Islam* by Shaykh al-Mujaddid Muhammad ibn ‘Abdil-Wahhab (*rahimahullah*). While there are a few explanations of the booklet in English readily available, most of them are from government agents (wrongly called ‘*ulama*), concealers of knowledge, who adamantly defend the ones who have fallen into some (if not all) of the nullifiers they are explaining, and are translated by neo-Murjah. Therefore, we saw it fit to translate and publish the explanation of 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 ‘*ustadh al-‘aqidah*’ (lit. the teacher of the creed), it is only befitting that his comments on such a critical topic be translated and published. Though it is brief in pages, *akhi fillah*, it carries immense benefits that the seeker of truth and the seeker of ‘*ilm*’ (knowledge) should take care to grasp, understand, and build upon.

Some errors in translation from the first edition have been amended. A short ‘about’ of the *shaykh* and some extra footnotes have been added, as well. In the ‘about’ it makes mention that a lot of the writings of the *shaykh* (may Allah protect him) are not published works of his but notes and drafts taken and spread amongst students of knowledge. And that is the case here. As such, there are some mistakes sprinkled throughout. We have tried to correct it to what the *shaykh* (may Allah bless him) likely intended. And Allah knows best.

The references are, for the most part, from the text of the original Arabic and simply placed as footnotes herein. Additional footnotes will be marked by ‘ed.’. 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. You should, *akhil-karim*, familiarize yourself with it before going forward, because the *shaykh* (may Allah protect him) comments upon it as if one has it memorized or in front of him.

We ask Allah, the One who responds to the call when called upon, to accept this from us, increase our knowledge, forgive our sins and shortcomings, anger His enemies through it, and to give victory to the oppressed. Indeed, He is able to do all of that.

May Allah send abundant peace and blessings upon our leader Muhammad, his family, his companions, and all those who sincerely follow him.



Jumada al-Awwal 1441

About Shaykh ‘Ali ibn Khudayr ibn Fahd al-Khudayr

- He was born in Riyadh during the year 1374 H.
- He began seeking *shar‘i* knowledge very early on in his youth since secondary school.
- He graduated from the Faculty of Usul ad-Din at the University of the Imam in Qasim in the year 1403 H.
- He sought knowledge at the hands of numerous scholars. The most prominent of those being Imam Humud ibn ‘Uqla ash-Shu‘aybi (*rahimahullah*), where he studied *tawhid*, *‘aqidah*, and other sciences with him and continued to learn from him until Shaykh Humud died (*rahimahullah*).
- He first began teaching *fiqh* and the sciences of *hadith* in the *masajid* in the year 1405 H. He persisted in teaching until multiple students were learning from him.
- He is well known for announcing the truth and calling towards *tawhid* and to disbelieve in the *tawaghit*, which caused him to be subject to harm from the *taghut* Saudi regime. At times he was arrested; and at other times he was prevented from holding lessons.
- After the blessed Manhattan Raids the *shaykh* openly supported the *mujahidin* and passed a verdict stating the legitimacy of those attacks. When America invaded Afghanistan and Iraq, the *shaykh* issued another verdict on the *kufr* of whoever assists the Crusaders, as well.

- He was forced to go into hiding from the *taghut* Saudi regime after they issued a warrant for his arrest. They finally caught him and arrested him, alongside Shaykh Nasir al-Fahd and Shaykh Ahmad al-Khalidi, in The Prophet's City.
- A lot of the writings of the *shaykh* are from notes and rough drafts - not being published or printed - but circulated between students of knowledge.

We ask Allah (*ta'ala*) to free him from captivity and protect him.

نواقض الإسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اعْلَمْ أَنَّ نَوَاقِضَ الْإِسْلَامِ عَشْرَةٌ نَوَاقِضُ:

الأَوَّلُ: الشِّرْكُ فِي عِبَادَةِ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ.

قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ

مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾.

وقال: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ

الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ

أَنْصَارٍ﴾.

وَمِنْهُ الذَّبْحُ لِغَيْرِ اللَّهِ، كَمَنْ يَذْبَحُ لِلْجِنِّ أَوْ لِلْقَبْرِ.

الثَّانِي: مَنْ جَعَلَ بَيْنَهُ وَبَيْنَ اللَّهِ وَسَائِطَ يَدْعُوهُمْ

وَيَسْأَلُهُمُ الشَّفَاعَةَ وَيَتَوَكَّلُ عَلَيْهِمْ؛ كَفَرِ إِجْمَاعًا.

الثَّالِثُ: مَنْ لَمْ يُكْفِّرِ الْمُشْرِكِينَ، أَوْ شَكَ فِي

كُفْرِهِمْ، أَوْ صَحَّحَ مَذْهَبَهُمْ؛ كَفَرَ.

نَوَاقِصُ الْإِسْلَامِ

الرَّابِعُ: مَنْ اعْتَقَدَ أَنَّ غَيْرَ هَدْيِ النَّبِيِّ ﷺ أَكْمَلُ مِنْ هَدْيِهِ، أَوْ أَنَّ حُكْمَ غَيْرِهِ أَحْسَنُ مِنْ حُكْمِهِ - كَالَّذِينَ يُفَضِّلُونَ حُكْمَ الطَّوَاعِيتِ عَلَى حُكْمِهِ - فَهُوَ كَافِرٌ.

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

السَّادِسُ: مَنْ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ اللَّهِ أَوْ ثَوَابِهِ أَوْ عِقَابِهِ؛ كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ﴾ لَا تَعْذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴿١٦﴾.

السَّابِعُ: السَّحَرُ، وَمِنْهُ الصَّرْفُ وَالْعَطْفُ، فَمَنْ فَعَلَهُ أَوْ رَضِيَ بِهِ كَفَرَ.

نواقض الإسلام

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَا يُعْلِمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾.

الثَّامِنُ: مَظَاهِرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾.

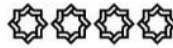
التَّاسِعُ: مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسْعُهُ الْخُرُوجُ عَنْ شَرِيعَةِ مُحَمَّدٍ ﷺ كَمَا وَسِعَ الْخَضِرُ الْخُرُوجُ عَنْ شَرِيعَةِ مُوسَى ﷺ؛ فَهُوَ كَافِرٌ.

نواقض الإسلام

الْعَاشِرُ: الإِعْرَاضُ عَنْ دِينِ اللَّهِ، لَا يَتَعَلَّمُهُ وَلَا يَعْمَلُ بِهِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ﴾.

وَلَا فَرْقَ فِي جَمِيعِ هَذِهِ النَّوَاقِضِ بَيْنَ الْهَازِلِ وَالْجَادِّ وَالْخَائِفِ، إِلَّا الْمُكْرَهَ، وَكُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خَطَرًا، وَأَكْثَرُ مَا يَكُونُ وَقُوعًا، فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَحْذَرَهَا، وَيَخَافَ مِنْهَا عَلَى نَفْسِهِ. نَعُوذُ بِاللَّهِ مِنْ مُوجِبَاتِ غَضَبِهِ وَأَلِيمِ عِقَابِهِ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ.



The Nullifiers of Islam

With the name of Allah, the Owner and Disposer of mercy, [I begin].

Know, that the nullifiers of Islam are ten.

The first: *shirk* in the worship of Allah alone with no partner with Him.

He (*ta'ala*) said: “**Verily, Allah does not forgive *yushraka bihi* (associating with Him), except what is less than that from what He wills.**”

And He (*ta'ala*) said: “**Verily, whoever commits *shirk* with Allah, then Allah has made Paradise forbidden for him and his abode the Fire. And for the transgressors there are no helpers.**”

And from it is to sacrifice for other than Allah, such as one who sacrifices for the jinn or for [one in] the grave.

The second: Whoever places between himself and Allah intermediaries, calling upon them, asking them for intercession, and relying upon them, has disbelieved according to consensus.

The third: Whoever does not declare *takfir* of the *mushrikin*, or doubts their *kufr*, or validates their way has disbelieved.

The fourth: Whoever believes that anything other than the guidance of the Prophet (ﷺ) is more complete or that another ruling is better than his judgment, such as the one who prefers the ruling of the *tawaghit* over his ruling, is a *kafir*.

The fifth: Whoever hates something that the Messenger (ﷺ) came with, even if he acted according to it, has disbelieved.

The sixth: Whoever mocks anything from the *din* of Allah or His rewards or His punishment has disbelieved.

And the evidence is His (*ta'ala*) statement: **“Say: Was it at Allah, His *ayat*, and His messenger that you were mocking? Make no excuses; verily, you have disbelieved after your *iman*.”**

The seventh: Magic; and from it is *sarf* and *atf*. Thus whoever performs it or is pleased with it has disbelieved.

And the proof is His (*ta'ala*) statement: **“But they did not teach anyone until they said: ‘We are only a trial; so do not disbelieve.’ ”**

The eighth: Supporting the *mushrikin* and aiding them against the *Muslimin*.

And the evidence is His (*ta'ala*) statement: **“Whoever from amongst you allies with them, then he is indeed from them. Verily, Allah does not guide the transgressors.”**

The ninth: Whoever believes that it is permitted for some people to leave the *Shari'ah* of Muhammad (ﷺ) like it was permitted for al-Khidr to leave the *Shari'ah* of Musa (ﷺ) is a *kafir*.

The tenth: Turning away from the *din* of Allah, not learning or acting upon it.

And the proof is His (*ta'ala*) statement: **“And who does more wrong than he who is reminded of the *ayat* of his Lord, yet turns away from them. Indeed, We shall exact retribution from the criminals.”**

There is no distinction in relation to any of these nullifiers between the one who did them in jest, intentionally, or out of fear, except for the *mukrah* (the one in *ikrah*). All of them are from the most dangerous matters and the most common

to occur. So let the Muslim be warned and fear for himself from them.

We seek refuge in Allah from matters that bring about His anger and severe punishment. And may the blessings of Allah descend upon Muhammad.



بسم الله الرحمن الرحيم

All praise belongs to Allah, the Lord of creation. And may the *salah* and *salam* be upon the most noble of prophets and messengers, our prophet Muhammad, his family, and his companions, altogether. The noble *shaykh*, ‘Ali ibn Khudayr al-Khudayr stated:

Issue: Defining [the word] *naqid* (nullifier). *Nawaqid* (pl. of *naqid*) linguistically, as mentioned in *Al-Mufradat*, are the knots that are dispersed through a structure and rope [rendering it useless]. In *Al-Misbah* it is the rope that is untied, meaning, ruined. It is also referred to as ‘*butlan* (void)’. From this usage is the statement: “*Taharah* was nullified (*intiqad*).” Thus the linguistic meaning refers to *butlan* and *fasad* (void). And the collective meaning from the *Abkam* (i.e., according to the *Shari‘ah*), is in reference to the invalidation of an individual’s *islam* if he was to commit it.

Issue: The nature of these nullifiers mostly come from the aspect of *uluhiyyah*. But some include nullifiers from the aspect of *rububiyyah* and the *risalah* (the Message).¹

Issue: 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. Some *ahlul-‘ilm* (people of knowledge) have referenced it in the chapter of “Rulings of the Apostate.”²

Issue: We addressed matters related to ignorance, forgetfulness, and *ikrah* (compulsion) in relation to these nullifiers in *Kashf ash-Shububat* and *Thalathah al-Usul*. However, we will sum it up here and say: those nullifiers

¹ Meaning: denying some of what the Messenger of Allah (ﷺ) came with. (ed.)

² This is in reference to the various books of *fiqh* from the schools of thought where they mention some matters that render one a *murtadd* (apostate). May Allah protect us from them all. (ed.)

that are agreed upon and known in the *din* by necessity from these ten [nullifiers], there is no excuse of ignorance if one was to live amongst the *Muslimin*. But *ikrah*, if it is *mujla* (complete), then it is an excuse.³ As for joking and jesting, this is not an excuse. The author alluded to this at the end of the treatise saying: “There is no distinction in relation to any of these nullifiers between the one who did them in jest, intentionally, or out of fear, except for the *mukrah* (the one in *ikrah*).”

Issue: Do these nullifiers have to do with belief? Some of these nullifiers are related to belief, while some are nullifiers that relate to action. And this contains a refutation of those who do not view anything negating *iman* except a belief. The school of *Ahlus-Sunnah wal-Jama‘ah* is that a person disbelieves due to a belief or a statement or an action or by uncertainty.

The nullifiers of Islam has an additional ‘*lam*’ implied that would read as ‘*nawaqid lil-Islam*’. What is intended by Islam here? Without doubt the author (*rahimahullah*) did not intend to collect all the nullifiers. Thus these nullifiers are not considered 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*. “*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* (With the name of Allah, the Owner and Bestower of Mercy...),” and this has been explained in the beginning of the notes of *tawhid*.⁴ “Know,” has already been explained in the beginning of the elucidation of *Kashf ash-Shubuhah*, as well. “Ten nullifiers,” is not meant to restrict the nullifiers to these. The author (*rahimahullah*) then begins [mentioning them].

³ The scholars of *usul* split *ikrah* into two categories: (1) *ikrah mulji* and (2) *ikrah ghayr mulji* (incomplete compulsion). An example of the former is when one faces death, the removal of limbs, or the complete loss of one’s wealth. While the latter involves threats of beatings, threats of prison, or the loss of some wealth. See <https://dorar.net/aqadia/3499/>. (ed.)

⁴ The *shaykh* (may Allah protect him) may be referring to his book *Al-Wasit*. And Allah knows best. (ed.)

The First Nullifier:

Shirk in the *'ibadah* (worship) of Allah is the most severe of all the nullifiers and from the nullifiers that fall under the aspect of *tawhid al-ulubhiyyah*. What is meant by “*shirk*” here is *shirk* in worship, not *shirk* in general. The definition of *shirk* in worship has preceded,⁵ and it is to set up a partner with Allah in worship. His statement “in the worship of Allah,” is referring to the specific meaning of worship 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 speech and actions, apparent and hidden.”

Ibadah coupled with *du‘a* is similar to when Islam is used together with *iman*. Thus if *'ibadah* and *du‘a* are coupled together there is a particular meaning for each. The specific meaning of *'ibadah* refers to sacrificing, vowing, prostrating to other than Allah, while *du‘a* is in reference to asking, requesting, *isti‘anah*, and *istighathah*.⁶ *Ibadah* here should 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*. The author then mentioned the proof, and it is His (*ta‘ala*) statement:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

“Verily, Allah does not forgive *yushraka bihi* (associating with Him)...”⁷

And His statement:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

“Verily, whoever commits *shirk* with Allah, then Allah has made Paradise

⁵ The *shaykh* (may Allah safeguard him) is referring to his other works. (ed.)

⁶ The last two are similar in that they mean seeking aid and help. The distinction comes for them depending on the timing and circumstances of each. The former is before any hardship or calamity and is more general, while the latter is when there is a calamity. And Allah knows best (ed.)

⁷ Surah an-Nisa: 48.

forbidden for him...”⁸

The significance of this is that the *musbrik* is forbidden entrance into Paradise, and thus proves that *shirk* in *‘ibadah* is a nullifier.

His (i.e., the author) 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 a portion and the author mentioned types of *‘ibadah* and restricted it to the examples of sacrificing such as sacrificing for the jinn in order to be safe from their evil, or in order to gain their help or remove some black magic, and so on. From this 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 well.

His statement: “or [sacrifices] to a grave (*lil-qabr*),” the *‘lam’* here is for intent and purpose, meaning: what is intended is the one in the grave so he can intercede for him with Allah or help him in some affairs. Like this is making a sacrifice for the ruler when he arrives in the form of exaltation and seeking closeness to him and so on.

The Second Nullifier:

Whoever places between himself and Allah intermediaries, calling upon them, asking them for intercession, and relying upon them, has disbelieved according to consensus. What is the difference between this nullifier and the one before it?

The reply is that the first nullifier is 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 asking and requesting, meaning: in particular the worship with speech. However, some confusion may arise due to the statement of the author: “and relying upon them,” because *tawakkul* (reliance) is an act of worship related to the action of the heart. Had the author

⁸ Surah al-Maidah: 72.

mentioned this with the first nullifier it would have run smoother in the arrangement, in order for the first nullifier to deal exclusively with actions of worship. Although, the author may have not intended that in the first place because his statement: “Whoever places between himself and Allah intermediaries, calling upon them, asking them for intercession, and relying upon 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 in *Kitab at-Tawdih ‘an Tawhid al-Khalaq*, p. 42; al-Mardawi in *Al-Insaf*, v. 10, ch. “The Ruling on the Apostate”; their *kufir* was cited by as-San‘ani in his book *Tathir al-Itiqad* and by ash-Shawkani in *Ad-Durr an-Nadid*. This becomes a nullifier through three matters:

1. That he asks the dead and calls upon them; and this is *kufir* absolutely, regardless if he believes they are alive or not able to carry out [what he is asking], just like if he said to the dead: “Provide me with water,” due to a belief [that he has the ability to do so, i.e., both are considered *kufir*].
2. That he asks one who is living; and this is restricted in that he asks them in something they are not capable of doing and only Allah has the ability, such as asking them for a child, sustenance, or to be safe from harm.
3. That he asks those who are absent; and he is the one who can not hear his speech besides Allah. This is *kufir* by consensus.

The Third Nullifier:

Whoever does not declare *takfir* of the *mushrikin*, or doubts their *kufir*, or validates their way. This consists of three types:

1. That he does not declare *takfir* of the *mushrikin* adamantly not viewing

them upon *kufr*; and this is included in the author's statement with their *shirk* clarified to him.⁹

2. That he doubts their *kufr*. This indicates another category because the author added 'or', which indicates variation. Doubt being that the things in question are equal and no preference given over another.
3. "Validates their way," is of the types due to the first being related to belief, as well as the second. As far as the third goes, it is with the belief of attributing correctness to their way such as one who says, "Their way is correct," or, "They are on the truth," or, "Their way is not wrong."

There are two conditions stipulated to declare *takfir* of him who does not declare *takfir* of the *mushrikin*:

1. Their disbelief has been clarified to him from the Quran and Sunnah. Thus if he has been shown their *kufr* and doesn't declare *takfir* of them, he disbelieves. Shaykh Sulayman ibn 'Abdillah mentioned this in *Majmu'at-Tawhid*.¹⁰
2. He is not like one who is ignorant of their *kufr*. Indeed, if he was not ignorant of their *kufr* and doesn't declare *takfir* of them, he disbelieves. Those whose cited a consensus regarding the *kufr* of whoever does not declare *takfir* of the *mushrikin* include Qadi 'Iyad,¹¹ Sulayman ibn 'Abdillah,¹² and Shaykhul-Islam ibn Taymiyyah.¹³

The *kuffar* whom it is compulsory to declare *takfir* of consist of two categories:

⁹ Meaning that he knows what they do of actions of *shirk* yet persists in not declaring them *kuffar*. Much discussion and dispute arose surrounding this nullifier and its application. For its intricate details, see *Clarifying Matters of Methodology*, ch. 3-4, Ahlut-Tawhid Publications. (ed.)

¹⁰ See also *Ad-Durar as-Saniyyah*, v. 8, p. 160.

¹¹ See *Ash-Shifa*, v. 2, p. 281.

¹² See *Awthaq 'Ura al-Iman*, p. 126.

¹³ See *Majmu' al-Fatawa*, v. 2, p. 363

1. Those whom the scholars have unanimously agreed with regards to their *kufir* from those not considered People of the *Qiblah* like the Jews, Christians, Magians, Sikhs, and others besides them.
2. Those who claim Islam from the People of the *Qiblah*, but have fallen into *kufir* where the *‘ulama* unanimously agreed declaring *takfir* due to it and whoever commits it such as the Nusayriyyah. Shaykhul-Islam ibn Taymiyyah issued a verdict pertaining to their *kufir* and said: “They are more disbelieving than most of the *mushrikin*.” The Qadiyaniyyah [is another example]. The Senior Panel of Scholars and the Pakistan Government both issued verdicts regarding their *kufir*.¹⁴ [Other examples of this type include] the Druze, the Bahaiyyah, the Babiyyah, the Rafidah, and the Batiniyyah.¹⁵ The Islamic Fiqh Academy based in the honorable Makkah declared the *kufir* of Bahaiyyah and the Babiyyah. And the Tijaniyyah (a Sufi sect) were declared disbelievers by the Standing Committee. The Standing Committee made mention of the Druze and declared them *kuffar*, also. In our time the secularists are without doubt disbelievers; they are those who think the *Din* is deficient and backwards and that it can not be included in political affairs. Similar to them are those who ascribe themselves to the Free Masons, the Communists, and everyone who has similar beliefs from the socialists, nationalists, Ba’athists, Rafidah, and all those groups that claim Islam but fell into a form of *kufir* that the scholars have unanimously agreed declaring *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.

And where there exists a disagreement pertaining to *takfir* is in relation to the general laymen of those groups that claim Islam but have *kufir* within them like

¹⁴ For the verdict of the committee see ad-Duwaysh, v. 2, p. 1,116. The Muslim World League passed a verdict on their *kufir*, as well.

¹⁵ See ibn Taymiyyah, *Majmu’ al-Fatawa*, v. 2; and al-Bassam, *Nayl al-Ma’arib*, ch. “Ruling on the Apostate”, p. 514.

laymen of the Batiniyyah, Rafidah, Jahmiyyah, and the others besides them. There is an explanation and elaboration regards to the ruling on the one who does not declare *takfir* of these three groups:

The First Category:

It is that which the scholars have unanimously agreed pertaining to their *kufr* from those who are not from the People of the *Qiblah* such as the Jews, Christians, and Hindus. In regards to these, whoever does not declare *takfir* of them is a *kafir*. Ibn Taymiyyah related the consensus on this point and said: “Whoever doubts in the *kufr* of the Jews, Christians, and *mushrikin*, then he is a *kafir*.”¹⁶ Qadi ‘Iyad mentioned a consensus, as well, and said: “Whoever does not declare *takfir* of someone from the Christians and Jews and hesitates in their *kufr* or doubts it, then he is a *kafir*.”¹⁷

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*’. There is an elaboration here: If he knows that one fell into this *kufr* and he refrains from *takfir* of him after this knowledge, then he is a *kafir*. Ibn Taymiyyah in *As-Sarim al-Maslul* cited a consensus [over this point] and said: “Whoever does not declare *takfir* of 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...”¹⁸ The significance of this is that it is proof that the wealth and blood of an individual is not protected until he disbelieves in what is worshipped besides Allah, and from *kufr* in it is *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

¹⁶ See *Majmu’ al-Fatawa*, v. 2, p. 383.

¹⁷ See *Ash-Shifa*, v. 2, p. 281.

¹⁸ Related by Muslim.

knowledge about them and the evidences proving their *kufir* and that it is obligatory to declare their *kufir*, this nullifier applies to him if he was to refrain from declaring *takfir* of them. But 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 interpretation or that they were misled and confused or because of ignorance, then it is not permissible to declare *takfir* of those who refrained, and this nullifier does not apply to them.¹⁹

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 classes:

1. The original *mushrik*, which is the one who does not affiliate to the *Qiblah*.
2. The apostate *mushrik*, whose *kufir* is affirmed, and from those who say ‘*la ilaha illallah*’.

The Fourth Nullifier:

Whoever believes that anything other than the guidance of the Prophet (ﷺ) is more complete or that another ruling is better than his judgment such as the one who prefers the ruling of the *tawaghit* over his ruling.

This nullifier is in relation to ruling by other than what Allah revealed coupled with a belief. When does ruling by other than what Allah revealed become a nullifier from the nullifiers of Islam? It becomes one in the following situations:

¹⁹ Because the root that this nullifiers stems from is the rejection of the sacred texts. When one affirms the texts but has a strong misconception, he has not rejected any text. He would disbelieve only after his misconception is cleared up to him and the rejection of the texts becomes visible. See *Clarifying Matters of Methodology*, ch. 3-4. And Allah knows best. (ed.)

1. When 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 it is like the example the author used.
2. When 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 while belittling the ruling of Allah. This one disbelieves according to consensus.
5. That he rules by other than what Allah revealed, rejecting the ruling of Allah and that he has more right to judge. This one disbelieves according to consensus.

All of these consensuses concerning ruling by other than what Allah revealed are conditioned that there is a belief.²⁰

The proof: the *takfir* for these five categories is what ibn ‘Abdil-Barr mentioned [from Ishaq ibn Rahwayh] in *At-Tamhid*: “The ‘*ulama* have agreed that whoever insults Allah (*ta’ala*) or insults the Messenger of Allah (ﷺ) or dismisses anything that Allah revealed (and this is the evidence) or killed a prophet from the Prophets of Allah - even though he affirms and acknowledges what Allah revealed - is a *kafir*.”^{21 22}

²⁰ This is not where the phrase is positioned in the Arabic or in the first edition, as the original place is a mistake from whoever transmitted the text from the *shaykh* for multiple reasons. It was mentioned in the ‘about’ that many works found online of the *shaykh* are not published but are instead drafts and notes that are spread amongst students of knowledge. This is one example. And Allah knows best. (ed.)

²¹ See *At-Tamhid*, v. 4, p. 226.

²² The *takfir* related here is related to actions, not a belief. (ed.)

The second proof: ibn Kathir's *takfir* of the Tatar when they invented what is called the *Yasaq*, which was the constitution of the Tatar. They intended to impose it upon the *Muslimin* after they had defeated the 'Abbasi *Khilafah*. Ibn Kathir mentioned numerous matters from their laws in his book *Al-Bidayah wan-Nihayah*. He 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..." Then he said: "All that opposes the legislation of Allah. And 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*."²³

The third proof: Ibn Hazm said: "There is no dispute even amongst two people from the *Muslimin* that this (i.e., the *Injil*) is abrogated and that whoever judges with the ruling of the *Injil* in a matter that does not have a clear text from the revelation of the *Shari'ah* of Islam, that he is a *kafir mushrik* who left the fold of Islam."^{24 25}

6. One who sets up man-made courts and legislates within them laws that clash with Islam; he 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

²³ See *Al-Bidayah wan-Nihayah*, v. 13, p. 128.

²⁴ See *Al-Ihkam fi Usul al-Abkam*, v. 5, p. 162.

²⁵ This is how it comes in the Arabic but it is, again, most likely a mistake from the transmitter. Because all three proofs are all related to the action and what comes next is using the same *takfir* of ibn Kathir for the one who does an action. So it is either contradictory or a mistake from the transmitter. The latter being the obvious case. And Allah knows best. For a relatively detailed discussion on this topic see al-Athari, *Refuting 'Abdur-Rahman Hasan*, Ahlut-Tawhid Publications. (ed.)

thief is imprisonment. It forbids marrying multiple wives by having a regulation which allows the judge to void the marriage contract, it has contrary laws in regards to trade, manufacturing, war, and peace. So if one was to set up these legislations, then he disbelieves and this nullifier applies to him.

Indeed, Shaykh [Muhammad] ibn Ibrahim highlighted this in *Tabkīm al-Qawānīn*,²⁶ and what further proves this is what has been narrated in *Sahīh al-Bukhārī* 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:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

“And whoever does not judge by what Allah revealed, such are the *kafirun*.”²⁷

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 *ahlul-‘ilm*. What appears to me to be correct 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 has a fondness of the ruling of other than what Allah revealed. He (ta‘ala) said:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

“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.”²⁸

²⁶ See ibn Ibrahim, *A Letter on Ruling by Man-Made Laws*, Ahlut-Tawhid Publications. (ed.)

²⁷ Surah al-Maidah: 44.

²⁸ Surah an-Nisa: 60.

Issue: 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*²⁹ made mention the difference between one who shows off a little and between the one who shows off a lot. He considered a small amount of showing off as minor *shirk*, whereas showing off countless times as major *shirk* and that none does it except a *munafiq*. Similarly 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 *kufir*, but if it is done countless times then it would be major *kufir* because this can not come from anyone except a *munafiq*; and it indicates his love and preference to ruling by other than what Allah revealed. In addition to that, the *asl* (general rule) in regards to ruling by other than what Allah revealed is major *kufir* due to the ‘*alif*’ and ‘*lam*’ that are present in His (*ta‘ala*) statement:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

“And whoever does not judge by what Allah revealed, such are *al-kafirun*.”

This is the general principle. But if one were to do this in a few *qadayan mu‘ayyanah* (specific circumstances) while he acknowledges his mistake and disobedience, then this general rule is excluded and does not apply.³⁰ And if it was done countless times and it becomes his usual habit and normal behaviour, then that returns back to the general rule which is major *kufir*.

All the categories which we have addressed are nullifiers. There remains a category which is not a nullifier. And it is the one who is a mistaken sinner that rules by other than what Allah revealed due to a desire or due to enmity in a few

²⁹ In the Arabic, instead of ibnul-Qayyim, it says ‘ibn Taymiyyah’. But the book is written by ibnul-Qayyim, not ibn Taymiyyah. (ed.)

³⁰ To be more precise: the one who does not apply the ruling of Allah while he knows it applies due to a whim and not declaring it permissible to do nor rejecting the ruling of Allah is performing an action of minor *kufir*, not major *kufir*. But the one who knowingly rules in opposition to the ruling of Allah, even if due to a whim and not a man-made law, is a *kafir*. Allahul-musta‘an. See al-Athari, *Refuting ‘Abdur-Rahman Hasan*, ch. 4; *Is Every Taghut a Kafir?*; *Kufr bit-Taghut*, ATP. (ed.)

specific situations, thus excluding the one who does it countless 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.
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 in a few situations, 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 people from Bani ‘Amr ibn Sadus from the Ibadiyyah, a sect of the Khawarij. 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 people rule by what Allah revealed?” Referring to the rulers in their time. He said: “It is their *din* which they acknowledge, profess, and call towards.” And 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 that it is obligatory to rule according to that which Allah has revealed in this instance, but he turns away from that out of disobedience, whilst acknowledging that he is deserving of punishment, then this is minor *kufur*.”

Issue: 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. This one

disbelieves absolutely without elaboration. Even if he was to only legislate one law or rule, he disbelieves due to His (*ta'ala*) statement:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

“Or have they partners who have legislated for them a way to which Allah has not given permission for?”³¹

The Fifth Nullifier:

Whoever hates something that the Messenger (ﷺ) came with, even if he acted according to it.

The evidence for that is what ibn Battah cited in *Al-Ibanah*. He stated: “If a man was to believe in everything that the Messengers brought except for one matter in which he opposed, then he is a *kafir* by agreement of the scholars.”³²

His saying “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). The general address is to the Muslim and to the *kafir*, also. 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 falls into the nullifiers. Thus 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.

³¹ Surah ash-Shura: 21.

³² See *Al-Ibanah*, p. 211.

“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 to mean that which the Messenger (ﷺ) brought. And this is a comprehensive phrase for everything the Messenger (ﷺ) came with, and it is representative for everything that is contained within the *din*, including everything that has come in the Quran.

“Even if he acted according to it,” he disbelieves if he acts in accordance with it.

Issue: This nullifier is referred to as the ruling on whoever hates the *din* and the things that the Messenger (ﷺ) brought are divided into two categories:

1. *‘Aqaid* (beliefs).
2. *Abkam ‘amaliyyah* (rulings related to actions), and this includes the pillars, obligations, and *sunan*.

Whoever hates anything from these two categories disbelieves.

Issue: An example of such is whoever hates growing the beard, marrying multiple wives, the *hijab*, ordaining good and forbidding evil, *jihad*, and so on. In order to rule the one who hates something from the *din* with the *kufr*, two conditions apply:

1. That he knows that the thing is confirmed in the Quran and Sunnah. If he knows that it is established by them, and he rejects it and hates it, he disbelieves.
2. That there is a consensus concerning it. If he hated a ruling that is differed upon, he does not disbelieve.³³ Our statement “differed upon,” is referring to that disagreement that is taken into consideration and valid.

³³ This is with the condition that he himself does not view it to be established in the *din*. (ed.)

Issue: 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 (ﷺ) came with. But the one who does not hate the legislated ruling, but dislikes the action of the one who does it, this does not fall under the nullifier in question. An example of that is if one's wife hated the legislated ruling of polygamy, then she disbelieves. Still, if she did not hate it and disliked that her husband marries another wife, this does not fall under the nullifier. She simply dislikes him to marry.

Issue: Is not acting according to what is commanded an indication of hating it? No. A person may 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 (ﷺ). This nullifier is referred to as 'mocking the *din*'. The author mentioned the evidence, and it is His (*ta'ala*) saying:

قُلْ أِبَاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ

“Say: Was it at Allah, His ayat, and His messenger that you were mocking?”³⁴

Ibn Hazm in *Al-Muhalla* narrated an *ijma'* [over this matter]: “Whoever insults Allah, then there is not a Muslim on the face of the earth who disagrees that it is *kufir*.”³⁵ Abul-‘Abbas ibn Taymiyyah related a consensus on page 512 in his book *Ar-Sarim al-Maslul*, as well. There are many cited consensus upon whoever insults Allah and His messenger being *kufir*. From them is the consensus of Ishaq ibn Rahwayh and Muhammad ibn Sahnun from the

³⁴ Surah at-Tawbah: 65.

³⁵ See *Al-Muhalla*, v. 13, p. 498.

Malikiyyah, and the various citations from ash-Shafi'i, Ahmad, and al-Qadi Abi Ya'la of whoever insults Allah and His messenger.

One may say that these consensuses are in relation to insulting, and this [nullifier] is concerning mocking. But mocking is from insulting. And for this we must know what is the meaning of insulting. In general, to insult is to mention something inappropriate about a person. So belittling another, mocking him, or cursing him are all considered insults. While the specific meaning [of insulting] is harsh revilement.

Issue: Some examples of mocking the *din* of the Messenger (ﷺ) include saying: "This *din* is backwards," or "it is the reason for backwardness," or "the Messenger (ﷺ) was lustful," or "Jannah and the Fire are pointless," and so on.

Issue: When is mocking considered a nullifier? This requires some elaboration:

1. If he mocks and ridicules, while intending the acts of obedience and the *din*, such as the aforementioned examples, and he is the one the proofs are referring to, he disbelieves because he intended by his mocking the *din* and 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 people laugh... This requires more looking into.

Issue: The ruling on making fun of the scholars and students of knowledge. Is this a nullifier? There are details here:

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 *kuf*r.
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 Tabuk military expedition where the statement: “We have not seen the likes of our reciters...” was said. This is in its plural form but it is in equal value as mocking individuals.

Issue: Is that what 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 secularists who say such statements.

Issue: What is the ruling vis-a-vis 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 an elaboration 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 it would be 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.

Issue: Whoever says about some ordainments of the *din* that they are pointless, does this fall under mocking the *din*? This has details to it.

If he intends 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:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا

“Oh you who believe. Do not say ‘*ra’ina*’, but say ‘*unthurna*’.”³⁶

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 (magic).

Linguistically: That where the cause and effect, process, or means is hidden and subtle is called *sihr*. Based upon that the end of the night is referred to as “*sibra*,” because it is the night’s darkest.

Technically: There is no precise definition here for *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.”

³⁶ Surah al-Baqarah: 104.

Issue: When is *sibr* considered a nullifier? By knowing its categories the nullifier becomes clear, because not every category and type is a nullifier. Its categories are:

1. The *sibr* of the incantation, amulets, and particular symbols. The technical definition for this category is: the incantation 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 it is a nullifier because it involves seeking assistance from the devils and consists of actions that are major *shirk*. What is commonly known as “*sarf*,” is an example; it 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 “*sibr at-takhhil* (magic tricks),” 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 *sibr* 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. And so this [type of] *sibr* is a nullifier, and the criterion for what classifies it as such is “to practice matters that 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 *sibr*. But in the flying or walking in the air then that is from *sibr at-takhyili*.
2. The *sibr* of *adwiyah* and ‘*aqaqir*’; they are concoctions which affect the brain resulting in imaginary fantasies. Regarding this category there occurs a difference of opinion amongst *ahlul-‘ilm*.

- a. The first opinion is that of the *Shafi'iyah* who said this type of *sibr* is not *kufir*, and that the one who performs it is not a *kafir*. It is simply a form of oppression and transgression against others and corruption on earth. They said because the devils do not enter into this type. It is a narration within the *madhhab*, as well.
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- b. The second opinion states that this is considered *kufir* because it is included within the scope of *sibr* and that 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 proofs regarding *sibr* to prove like His (*ta'ala*) saying: "And they followed [instead] what the devils had recited ... teaching people magic." And the *ayah*: "...who believe in *jibt* and *taghut*..." And *jibt* is *sibr*. And *hadith* of Abu Hurayrah in the *sahih*: "Avoid the seven destructive matters..."

Shaykh Sulayman ibn 'Abdillah in his book *Taysir al-'Aziz al-Hamid* in the chapter on *sibr*, after mentioning this difference of opinion, said: "There is no difference between the two opinions in reality. For the one who refrains from *takfir* thinks that *sibr* can be performed without *shirk* involved; but that is not the case. Rather, there is no *sibr* except through the devils and what involves *shirk* and the worship of the devils and stars... As for what is referred to as "*sibr adwiyah*," which is performed with smoke and the likes, then this is not *sibr* but it is nonetheless considered prohibited due to its harmful effects, and the one who performs such should be punished."

As for the type which the author intended, then it is the first type. 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* (textual proof) is established. Where there occurs a [valid] disagreement one is excused due to ignorance. But as for the nullifier that has a consensus surrounding it, one is not excused if he was to live amongst the *Muslimin*.

³⁷ The *shaykh* (may Allah safeguard him) is referring to the Hanbali *madhhab*.

The author categorized *sihr* into two categories: 1) The knowledge of *sihr* (i.e., learning and teaching). 2) Believing in *sihr*. The author said “whoever performs it (the *sihr* which consists of *sarf* and *‘atf*) has disbelieved,” and he disbelieves by the mere action, regardless of what he believes even if he was to say: “I hate *sihr*,” or: “I don’t view it permissible, but I performed it for some worldly purpose and benefit.”

And the second category mentioned by the author is belief, as he said “or is pleased with it,” and - or - here signifies variation and that it is another category apart from the other. So whoever is pleased with *sihr* then he is a *kafir* even if he did not perform it.

Issue: The author spoke about *sihr* but remained silent 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 declare *takfir* of him and others who said it is minor *kufir*.

Issue: 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 (ﷺ)” (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 *kufri* 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 goes to him under the pretext that it is a *darurah* (necessity) to get rid of his sickness. Here there is a difference of opinion between ahlul-‘ilm:
 - 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 *kufri* acts.
 - b. That it is not permissible due to what the textual proofs have alluded regarding the prohibition of entering upon the magicians... And the *hadith* of Abu Hurayrah: “Avoid the seven destructive matters...” *Ijtinab* (avoid) is where you are on one side, and he is on another.

And the second opinion is what is correct as the first is very weak. What is the benefit in curing one’s body with *sihr* when it results in deficiencies and flaws in ‘*aqidah*? Nevertheless, this category (i.e., going to the *sahir* under the pretext of a *darurah* without performing *kufri*) is not considered a nullifier on its own due to the difference of opinion, and he is excused due to ignorance.

The Eighth Nullifier:

Supporting the *mushrikin* and aiding them against the *Muslimin*.³⁸

This nullifier is important particularly 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.

³⁸ For elaborate details of this nullifier see Nasir al-Fahd, *The Exposition Regarding the Disbelief of the one that Assists the Americans*, at-Tibyan Publications.

Issue: The proofs for this; the author mentioned one proof which is His (*ta'ala*) saying:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

“Whoever from amongst you allies with them, then he is indeed from them.”³⁹

A consensus has been related that supporting the *mushrikin* against the *Muslimin* is *kufri*, as well.

Shaykh ibn Baz in his *fatawa* (v. 1, p. 274) stated: “Indeed, the scholars of Islam have agreed that the one who assists the *kuffar* against the *Muslimin* and helps them with any type of assistance is a *kafir* like them.”

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

1. It leads to the rise of *kufri*.
2. It leads to the desertion of Islam.
3. It leads to the religion of the *kuffar* gaining dominance over the beliefs of the *Muslimin*.

Issue: The types of support and help that 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 supports them against the believers is from the people of their religion and *millah* (way).

³⁹ Surah al-Maidah: 51.

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 *kufir* and approves of it, and whoever is pleased with *kufir* 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 the *hadith*: “Whoever says *la ilaha illallah* and disbelieves in what is worshipped besides Allah, his property and blood is protected.”⁴⁰ The significance that this proof shows is understanding its opposite.⁴¹

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 in *Al-Muhalla*: “As for one who, out of zealously from the people of the frontlines from amongst the *Muslimin*, sought assistance from the belligerent *mushrikin*, 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 command, then, he is ruined in major sins but would not be a *kafir* because he did not come with something that necessitates *kufir* from the Quran 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.”⁴²
3. Whoever assists the *mushrikin* against the *Muslimin*, even if he hates the *mushrikin*, and due to his support the *kuffar* gained dominance and power, disbelieves.

⁴⁰ Related by Muslim.

⁴¹ And that is, if one does not fulfill those conditions outlined, then, his property and blood are not protected. (ed.)

⁴² See *Al-Muhalla*, v. 13, p. 138.

Issue: What are the types of support and assistance for the *mushrikin*? Military support, logistic support, political, ideological support, giving opinions, consulting, and rushing to their defense.

Issue: Some contemporary issues related to supporting the *mushrikin*.

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

The statement of the author: “supporting the *mushrikin*,” are those it is established that they are *mushrikin*, likewise *kuffar*, whether these *mushrikin* are residents in an Islamic land and are being helped to gain authority, or they were in neighboring lands and are being helped; and whether or not the assistance was on-going or sporadic. The meaning of support is to be a helper, backer, sponsor, and aide to them... “Against the *Muslimin*,” the author intends 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* (rebel) *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 label 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 a nullifier. Instead, 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.

Issue: 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 amongst *ahlul-‘ilm*; some prohibited it and others considered it permitted with set conditions. Nonetheless, assisting the *kuffar* here against *kuffar* is not from the nullifiers of Islam.

Issue: The matters above pertaining to supporting and assisting are in reference war 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 *Muslimin*, and one of them seeking aid from the *kuffar* against the *Muslimin*. This is what is meant when the issue of *isti‘anah* is brought up: seeking assistance from *kuffar* to fight another group of *Muslimin*. Its ruling contains details:

1. That the *Muslimin* who seek assistance from the *kuffar* have the upper hand and the authority belongs to them, and that the *kuffar* whose assistance is sought are weaker and after the war these *kuffar* will not have any power or authority. This is where the difference of opinion occurs between *ahlul-ilm*. Some permitted it, whereas the majority prohibited it except in a case of necessity. And they mentioned some conditions in order for this to be permissible:
 - a. That the power and the time of the war is in the hands of the *Muslimin*.
 - b. That the *kuffar* are in a weaker position, and their evil and cunning is out of possibility.
 - c. That the extreme necessity is an actual one and not flimsy. It is important [to understand] that this is not considered a nullifier of Islam.
2. But if the *Muslimin* who seek the assistance from the *kuffar* are weaker, and the *kuffar* whom they sought assistance from are stronger, wherein in if the weak *Muslimin* were 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 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 (ﷺ) said: “Go back, I will not seek the help of a *mushrik*.” Therefore, 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, I will not seek the help of a *mushrik*.” However, it is not a nullifier.

The Ninth Nullifier:

Issue: This nullifier is considered one of the nullifiers in relation to the *risalah*. For indeed, a requirement of the testification to the Messenger (ﷺ) with the *risalah* is not to free oneself from the *Shari‘ah*. It is also inclusive of 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 (ﷺ).” This nullifier in reality is directed at the Sufis and to those who believe that the ‘living saints’ have the right to depart from the *Shari‘ah*. Ibn Taymiyyah cited the proof [for it being *kufr*] in *Majmu’ al-Fatawa*, v. 10, pp. 434-5. He mentioned a number of matters: “From them are those who believe 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 (ﷺ). Rather, they claim they are sufficient by themselves like al-Khidr was from Musa (ﷺ). Whoever believes such and that these ‘saints’ are like that is a *kafir* by the agreement of the leading scholars of Islam.” And that is the relevant part. The authors of *Al-Iqna’* and its elucidation⁴³ also related that whoever believes some people are permitted to leave [the *Shari‘ah*] is a *kafir*.

⁴³ *Al-Iqna’* is authored by Musa al-Hajjawi (d. 908 H). While *Kashf al-Qani’* is commentary upon it by Mansur al-Bahuti (d. 1051 H). Both are relied upon works within the Hanbali school of thought. (ed.)

“Whoever believes,” indicates that this nullifier is related to belief unlike what came before it, as that dealt with an action. “Some people,” is meant to refer to what the Sufis claim are ‘living saints’ and ‘knowledgeable ones,’ due to the presence of the *‘alif* and *‘lam*. “To leave,” meaning: that he is exempted from the *Shari‘ah* and that he is not required to follow it. The statement of the author: “the *Shari‘ah* of Muhammad (ﷺ),” implies a *‘lam*’ attributing the *Shari‘ah* to Muhammad. And what he intended by that is the *din*. In that it is permitted 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, “is a *kafir*,” major *kufir* expelling one from the *din*.

The Tenth Nullifier:

I’rad (turning away) from the *din*. What is the meaning of *i’rad*? It is: avoiding, turning back, averting, turned back and opposed it, all in the sense of abandonment as defined linguistically.

Issue: When is turning away considered to be a nullifier? It depends on the category it would fall under; and they are:

1. That which the author mentioned being a complete turning away from the *din*. Turning away from learning and acting upon it. The author said: “Turning away from the *din* of Allah (*ta‘ala*), not learning or 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, yet turns away from them?” Its ruling is that it is a nullifier of Islam.

2. Turning away partially from an act that is a condition for the validity of iman and to leave is *kufr*. An example is saying *la ilaha illallah* and acting in accordance with Islam, but he turns away from working to learn 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 it, turning away from the belief that it is a pillar and is not concerning himself about it, at all. This category is considered *kufr* and a nullifier. We discussed at the end of [the elucidation] on *Kashf ash-Shububat* 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. This person is a *kafir*.
3. Turning away from some obligations which include not performing them and not learning them. However, these obligations are not from the issues that are *kufr* [to leave]. This category isn't considered a nullifier. Otherwise, it would have been necessary to declare *takfir* of the one who commits major sins like how some *Muslimin* turn away from some of the obligations. He does not know what they are and does not perform them. It is forbidden [but not *kufr*].
4. Turning away from the *sunan*, and what is meant by *sunan* is that which a person is not sinful for abandoning, not learning, and not acting upon. This category is not a nullifier nor is it forbidden. It is *makruh* (disliked) because learning the *sunnah* is knowledge that is *sunnah*.

This completes the nullifiers. It is clear that from these nullifiers there are those that 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.

Final Comments:

The author commented: “There is no distinction in relation to any of these nullifiers...” meaning: everyone who falls into these from those who claim Islam has nullified his *islam*, even if it was the first person mentioned by the author; and he is who does a nullifier by way of joking and playing while intending the nullifier. In *Kashf al-Qina*’ under the chapter concerning the apostate, after mentioning [various] nullifiers, it states: “Even if he was joking.” A proof for this is His (*ta’ala*) statement:

مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ

“Whoever of you should apostate from his *din*...”⁴⁴

And this is general for one who is joking and one who is serious. It is also indicated by the *marfu*’ *hadith* of ibn ‘Abbas:

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ

“Whoever changes his *din*, then kill him.”⁴⁵

It is general for whoever changes his *din*, whether or not was joking or serious. Further proof is the speech of the hypocrites in the military expedition of *Tabuk*. For indeed, they committed a nullifier from the angle of mocking and joking. Thus they were not excused.

The second individual is the one who was serious; and he is the one who intentionally did the nullifier out of conviction.

⁴⁴ Surah al-Maidah: 54.

⁴⁵ Related by al-Bukhari, an-Nasai, Abu Dawud, at-Tirmidhi, and ibn Majah. Abu ‘Isa at-Tirmidhi said: “This *hadith* is *sahih hasan*; *ablul-‘ilm* act in accordance with it vis-a-vis the apostate. But they differ concerning the woman if she apostates from Islam. A group amongst *ablul-‘ilm* view that she should be killed; and that is the view of al-Awza’i, Ahmad, and Ishaq. While another group opine that she is to be confined and not killed; that is the view of Sufyan ath-Thawri and others from people of Kufah.” (ed.)

The third is one who is fearful, meaning: one without any legitimate excuse like one who commits a nullifier fearing being cursed at or reproached if he does not perform it or fears a loss of some worldly matter. This is what we had previously mentioned in [the elucidation] of *Kashf ash-Shububat* regarding the one who fears the loss of some worldly matter, or in losing reputation, or fears the loss of accolades, and other things which are similar to that. And, at times, an individual is referred to as ‘*mukrah*’ when it is an incomplete *ikrah*.

“Except the *mukrah*,” the author made an exception to one type of person, and he is the *mukrah*, with the condition that the *ikrah* is *mulja* (complete) such that he would be killed if he did not perform a nullifier, or all of his wealth would be taken wherein he cannot bear it, or he would be harmed. These issues are the same issues that were addressed at the end of [the elucidation of] *Kashf ash-Shububat*. As for the proof for *ikrah* it is His (*ta’ala*) statement:

إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

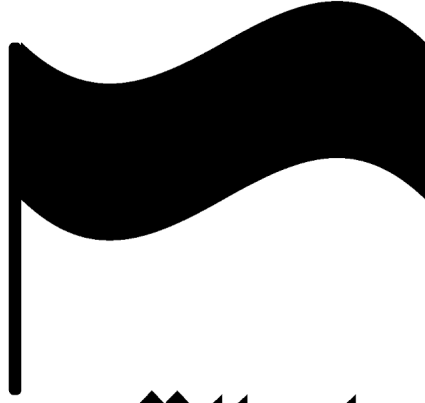
“...except one who is forced while his heart is secure with *iman*...”

There remains a type of person the author did not make mention of, and it is the *jahil* (ignorant). We came across while going over the explanation of the nullifiers. So we say: regarding the ignorance of turning away and negligence, then it is a nullifier. But as for the ignorance stemming from the *hujjah* not reaching one, and they are a few individuals like the one who recently entered into Islam or lives in a distant area, or raised in the lands of the *kuffar*, or was insane and what is similar, [then they are excused until the knowledge reaches them].

Another type is one with a *tawil* (interpretation). This requires details. 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, such as if he was to make a sacrifice to other than Allah due to a *tawil* - it is a nullifier. But if he had a *tawil* in

matters where there occurs disagreement, such as the issue of whoever does not declare *takfir* of the *mushrikin*, and so he does not declare *takfir* of a group that has *shirk* due to a *tawil*, then he does not disbelieve. For example, if he had a *tawil* concerning the *kufr* of the lay Rafidah, he is excused due to his *tawil*, and it is not considered a nullifier.

May the blessings of Allah be upon our prophet Muhammad.



أهل التوحيد

Publications