

Part III: “The Ten Nullifiers of Islam”

**Imām: Muḥammad b. ‘Abd al-Wahhāb (may Allāh
bestow His mercy upon him)**

1115-1206AH/1703-1792CE

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The Ten Nullifiers of Islām:

Shaykh ul-Islām Muḥammad Ibn ‘Abdul-Wahhab (may Allāh have mercy on him) said:

In the Name of Allāh, the Most Beneficent, the Most Merciful

Know that the Nullifiers of Islām are ten:

The First Nullifier:

The setting up of partners in the worship of Allāh, the Most High (*shirk*). Allāh, the Most High, says: “*Verily, Allāh does not forgive that partners be set up with Him (in worship), but He forgives whatever is less than that, to whomever He wills. And whoever sets up partners with Allāh, he has indeed invented a tremendous sin.*” [4:48]

And He, says: “*... Verily, whoever sets up partners with Allāh (in worship), then Allāh has forbidden paradise to him, and his final abode will be the Fire. And the Zālimūn (polytheist and wrong-doers)*” [5:72]

From [*shirk*] is offering a sacrifice (*dhabh*) to other than Allāh, like the one who sacrifices to the Jinn or to [inhabitant of] the grave.

The Second Nullifier:

Whosoever creates between himself and between Allāh Intermediaries (*wasā’it*), supplicating to them (*du‘ā*) and asking them for intercession (*shafā’ah*) and relying upon them (*tawakkul*) has disbelieved, according to scholarly consensus (*ijmā‘*).

The Third Nullifier:

Whosoever does not deem the polytheists disbelievers; or has doubts about their disbelief (*kufir*); or considers their way (*maḍhab*) as correct - has disbelieved.

The Fourth Nullifier:

Whosoever believes that the guidance of someone other than the Prophet ﷺ is more complete than the Prophet’s guidance; or that the judgement of other than the Prophet ﷺ is better than his judgement – just like those who prefer the judgement of the those who judge by other than that which Allāh has revealed (*tawāgīt*); over [the Prophet’s ﷺ] judgement - have disbelieved.

The Fifth Nullifier:

Whosoever hates anything the Prophet ﷺ came with, even if he puts it into practice - has disbelieved.

The Sixth Nullifier:

Whoever makes a mockery of anything from the religion of the Prophet ﷺ, its reward or its punishment - has disbelieved.

Allāh, the Most High, says: *"...Say: Was it Allāh, and His Ayāt (proofs, signs, and revelations) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed..."* [9:65-66]

The Seventh Nullifier:

Whosoever, practices magic: which includes causing discord (*as-ṣarf*) and causing affection or attachment (*al-'ataf*), or is pleased with it - has disbelieved.

And the evidence for this is the saying of the Most High: *"...but neither of these two (angels Hārūt and Mārūt) taught anyone (such things) till they had said, 'we are only a fitnah (trial, test) so do not disbelieve (by learning this magic from us) ..."* [2:102]

The Eight Nullifier:

Providing backing or support to the polytheists and aiding them against the Muslims; the evidence of which is the saying of Allāh, the Most High: *"O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allāh guides not those people who are the Zālimûn (polytheists and wrong-doers and unjust)"* [5:51]

The Ninth Nullifier:

Whosoever believes that some people are exempt from following the laws (*sharī'ah*) of Muḥammad ﷺ, just as al-Khaḍir was exempt from the laws (*sharī'ah*) of Mūsā, is a disbeliever.

The Tenth Nullifier:

Turning away from the religion of Allāh, by neither learning it nor acting upon it. And the evidence of which is the saying of Allāh, the Most High: “*And who does more wrong than he who is reminded of the Ayāt (proofs, evidences, verses, signs, revelations, etc.) of his Lord, then he turns away therefrom? Verily, We shall exact retribution from the Mujrimūn (disbelievers, polytheists, sinners, etc)*” [32:22]

There is no difference, with respect to [the commission of] these nullifiers, regarding the one who mocks (*al-hāzil*), the one who is deliberate (*al-Jādd*) and the one who is fearful (*al-khā'if*). The exception to this is the one who is under duress (*al-mukrah*). And all of these [nullifiers] are of the most dangerous matters and the most common in occurrence. Hence, a Muslim should be cautious about them and fear [falling into them].

We seek refuge with Allāh from the causes of His wrath and His severe punishment.

May the peace and blessing of Allāh be on the best of His creation, Muḥammad ﷺ and on his family and companions.

The Author's Introduction:

In the Name of Allāh, the Most Beneficent, the Most Merciful

Know that the Nullifiers of Islām are ten:

Why Do the Scholars Begin Their Books With: In the Name of Allāh (*Basmallah*)?

In imitation of The Noble *Qur'ān*, the prophets and the messengers (Peace be upon all of them).

In accordance with the *hadīth*:
"Anything which does not start with the *Basmallah* is imperfect"
 Even though it is weak (*da'īf*).

In imitation of the scholars from the predecessors (*salaf*), (May Allāh have mercy on all of them).

In seeking blessing by beginning with the name of Allāh (The Most High).

When a Number is Mentioned in the *Qur'ān* or Prophetic Tradition (*Sunnah*):

If we do not find, in the *Qur'ān* and *Sunnah*, a number that greater than it, then that number has a [specific] reason, insofar as it cannot be exceeded upon. For instance: the pillars of faith (*imān*), as can be found in the *ḥadīth* of Jibrīl.

[However], if we find, in the *Qur'ān* and *Sunnah*, that which is greater in number, then the [previous] number [mentioned] does not have a specific reason and can be increased in accordance with what is mentioned in the *Qur'ān* and *Sunnah*. Such as his saying ﷺ: **«Five are from *Fitra*»**. And his saying: **«Avoid the seven destructive matters»**.

Why Is the Number Mentioned Sometimes Without Reason?

This is from the positive teaching methods of the Prophet ﷺ, in that he wanted the listeners to grasp what was mentioned in the sitting, enabling them to recall it at a later time, like his sayings ﷺ: « **Three things I swear upon and I narrate them thoroughly to you, so memorise it: The wealth of the slave [of Allāh] shall not be decreased by charity, no slave suffers injustice and is patient, except that Allāh increases his honour, no slave opens a door to begging except that Allāh opens a door for him to poverty** », and the author followed this method (may Allāh have mercy on him).

Why Do We Study These Nullifiers?

In order to distance ourselves from them and to avoid falling into them. Consequently, by studying them we can attain a great benefit, in fact it is the greatest of benefits. Just as we learn the invalidators of ablution (*wuḍū*) or prayer (*ṣalāh*), so that our ablution or prayer is not deemed null and void. Ḥudhayfa b. al-Yamān (May Allāh be pleased with him) narrated: « **The people used to ask the Messenger of Allāh ﷺ about the good, but I used to ask him ﷺ about the evil, in fear that it might overtake me** ».

What Are The Nullifiers of Islām?

It is from what ruins one's Islām and what causes one to exit the fold of Islām and fall into major disbelief. **Islām is: surrendering to Allāh with Monotheism (*Tawḥīd*), and submitting to Allāh with complete obedience and renouncing polytheism (*shirk*) and the people of polytheism.**

Its meaning:

That which causes a Muslim to leave the fold of Islām to major disbelief (We ask Allāh for His wellness and safety).

Why do the scholars use different expressions like: nullifiers or invalidators, or annulments?

The words are used in diversely, so the student is not bored by them. However, their meaning is the same, just as it is said invalidators of *wuḍū*, or nullifiers of Islām.

Are these nullifiers agreed upon by the scholars?

Yes.

Are they restricted to a specific number?

No.

Why did he say they are ten?

These are from the most dangerous and so that they can be memorised.

Is It Possible to Categorise These Nullifiers In General Terms?

Acts of speech: Including cursing Allāh or the Messenger ﷺ or the religion.	Actions: And from them is magic.	Belief: And from that, is the belief in the receipt of benefit from other than Allāh	Doubts: Doubt in the disbelief of the Jews and the Christians, who received the Prophetic message ﷺ and did not believe in it.
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Did the Messenger of Allāh ﷺ mention the Ten Nullifiers? What is the proof for that?

Yes, the Messenger of Allāh ﷺ mentioned all of these invalidators and every invalidator has a proof from the *Qur'ān* and *Sunnah*. Allāh says in the *Qur'ān*: ***“And thus do We explain the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimūn (criminals, polytheists, sinners), may become manifest”*** [6:55]

If That Person Was Seen or Was Known To Commit a Nullifier, Is One Permitted to Declare them a Disbeliever?

No, they are not. The [individual] must return the matter to the senior scholars and the Islamic Shari'ah Courts when it concerns a specific ruling of disbelief. The Prophet of Allāh said: **«If anyone says to his brother, Oh Disbeliever! Then surely one of them is as such, (i.e. either the one who is claimed to be a disbeliever is indeed a disbeliever, or the one claiming so is himself a disbeliever) »**.

Who Compiled These Invalidators?

All of the authors of jurisprudence (*fiqh*) would mention the invalidators in the chapter of discussing the rulings on apostasy. However, the author was the first to compile them independently.

Is there a Differentiation Between the Act and the Perpetrator of the Action?

Yes definitely, because not everyone who falls into an act of disbelief, has necessarily become a disbeliever. Therefore, in the case of a specific ruling of disbelief, a full explanation of the jurisprudence and rulings and a response to any doubts are a prerequisite. Furthermore, the author's goal (may Allāh have mercy on him) was not to proclaim specific people disbelievers; rather it was to warn them of the invalidators and was [a form of advice] to the Muslim nation (*ummah*).

Once One Has Studied These Nullifiers What Should They Do?

It is upon the Muslim to be cautious of them and to fear falling into them and he should warn others about them. As for passing rulings on individuals, then this should be left to the senior scholars and the Islamic Shari'ah Courts. Allāh (The Most High) 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 Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hellfire), for the believers (he ﷺ is) full of pity, kind, and merciful. But if they turn away, say (Oh Muhammad ﷺ): “Allāh 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” [9:128-129]*

The First Nullifier:

Associating partners in the worship of Allāh, the Most High. The Most High, says: “*Verily, Allāh does not forgive that partners be set up with Him (in worship), but He forgives whatever is less than that, to whomever He wills. And whoever sets up partners with Allāh, he has indeed invented a tremendous sin.*” [4:48]

And He, the Most High, says: “*...Verily, whoever sets up partners with Allāh (in worship), then Allāh has forbidden paradise to him, and his final abode will be the Fire. And the Zālimūn (wrongdoers, polytheists) will have no helpers.*” [5:72] And from this is offering a sacrifice (*dhabḥ*) for other than Allāh, like the one who sacrifices to the Jinn or to the [inhabitants of the] grave.

Types of *Shirk* (associating partners with Allāh).

Major *Shirk*, this is the intended focus of the author (may Allāh have mercy on him). The essence of which is to believe that there is another, other than Allāh, that has hidden control over the Universe or within his hand is the ability to provide benefit or prevent harm. This type of *shirk*:

1. Removes one from the fold [of Islām]
2. Invalidates one's good deeds
3. Makes one liable to capital punishment and the confiscation of wealth (by the officially recognised ruler).
4. Necessitates eternal punishment in the Hell fire.
5. It is subject to the *shar'ah* defining it as major disbelief.
6. If *shirk* or *kufr* are preceded by the letters *alif* and *lām* (definite items) in the sacred text, then it is an indication of major *shirk*.

Minor *Shirk*, in reality is to assign a cause to something which Allāh has not made it a cause. And every path that leads to Major *Shirk* is considered to be Minor *Shirk*.

This type of *shirk*:

1. Does not cause one to leave the fold [of Islām]
2. Invalidates specific actions only.
3. Does not subject one to capital punishment or a confiscation of wealth.
4. Does not subject one to eternal punishment in the Hell fire.
5. It is subject to the *shar'ah* defining it as it minor disbelief.
6. If *shirk* or *kufr* are **not** preceded by the letters *alif* and *lām* (definite items) in the sacred text, then it is an indication of minor *shirk*.

Will Major Shirk Be Forgiven?

No, it will not be forgiven if one dies in the state of Major Shirk (Major Disbelief). Allāh says in the Quran: “*Verily, Allāh forgives not that partners should be set up with him in worship*” [4:48]

If he repents, then he is forgiven due to the statement of Allāh the Most High in the Qur’ān: “*Say: Oh 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful*” [39:53]

As long as the Sun hasn't risen from the West, in accordance with the saying of the Messenger of Allāh ﷺ: «**Migration will not end until repentance ends, and repentance will not end as long as the Sun has not risen from the West**». Or when he is in the throes of death. The Most High says: “*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:

Major Shirk:

And this is gravest

Minor Shirk:

And this is everything not considered major *shirk* and everything that is greater than the major sins.

Major Sins:

(*al Kabā'ir*), they are acts which have been assigned a specific punishment, such as being cursed by Allāh, or being exiled, or being disowned, or being [identified] as being from the disbelievers or polytheists, or not being [considered] to be from the believers or being likened to the worst animals.

Minor Sins:

(*al Saghā'ir*), is every act that Allāh has forbidden, but did not assign a specific punishment

Is There an Exact Number ?

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

Are Major Sins a Single Level or Multiple Levels?

They differ according to the statement of The Messenger of Allāh ﷺ «**The biggest of the majors (sins)**».

What is the Ruling of Major Sins?

The ruling is that repentance from committing a major sin is mandatory, the Messenger of Allāh ﷺ said: «...**if one avoids the major**

The Ruling on The One Who Commits Major Sins:

[They are] a deficient believer or a believer by faith (*imān*), but a sinner due to major sins.

[They are] loved in proportion to their faith (*imān*) and are despised in proportion to their major sins.

A person should not be in the company of the one committing a major sin.

Types of Sacrifices (i.e., Animal slaughter)

Sacrificing for Allāh

This is what has been legislated, such as the sacrifice on the *ʿId al-ʿaḍḥā*, during the *Hajj* and for charity.

Sacrificed for Other Than Allāh

Sacrificing for other than Allāh out of love or exaltation (this is what the author intended).

It is *Shirk Akbar* (Major *Shirk*), such as sacrificing for *Jinn* or for the occupants of the graves.

Permitted (*Mubaḥ*)

Slaughtering for the sake of the meat itself, whether it be for eating, hosting guests, business and other than that.

The Second Nullifier:

Whosoever creates between himself and between Allāh Intermediaries (*wasā'it*), supplicating to them (*du'ā*) and asking them for intercession (*shafā'ah*) and relying upon them (*tawakkul*) has disbelieved in accordance with scholarly consensus (*ijmā'*).

Categories Of Intercessions:

That which the creation is capable of:

This category is valid subject to four conditions:

- * The Intercessor must be present.
- * The intercessor must be alive.
- * The intercessor must have the ability.
- * It is believed that he is just a means.

That which only Allāh is capable of (two types):

Affirmed:

That which Allāh has reserved for Himself. It cannot be sought from other than Him and must meet the following conditions:

- * Permission for the intercession [to take place] is given by Allāh.
- * Allāh is pleased with the intercessor.
- * Allāh is pleased with those receiving the intercession.

Negated (this is what the author intended):

This type has been negated by the *Qur'ān* and it is that which is sought from other than Allāh, in that which only Allāh is capable.

It is Major Shirk.

Is It Correct For One To Say To Someone: "Pray For Me"?

If this request possesses within it a type of spiritual indigence, then this is a type of minor *shirk*. However, where *du'ā* is sought from someone who is alive, present, capable and it is believed that he is just a means, then this is valid – but it's better to leave it off.

Types of Affirmed Intercession:

Specific to The Prophet of Allāh ﷺ

It is of three types:

1. The great intercession (on the day of judgement).
2. The intercession for the uncle of the prophet, Abū Ṭālib, that Allāh lessens his punishment.
3. The intercession of the Messenger of Allāh ﷺ to open the gates of paradise (*Jannah*).

General Given to the Messengers, Prophets, Angels and People of *Tawhīd*

This intercession is of three types:

1. The intercession for the people of *Tawhīd*, that they be raised in rank.
2. The intercession for the people of *Tawhīd*, who deserve to be in Hell, that they are not entered into it.
3. The intercession for those who entered Hell, from the people of *Tawhīd*, that they be removed from it.

Tawakkul (Reliance in Allāh)

It is the sincere reliance in Allāh, putting one's full trust in Him, while [also] taking the legislated means.

It is Major *Shirk*

If it is directed to other than Allāh (this is what the author intended, i.e., *Tawakkul* of worship and submission). Which is the complete dependence on the one being relied upon, insofar, as it is believed, with full spiritual indigence and need, that in his hand is the ability to benefit or prevent harm – like relying on the deceased.

It is Minor *Shirk*

If reliance on a person, who is alive, is coupled with a spiritual indigence. Just like when someone relies on another for his provisions raising him above and beyond being simply a means.

It is Permissible:

To depend upon someone, who is alive, without any spiritual indigence to carry out that which they have been delegated – just as you would entrust someone to sell something.

Is it Correct to Say, “I Depend on So and So” or “I Depend on Allāh and Then So and So”?

Neither of the statements is correct, because this is an action of the heart and it should not be directed to other than Allāh. Rather you should say, I delegated so and so – meaning - I have entrusted this person to do something for me. The Messenger of Allāh ﷺ delegated some from amongst companions (*ṣaḥābah*) for both general and specific matters.

The Third Nullifier:

Whosoever does not deem the polytheists disbelievers; or has doubts about their disbelief (*kufr*); or considers their way (*maḏhab*) as correct has disbelieved.

The Ruling of the Polytheists (*Mushrikīn*) in Islām:

Whosoever received the message of the Prophet ﷺ yet did not believe in it, is a disbeliever - major disbelief. According to His saying the Most High: ***“And 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) *Mushrikīn*?

Yes, Jews and Christians who did not believe in the prophet Muḥammad ﷺ are considered among them. According to His saying the Most High: ***“Fight against those who (1) believe not in Allāh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allāh and His Messenger ﷺ (4) and those who acknowledge not the religion of truth (i.e. Islām) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued” [9:29]***. And the saying of the Prophet: **«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 (hellfire)».**

Does that Mean We Do Not Uphold Our Treaties with Them?

Whoever has a treaty must uphold his treaty [with them] to obtain the love of Allāh, the Most High says: ***“So long, as they are true to you, stand you true to them. Verily, Allāh loves Al Muttaqūn” [9:7]*** When dealing with the *Mushrikīn*, people can be divided into three groups:

Those who participate with the disbelievers in their celebration, festivals and religious devotions.

Those who commit injustice against them through killing, stealing, cheating and harming them.

Those upon the middle path are the, ‘People of the Sunnah and Muslim Community’ (*ahl as-sunnah wa l-jamā‘ah*) who avoid participating in their celebrations and festivals and fulfil their treaty obligations and neither commit injustice towards them and trade with them in business, while calling them to *Tawhīd*.

The Fourth Nullifier:

Whosoever believes that the guidance of someone other than the Prophet ﷺ is more complete than the Prophet's guidance; or that the judgement of other than the Prophet ﷺ is better than his judgement – just like those who prefer the judgement of the those who judge by other than that which Allāh has revealed (*ṭawāḡīt*); over [the Prophet's ﷺ] judgement - have disbelieved.

The Categories Concerning Ruling by Other Than What Allāh Revealed:

[One] is to prefer the rule of law of the (*ṭawāḡīt*) over Allāh's rule of law, believing Allāh's rule to be incompatible.

If someone believes this then they have disbelieved – Major Disbelief (*Al Kufr al-Akbar*), which removes one from the fold of Islām. The Most High says: “*They (the Jews and the Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh)*” [9:31]

[The Other] is to believe that Allāh's rule of law should be implemented, believing it is better for country and the people, but nevertheless preferring the ruling of the (*ṭawāḡīt*) due to inner desires, or a love for leadership and so forth. In this case this is *Kufr Dūna Kufr*, Minor Disbelief (*Kufr Al Asghar*) and is a sin. And if by following this path, he infringes upon the right of another Muslim then he is also a tyrant and is in danger of falling into major disbelief (*Al Kufr al-Akbar*), which removes one from the fold of Islām.

The Fifth Nullifier:

Whosoever hates anything the Prophet ﷺ came with, even if he puts it into practice, has disbelieved.

What Is the Evidence for This Invalidator?

The saying of the Most High: *“That is because they hate that which Allāh has sent down (this Qurān and Islāmic laws, etc.), so He has made their deeds fruitless”* [47:9].

And His saying: *“But no, by your Lord, they can have no Faith, until they make you (Oh Muhammadﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission”* [4:65].

And His saying: *“And whomsoever Allāh wills to guide, He opens his breast to Islām, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus, Allāh puts the wrath on those who believe not”* [6:125].

Loving and Hating for the Sake of Allāh:

Loving and hating for the sake of Allāh are from the mandatory matters of the religion (*wājibāt*), in fact they are from strongest handholds of faith (*imān*).

What Is One Obligated to Love for the Sake of Allāh?

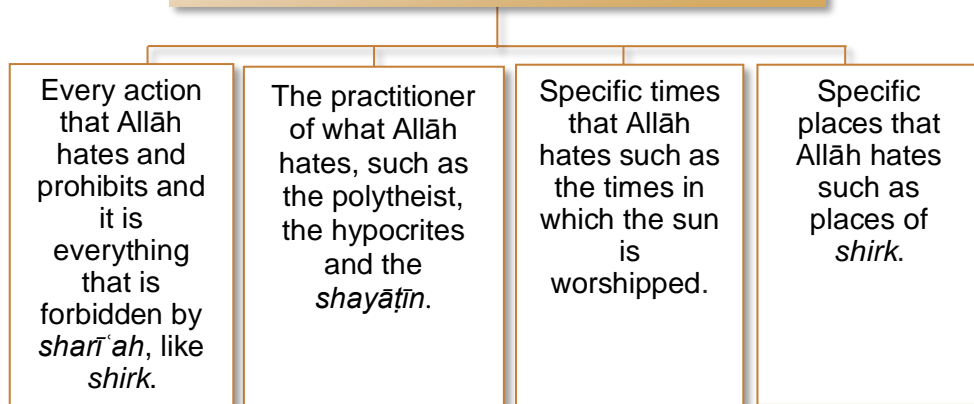
Every action that Allāh is pleased with, which it is everything that is legislated by the *sharī'ah*, like *Tawhīd*.

The practitioner of what Allāh is pleased with, such as the prophets, messengers, angels, *ṣaḥābah* and every *muwwḥid* (person of *Tawhīd*).

The specific times that Allāh loves, such as the 'Night of Decree' and the last third of the night'.

Specific places that Allāh loves, such as Makkah and the Prophetic City (i.e., Madīnah).

What Is One Obligated to Hate for the Sake of Allāh?



Does a Woman Become a Disbeliever by Hating Polygamy?

In reality, she has not negated the *sharī'ah* ruling; rather, she does not like that her husband gets married to another - there is no blame on her.

The Sixth Nullifier:

Whoever makes a mockery of anything from the religion of the Prophet ﷺ, its reward or its punishment, has disbelieved. Allāh, the Most High, says: *“...Say: Was it Allāh, and His Ayāt (proofs, signs, and revelations) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed...”* [9:65-66]

The One Who Mocks or Jokes:

Its Meaning and Ruling:

Mockery means to ridicule and the ruling for the one who mocks or insults the religion is that he is considered a disbeliever and an opposer. And it is Major Disbelief (*Al Kufr al-Akbar*), which removes one from the fold [of Islām] and renders one from the eternal dwellers of Hell Fire (we seek refuge with Allāh).

As for the one who hears an insult, then it is upon him to denounce what was said or remove himself from such a gathering. The one who [remains] without denouncing them, is like them, this can be seen from the saying of, the Most High: *“And it has already been revealed to you in the Book (this Qur’ān) that when you hear the Verses of Allaah 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 on the Condition that:

- 1- He praises Allāh in a manner that befits Him.
- 2- He frees himself from what he said in mockery.
- 3- The effects of his repentance should be visible on him, so that people may know his truthfulness.

As for the one who insults the Messenger of Allāh ﷺ, if he is truthful then his repentance is accepted by Allāh; however, his fate will be decided by an [officially recognised] Islamic judiciary.

Does One Fall into Disbelief, if from One’s Speech it is Possible that an Insult May be Inferred?

If the alleged insult is not clear, the proper approach is to explain to him the danger of such speech and if he repents, then he is left alone, otherwise his case should be referred to the Islamic Judiciary and the Senior Scholars.

The Seventh Nullifier:

Whosoever, practises magic: which includes causing discord (*as-ṣarf*) and causing affection or attachment (*al-ʿataf*), or is pleased with it - has disbelieved.

And the evidence for this is the saying of the Most High: “*...but neither of these two (angels Hārūt and Mārūt) taught anyone (such things) till they had said, ‘we are only a fitnah (trial, test) so do not disbelieve (by learning this magic from us)...’*” [2:102]

Magic (all forms):

Its Ruling:

Magic is major disbelief (*Al Kufr al-Akbar*), as the Most High says:
“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:

- 1- Contravening the rules of ‘*Ruqyah Ash Shar’iyyah*’ (legislated healing), which has the following conditions:
 - Only the words and names of Allāh should be used.
 - Only Arabic should be used.
 - Belief that *ruqyah* only works by the Will of Allāh.
- 2- Using disjointed words or using speech which is incomprehensible.
- 3- Reading the stars, the palms or tea leaves.
- 4- Blowing upon knots.
- 5- Causing discord and affection.
- 6- Ordering the sick with that which is in opposition to the *shar’ah*, like committing forbidden actions or abandoning the prayer, or leaving off pronouncing the name of Allāh when slaughtering an animal for sacrifice.
- 7- Asking about the name of one's mother.
- 8- Claiming to possess knowledge of the unseen.

Visiting Magicians and its Rulings:

The meaning of visiting a magician is that one seeks their counsel, either by visiting them in person, or sending someone on their behalf or [via other means of communication], such as messages etc. Also, what falls within this is the watching of shows, looking at websites and reading magazines that contain horoscopes, palm reading and the reading of coffee grounds.

And the ruling of one who seeks the counsel of magicians is that his prayers are not accepted for 40 days as it is mentioned in the *ḥadīth*. As for the one who believes in what [the magician] says then the Prophet ﷺ said: **«Whoever goes to fortune teller and believes in him has disbelieved in what was revealed to Muḥammad ﷺ»**.

Excluding the one who goes to him for the purpose of denouncing him, provided that he is qualified to do so.

Al Nushrah (removing the magic from the afflicted)

Permissible:

That which depends on the *Ruqyah Ash Shar'iyyah* (legislated healing), supplication or permissible medication.

Impermissible:

That which consists of any type of magic. The Prophet ﷺ said: **«It is from the actions of *shayṭān* (satan)»**.

A Refutation of the one Who claims That Magic Can Be Cured by Magic:

- 1 Removing magic with magic is in opposition to the *Qur'ān* and the *Sunnah* and what the companions and the righteous predecessors (may Allāh be pleased with all of them) were upon.
- 2 It weakens one's resolve in using the Quran and the authentic supplications (*'ad'iyah*) reported in the prophetic tradition.
- 3 It bolsters the position of magicians and magic in the eyes of the lay people.
- 4 It impedes the certainty of seeking treatment with the *Qur'ān* and the authentic supplications (*'ad'iyah*) and replaces it with the superstition found in magic.
- 5 To remove the magic from the afflicted person [using magic], requires the practitioner and the afflicted to indulge in that which pleases *shayṭān*.
- 6 If the one afflicted by magic is patient, then he is rewarded with *Jannah* as mentioned by the Prophet ﷺ.
- 7 Curing magic by magic increases the hold of the magician over the afflicted.
- 8 When the Messenger of Allāh ﷺ was afflicted by the magic, he never sought treatment with by magic, but rather he used the *Ruqyah Ash Shar'iyyah* (legislated healing).

The Eighth Nullifier:

Providing backing or support to the polytheists and aiding them against the Muslims; the evidence of which is the saying of Allāh, the Most High: ***“O you who believe! Take not the Jews and the Christians as Auliya’ (friends, protectors, helpers, etc.), they are but Auliya’ to one another. And if any amongst you takes them as Auliya’, then surely he is one of them. Verily, Allāh guides not those people who are the Zālimūn (polytheists and wrong-doers and unjust)” [5:51]***

Supporting The Disbelievers Against The Believers:

It is obligatory upon every Muslim to dissociate themselves from the polytheists and their religion and [instead] love their religion and ally themselves with the people of monotheism (*Tawhīd*). Therefore, whoever loves disbelief or is pleased with it or supports it [against monotheism] and helps the polytheists [against the Muslims], has disbelieved - major disbelief (*Al Kufr al-Akbar*), which removes one from the fold of Islām.

Supporting the polytheists [against the Muslims]; therefore, falls into two categories:

Disbelief which Invalidates One's Islām:

That is to ally with the polytheists against the Muslims out of love for them and hate for the Muslims, with a desire that they overpower the Muslims.

Disbelief That Does Not Invalidate One's Islām:

This is where the assistance is done without love for the polytheists and hatred for the Muslims but is instead done for some worldly gain.

The Ninth Nullifier:

Whoever believes that some people are exempt from following the laws (*sharī'ah*) of Muḥammad ﷺ, just as al-Khaḍīr was exempt from the laws (*sharī'ah*) of Mūsā, is a disbeliever.

Those who believe that some people are exempt from following the way (*sharī'ah*) of Muḥammad ﷺ

Whoever believes that some people are excused from following the way of Messenger of Allāh ﷺ, has disbelieved and their disbelief is major disbelief (*Al Kufr al-Akbar*), which removes one from the fold of Islām, as is in accordance with scholarly consensus (*ijmā'*). And he will be asked to repent after clear evidence are shown to him and if he still believes, he may be subject to punishment by an [officially recognised] Islamic court.

The Most High says: "**Say (Oh Muhammad ﷺ): "Oh mankind! Verily, I am sent to you ALL as the Messenger of Allāh"** [7:158]

And the Prophet ﷺ said: «**If my brother Mūsā was alive today, he would have no choice but to follow me**».

This includes the people of the book who received the message, who are polytheists, as was mentioned previously. Furthermore, whether al-Khaḍīr departed from the way of Mūsā has not been established and even if it was established, it is possible that he was not from the community that Mūsā [was sent to], as the prophets were all sent to their people respectively, whereas our Prophet ﷺ was sent to humanity collectively, and therefore no one can depart from his *sharī'ah*.

The Tenth Nullifier:

Disregarding the religion of Allāh, by neither learning it nor acting upon it. And the evidence of this is the Saying of Allāh, the Most High: *“And who does more wrong than he who is reminded of the Ayāt (proofs, evidences, verses, signs, revelations, etc.) of his Lord, then he turns away there from? Verily, We shall exact retribution from the Mujrimūn (disbelievers, polytheists, sinners, etc.)”* [32:22]

Disregarding the Religion of Allāh:

The Prophet ﷺ said: «**Whomsoever Allāh wants good for, Allāh gives him comprehension of the Religion (i.e., Islām)**». And the one whom Allāh does not want good, he abandons and becomes heedless of learning the religion of Allāh. The Most High says: *“And who does more wrong than he who is reminded of the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimūn (criminals, disbelievers, polytheists, sinners, etc.)”* [32:22] And the *Mujrimūn* (criminals, disbelievers, polytheists, sinners, rejecters, etc.) are the inhabitants of the Hellfire, and Allāh’s refuge is sought.

The Ruling Concerning the One Who Disregards [learning One’s religion]:

If one’s disregard is with their hearing and heart, so much so that they neither believe the Messenger of Allāh ﷺ, nor deny him; neither do they demonstrate their loyalty, nor do they show enmity and they have total disregard with what he came with, then they have disbelieved and their disbelief is major disbelief (*Al Kufr al-Akbar*), which removes one from the fold of Islām.

The Most High said: *“And when it is said to them, “Come to what Allāh has revealed and to the Messenger (Muhammed ﷺ),” you (Muhammed ﷺ) see the hypocrites turning away from you in aversion.”* [4:61]

And He said: *“And whoever turns away from the remembrance of his Lord, He will cause him to enter in a severe punishment.”* [72:17]

The Author's Conclusion:

There is no difference, with respect to [the commission of] these nullifiers, regarding the one who mocks (*al-hāzil*), the one who is deliberate (*al-Jādd*) and the one who is fearful (*al-khā'if*). The exception to this is the one who is under duress (*al-mukrah*). And all of these [nullifiers] are of the most dangerous matters and the most common in occurrence. Hence, a Muslim should be cautious about them and fear [falling into them]. We seek refuge with Allāh from the causes of His wrath and His severe punishment.

May the peace and blessing of Allāh be on the best of His creation, Muhammad ﷺ and on his family and companions.

There Is No Difference Between Any of The Nullifiers

The Mocker:

Is the one who commits the nullification and claims he did so in jest.

The Deliberate:

Is the one who commits the nullification deliberately with no excuse.

The Fearful:

Is the one who commits the nullification out of fear for his wealth or social status, even though he was not forced to do so. The Most High says: **"And of mankind are some who say: 'We believe in Allāh,' but if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment, and if victory comes from your Lord, (the hypocrites) will say: 'Verily! We were with you (helping you).' Is not Allāh Best Aware of what is in the breast of the 'Ālamīn (mankind and jinns)' [29:10]**

Compulsion:

If someone was truly forced to commit an invalidator, he would not be considered a disbeliever. For compulsion to be excused, it must satisfy these conditions:

1. They are genuinely compelled, because there is no excuse for the one who is not under compulsion, like the one who is fearful.
2. He should not transgress - For example, if he is forced to curse once (i.e., a curse that would cause him to disbelieve) and he exceeded that, then this is disbelief, since he was only compelled to curse once.
3. He should resist and not declare disbelief as much as he can.
4. His heart should be content with faith, meaning he should utter with his tongue while *imān* (faith) remains in his heart.
5. Whatever he is forced to do should not transgress on others, or cause corruption, or be a cause of misguidance for others.

Very Important Clarifications:

FIRST: The author did not intend by authoring this book to proclaim *takfir*, (i.e., proclaiming a Muslim to be a disbeliever) of the *Ummah*, rather his intention was to teach the people, so they are cautious and fear [falling into] them (i.e., the nullifiers).

Since if they were to fear them, they would have rectified their *imān* (faith) and saved themselves from a great punishment. It is also incumbent upon them to warn others about them due to their great danger. [Moreover], it is imperative they are learned and consciously feared.

SECOND: A Muslim's fear of *shirk* is realised by learning Islamic knowledge, the Prophet ﷺ said: «**Whomsoever Allāh wants good, Allāh gives him comprehension of the Religion (i.e., Islām)** ». Therefore, religious comprehension is from the greatest of obligations and the most honourable. Through it, one is able to fortify himself against *shirk*, *bid'ah* (innovation) and *ma'siya* (sin). And the more a person's knowledge of their Lord increases the more he is mindful that Allāh is aware of his actions and condition. Additionally, the more a person grows in knowledge, the more a person increases in sincerity for Allāh and perfects their *imān*,

It was said by some of the people of knowledge, "We sought knowledge for other than Allāh; but it refused, except that it be sought for the sake of Allāh".

THIRD: It is not permitted to proclaim *takfir* on a specific individual, except after confirmation and establishing firm evidence of them falling into one of the nullifiers, together with a verification that none of the excuses may be applicable [to them]. [Even if these are all satisfied], only recognised and officially appointed Muslim Authorities, or those appointed from the Official Judiciary can make such a proclamation. As for the general public, it is not permitted to them to indulge in these matters.

FOURTH: The author (may Allāh have mercy on him) concludes his book with the following supplication: «**We seek refuge in Allāh from that which necessitates his anger and his painful punishment**». And this reflects his good intention and his concern and kindness for the reader, and this was his habit in all of his writings.

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

Test Yourself:

Answer the following questions in the space provided:

- 1- Why do the scholars begin with the '*Basmallah*' (in name of Allāh)?
.....
.....
- 2- What is the meaning of the nullifiers (*nawāqid*) of islām?
.....
.....
- 3- Why do the scholars use different expression like, *nawāqid*, *mufsidāt*, *mubtilāt*?
.....
.....
- 4- Are these *nawāqid* agreed upon by the scholars?
.....
.....
- 5- Are these *nawāqid* restricted by number?
.....
.....
- 6- Why did the author (may Allāh have mercy on him) say, "...they are ten"?
.....
.....
- 7- If a number is mentioned in the *Qur'ān* or *Sunnah*, does that mean it has a purpose, and cannot be exceeded upon, or not?
.....
.....
- 8- Why is the number mentioned sometimes and it has no purpose?
.....
.....
- 9- Give an example of a number that has a purpose (concept)?
.....
.....

- 10- Give an example of a number that does not have a purpose?
.....
.....
- 11- Does the author see there to be more than ten nullifiers?
.....
.....
- 12- Where does he identify more than ten nullifiers?
.....
.....
- 13- Is it possible to restrict the number of *nawāqid* (nullifiers)?
.....
.....
- 14- How can the *nawāqid* (nullifiers) be restricted?
.....
.....
- 15- Why do we study the nullifiers?
.....
.....
- 16- Has anyone else written about the nullifiers [of islām] ?
.....
.....
- 17- Concerning the nullifiers, is there a difference between the act
and the practitioner of the act?
.....
.....
- 18- What is the reason for the difference ?
.....
.....
- 19- Was it the author's intention behind this book to make *takfir*
(pronouncing disbelief) on a specific person?
.....
.....
- 20- What is the duty of the one who studies the nullifiers ?
.....
.....

21 - What type of *shirk* does the author focus on?

.....

22 - How can we distinguish between *Shirk al Akbar* and *Shirk al Aṣghr*?

.....

23 - Is the repentance of the one who commits *Shirk al Akbar* accepted? and when is it never accepted?

.....

24 - What is worse, *Shirk al Aṣghr* or the major sins (*al-kabā'ir*)?

.....

25 - How can one recognize the major sins (*al-kabā'ir*)?

.....

26 Are the major sins restricted to a specific number?

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27 What is the ruling of the person who commits major sins (*kabā'ir*) and is he loved or hated?

.....

28 Is it permitted to be in the company of the one who commits a major sin?

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29 Are the major sins (*al-kabā'ir*) of various degrees? What is the evidence?

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30 Can the major sins be forgiven by good deeds, or must one repent?

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31 What are the categories of the forbidden actions?

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32 What are the types of *Shirk al Akbar* (major disbelief)?

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33 What are the types of sacrificing?

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34 When does slaughtering become *Shirk al Akbar* (major disbelief)?

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35 What are the types of intercessions?

.....

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36 What is *tawakkul* (reliance upon Allāh)?

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37 How many categories of *tawakkul* are there?

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38 Is it correct to say, “i depended on so and so” ,or “I depend on Allāh and then on so and so”?

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39 What should one say?

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40 What is the evidence for the disbelief of the *mushrikīn* (polytheists) and does that include the 'People of the Book'?

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.....

41 Does this mean that we are not permitted to fulfill our treaties with them?

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42 What are the different types of people when it comes to fulfilling their treaties and interacting with the disbelievers ?

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43 What are the different categories when it comes to ruling by other than what Allāh revealed?

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44 What is the ruling on loving for the sake of Allāh?

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45 Who can we love for the sake of Allāh and who can we hate for the sake of Allāh?

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.....

46 What type of *kufr* (disbelief) is attributed to the one who mocks?

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47 Is it possible for the one who mocks the religion to repent and what are the conditions for his repentance?

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48 What is the ruling on cursing the Prophet ﷺ?

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49 What is the ruling regarding the one who hears such cursing?

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50 What is the evidence for the disbelief of a sorcerer?

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51 What are the signs of the one who indulges in sorcery?

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52 What is the ruling of the one who visits a sorcerer?

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53 How should one approach a sorcerer?

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54 What are the different ways of curing the effects of magic?

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55 How can we refute the one who says that we can cure magic with magic?

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56 What is the ruling concerning proving support to the *mushrikīn* (polytheists)?

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57 Is it possible for one to depart from the *sharī'ah* of Muhammad ﷺ?

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57 Did Khidr abandon the religion of Mūsā ?

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58 What is the ruling of one who shuns the religion of Allāh, by refusing to learn or practice it?

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59 How does the author distinguish between the fearful and the one who is coerced?

.....

60 What are the conditions of such coercion?

.....

61 What was the wisdom of concluding the book with *du‘ā* (supplication)?

.....

62 How can a Muslim take precautions against *shirk*?

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Table of Contents

1	The Ten Nullifiers of Islam	1
2	The Author's Introduction	4
3	The First Nullifier	8
4	The Second Nullifier	11
5	The Third Nullifier	13
6	The Fourth Nullifier	14
7	The Fifth Nullifier	15
8	The Sixth Nullifier	17
9	The Seventh Nullifier	18
10	The Eighth Nullifier	20
11	The Ninth Nullifier	21
12	The Tenth Nullifier	22
13	The Author's Conclusion	23
14	Self - Assessment	25