

Introduction

I praise Allah and I am grateful to Him and seek His Forgiveness. I ask Allah's blessing and peace to be on the best among His Creation, our Prophet Muhammad, his household and his companions. Indeed, brother Abdulaziz Addwesh is one of the students of knowledge who have made tremendous efforts in Da'wah (calling) to Allah. He was blessed by Allah to translate many beneficial articles, and the work of famous scholars to English, hoping for others to be blessed by Allah by benefiting from this work. The Ten Nullifiers of Islam, written by Sheikh Muhammad Bin Abdul-Wahhab (may Allah bless him with His Mercy), is one of his works. It is an explanation of the text. He has done a good job. My advice is, for this book and others alike, is to read them, in order to benefit from them in Faith and good actions. And I ask Allah to make this work and other works beneficial and to grant the author a great reward. Allah knows best. Wa Sala Allah Wa Salam Ala Nabi'yna Muhammad wa Ala Aleah wa Sa'hbah Wa Salim.

*Written by
Sheikh Dr. Abdullah Bin Jibrean*

All praises and thanks are due to Allah, who has guided us to Islam, and we could not have found guidance to the Right Path were it not that Allah has guided us. And Peace and Blessings be upon the Last among the Messengers and Prophets who has said (of which meaning translates as): ***"I have left you on the White [Clear Path], wherein the night is like the day. None will mislead its way (the clear Path) after me except he who is losing"*** (Reported by Al-Hakim and Ibn Majah).

The greatest favor Allah has bestowed on us is the religion of Islam, so the Muslim must praise Allah for it and learn how to guard it. Also, the Muslim must follow in the footsteps of the Companions of the Prophet ﷺ and learn the actions that may lead him to lose his faith. Narrated Hudhaifa Bin Al-Yaman رضي الله عنه : **"The people used to ask Allah's Messenger ﷺ about good, but I used to ask him about evil fearing that it might overtake me"** (Reported by Al-Bukhari). My brothers in Islam, here I present to you a brief explanation of *Nawagidh Al-Islam* (Nullifiers of Islam) written by Imam Muhammad Bin Abdul-Wahhab. It has been collected from the words of great scholars in particular, Sheikh Abdullah As-Sa'ad and Sheikh Suliman Al-Olowan, so that you could learn them and avoid falling into *kufir* (Infidelity) after Allah has saved you from it.

“Bismillahir Rahmanir Raheem (In the Name of Allah, The Most Gracious, The Most Merciful)”:

The author starts his book with *Bismillahir Rahmanir Raheem* as it is in the Qur’an and as the Messenger of Allah ﷺ used to do when he wrote letters. It is preferred to start with it whenever writing a letter, as found in Saheeh Al-Bukhari, regarding the letter the Messenger ﷺ wrote to Heraqil. Imam Anna'wa'we said, “In this *hadith* [when the Messenger ﷺ wrote to Heraqil], there is proof that it is preferred to start the letter with *Bismillahir Rahmanir Raheem* even if the letter's recipient is a non-Muslim.”

“You should know that Nawagidh Al-Islam (Nullifiers of Islam) are ten”:

The author now brings up the verb ‘know’ as an imperative, attracting the attention of the reader so he will understand the importance of learning these nullifiers and avoids falling into them. The Nullifiers of Islam are the actions that ruin one’s faith and lead to a loss of good deeds and a final abode in the Hell-fire. The Nullifiers of Islam could be less or more than ten. Some scholars have counted the Nullifiers of Islam to be ninety and others up to four hundred, but the theme is based on the following ten.

The first one: "A'shirk in worshipping Allah (polytheism). Allah said [of which meaning translates as]: 'Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills' (4:48.)

**And He said [of which the meaning translates as].
And 'Verily, whosoever sets up partners (in worship)
with Allah, then Allah has forbidden Paradise on him
and the Fire will be his abode. And for Thalimeen
(polytheists and wrongdoers) there are no helpers'
(5:72). Also, shirk is to sacrifice for others than
Allah.":**

The author starts the nullifiers with *shirk* (polytheism) for two reasons. Firstly, because many people are falling into this great sin. Allah says (of which meaning translates as): **"And most of them believe not in Allah except that they attribute partners unto Him [committing *shirk*]"**(12:106). Secondly, because Allah does not forgive this sin if one dies while practicing it. Allah says (of which meaning translates as): **"Verily, Allah forgives not that partners should be set up with Him [in worship], but He forgives except that [anything else] to whom He wills"**(4:48). The Messenger of Allah ﷺ also defined *shirk* (polytheism) to be the greatest sin made by man. Narrated Abdullah Bin Mas'aud رضي الله عنه: **"I asked the Messenger of Allah ﷺ, 'Which sin is the gravest in the eye of Allah?' He ﷺ replied [of which meaning translates as]: 'That you associate a partner with Allah [despite the fact] that He has created you.' He [the reporter] said, 'I told him [the Prophet ﷺ], 'Verily it is indeed grave.' He (the reporter) said, 'I asked him what the next (gravest sin) was.' He (the Prophet ﷺ) replied, 'That you kill your child out of fear that he shall join you in food.' He (the reporter)**

said, 'I asked (him ﷺ) what the next (gravest sin) was.' He (the Prophet ﷺ) said, 'Then (the next gravest sin) is that you commit adultery with the wife of your neighbor'" (Reported by Muslim).

Narrated Abdur-Rahman Bin Abu Bakra that his father said: "We were in the company of the Messenger of Allah ﷺ and he ﷺ said (of which meaning translates as): 'Should I not inform you about the most grievous of the grave sins?' The Prophet ﷺ repeated it three times and then said, 'Associating anyone with Allah, disobedience to parents, false testimony or false utterance.' The Prophet ﷺ was reclining, then he sat up and he repeated it so many times that we wished that he should become silent"

(Reported by Muslim). Narrated Abu Hurairah ؓ that the Messenger of Allah ﷺ said (of which meaning translates as): "Avoid the seven obnoxious things." It was said (by the hearers), "What are they, Messenger of Allah ﷺ?" He (the Prophet ﷺ) replied [of which meaning translates as]; "Associating anything with Allah, magic, killing of one whom Allah has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary" (Reported by Al-Bukhari and Muslim).

Shirk (polytheism) is defined as "holding false gods as equals with Allah in His Attributes (Characteristics)". Or one could say *shirk* (polytheism) is "devoting or

awarding any act of worship to others than Allah". Falling into *shirk* (polytheism) can be practiced in many ways. Narrated Abdullah Bin Mas'aud رضي الله عنه, the Messenger of Allah ﷺ said (of which meaning translates as): "**Shirk (polytheism) is of seventy-some types**" (Reported by Al-Ba'zar). This *hadith* means that falling into *shirk* (polytheism) could happen in many ways and not only by practicing one violation of *tawheed* (*monotheism*), as many people mistakenly believe. *Shirk* could be practiced by associating others with Allah in His *Ulooheeyah* (the duties of the creation to the Creator. i.e. to supplicate Him, praying to Him, etc), *Ruboobeeyah* (the duties of the Creator to the creation. i.e. to create them, give them provision, etc.) or Names and Attributes.

Associating others with Allah in His *Ulooheeyah* is by praying to others, supplicating to them, prostrating before them, slaughtering in their name, seeking their help in things which only Allah can do, calling on them in their absence or devoting any type of worship to others than Allah. Associating others with Allah in His *Ruboobeeyah* is by ascribing to any of the creation management or control of the universe to others. For example: believing that someone or something can create or resurrect as only can Allah. Or believing that someone or something can bring down the rain. Associating others with Allah in His Names is by calling someone by any of the Names of Allah, such as naming someone Allah, Ar-Rahman or Al-Khaliq (The Creator). Associating others with Allah in His

Attributes is to equate the creation with The Creator in His Attributes, such as believing that a certain person knows the future.

There are two types of *shirk* (polytheism). Major *shirk* (*A'shirk Al'Akbar*) and Minor *shirk* (*A'shirk Al'Asgar*). Some scholars add a third kind, which is the Unseen *Shirk* (*A'shirk AlKhafy*), but it is actually included in within the second type:

A: Major *shirk* consists of many types, but all fall under the following four major types:

1. *Shirk* of Love (*Shirk Al'Mahabah*): This type means to love a creation as you love Allah, or even more so. Allah says in the Qur'an (of which meaning translates as): **"And of mankind are some who take [for worship] others besides Allah as rivals [to Allah]. They love them as they love Allah. But those who believe, love Allah more [than anything else]"** (2:165). Sheikh Al-Islam Ibn Taymiyyah said, "Whosoever loves a creation equal to his love to Allah, he is a *Mushrik* (polytheist); and there must be a difference between loving for the sake of Allah and loving with Allah" (Fatawa Sheikh al-Islam; V15: P49). Many people who claim to be Muslim have fallen into this type of *shirk* (polytheism) by loving their leaders, or *awleeya* (plural of *walee*, [a pious Muslim]), as they love Allah, or even more so. When you ask one of them to take a false oath by Allah (swearing in Allah while lying) they will. But when you request from them to take a false oath by their *walee*, they

refuse. This is *Shirk* (polytheism) of Love. Ibn Al-Qayyim said, "A part of *Shirk* (polytheism) of Love; is loving a creation equal to loving Allah. This is a part of *shirk* (polytheism) of which Allah will not forgive (if someone dies on it). It is the type of *shirk* (polytheism) of which Allah says (of which meaning translates as): **'And of mankind are some who take [for worship] others besides Allah as rivals [to Allah]. They love them as they love Allah. But those who believe, love Allah more [than anything else]'** (2:165). Those involved in this *shirk* (polytheism) will say to their gods when they are in the Hell-fire as stated in the Qur'an (of which meaning translates as): **'By Allah, we were truly in a manifest error when we held you (false gods) as equals (in worship) with the Lord of the Alamin (mankind, jinn, and all that exists)'** (26:97-98). It is obvious that they did not equate them to Allah in creation, death, resurrection, kingdom and capability, but they equated them to Allah in love, lordship, obedience and servility". (AlJoab Al -Kafy, p.195).

There are four different types of love: Firstly, loving for the sake of Allah and loving what Allah and His Messenger ﷺ love. This is how a Muslim should be. Ibn Al-Qayyim said about this type of love, "There are four types of love where one must differentiate between them and there were some people who have been misguided because they were unable to differentiate between them. They are:

- A: Loving Allah only, which is not enough for surviving Allah's punishment and winning His reward. Indeed, *Al-Mushrikeen* (polytheists), the worshippers of the cross, the Jews and others love Allah.
- B: Loving what Allah loves. This leads him to enter Islam and depart *kufir* (infidelity). The most beloved ones by Allah are those with much of this type of love.
- C: Loving for the sake of Allah and loving for Him. This is a requirement of loving what Allah loves. And loving what Allah loves will not be complete except loving in Him and for Him.
- D: Loving with Allah, which is the *Shirk* (polytheism) of Love. Everyone who loves something with the love of Allah, not for the sake of Allah, neither for Him nor in Him, then he has associated a partner with Him. This is the love of *Al-Mushrikeen* (the polytheists).
- Secondly, loving lawful things, such as food, clothes or drinks. This is normal love. Thirdly, sympathetic loving, such as loving your children or wife. This is normal love. Fourthly, loving others equal or more than the love of Allah. This is major *shirk* (polytheism)."
2. *Shirk* of Supplication (*Shirk Ad-Dawah*): Allah says in the Qur'an (of which meaning translates as): **"And when they embark on a ship they invoke Allah, making their Faith pure for Him only. But when He brings them safely to land,**

behold they give a share of their worship to others" (29:65). And He says (of which meaning translates as): "**And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful"** (17:67). Ibn Katheer says in his book of *tafseer* (explanation of the Qur'an) in regards to this verse:

"Ikrimah Bin Abi Jahl fled from Allah's Messenger ﷺ at the time, when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but [as they proceeded] a heavy storm wind overtook their boat, and huge waves came to them from all sides, and they thought that they were encircled therein. The people of the boat said to one another, 'None can save you except Allah. So invoke Him [Alone] to deliver you safely.' Ikrimah said to himself, 'By Allah if none can benefit in the sea except Allah, then no doubt none can benefit over the land except Allah. O Allah, I promise You that if You delivered me safe from this, I will go and put my hands in the hands of Prophet Muhammad ﷺ, and surely I will find him full of pity, kindness and mercy.' So, they were delivered safely (by Allah) and returned to their seashore and came out of the sea. Ikrimah then proceeded to Allah's Messenger ﷺ and embraced Islam and became a perfect Muslim." So, invoking others than Allah is major *shirk*. *Adua 'a* (supplication) is an act

of worship and devoting an act of worship to other than Allah is *shirk* (polytheism). The Messenger of Allah ﷺ said (of which meaning translates as): **"Adua'a (supplication) is the worship"** (Reported by AtTirmidhi and Abu Dawud).

3. *Shirk* of Intentions and Will (*Shirk An'Niah wa Al-Ea'radah*): Allah says in the Qur'an (of which meaning translates as): **"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are deeds they did therein. And of no effect is that which they used to do"** (11:15-16). Ibn Al-Qayyim said, "As for *Shirk* (polytheism) of Intentions and Wills, it's the sea without a shore and few are among people who survive it. Whosoever intends for his deeds to be for other than Allah and intends other than worshipping Him and seeking His reward, thereby he has fallen into *shirk* (polytheism) in his intention and will" (AlJoab Al -Kafy p.200). Rendering *Shirk* (polytheism) of Intention to be a major *shirk* (polytheism) is subject to one whose all of his good deeds (acts of worship) are intended for others than Allah. Whereas having *Riyyaa* (showing off) occasionally in his deeds is considered as minor *shirk*.)
4. *Shirk* of Obedience (*Shirk At'Ta'ah*), which is obeying others in disobeying Allah. In other words,

when someone tells you to prostrate to other than Allah, you obey him and disobey Allah, as Allah forbids prostrating to others than Him. Or we could say if someone legalizes the actions made illegal by Allah, or forbids what Allah has legalized, then that is considered *Shirk* (polytheism) of Obedience. Allah says in the Qur'an (of which meaning translates as): **"They [Jews and Christians] took their rabbis and their monks to be their lords besides Allah [by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah]. And [they also took as their Lord] Messiah, son of Maryam [Mary], while they [Jews and Christians] were commanded [in their books] to worship none but One Ilah [God – Allah]. La ilaha illa Huwa [none has the right to be worshipped but He]. Praise and glory is to Him [far above is He] from having the partners they associate [with Him]" (9:31).** Narrated Adi Bin Hatim رضي الله عنه: **"I heard the Prophet ﷺ read this verse [9:31]. So, I said to him, 'Verily, we did not worship them'. The Messenger of Allah ﷺ replied [of which meaning translates as]: 'Did they not make illegal what Allah made legal so you then made it illegal? And [did they not] make legal what Allah made illegal and you therefore made it legal?' I said 'Yes'. The Messenger ﷺ said [of which the meaning translates as], 'That is worshipping them'"**

(Reported by Ahmed and At-Tirmidhi who graded it as Hasan [fair]).

B-Minor *Shirk* (polytheism) consists of three types:

1. Taking oaths by others than Allah: It is *shirk* (polytheism) to swear by others than Allah. Narrated Abdullah bin Umar Bin Al-Khattab رضي الله عنه that Allah's Messenger ﷺ said (of which meaning translates as): **"Whoever swears by other than Allah has disbelieved or committed *shirk*"** (Reported by At-Tirmidhi and Al-Hakim, who graded it *sahih* [authentic]). Swearing by others than Allah such as a prophet, an angel, etc. is considered minor *shirk* (polytheism). But if the one sworn by is glorified, then it is considered a major *shirk* (polytheism). Ibn Mas'aud رضي الله عنه said, "To swear by Allah while lying is more loved by me than to swear by other than Him while speaking truth."
2. Saying "What Allah may will and you may will": Narrated Abdullah Bin Abbas رضي الله عنه: **"Once a man came to the Prophet ﷺ and said 'With the Will of Allah and [also] with your will.' The Prophet ﷺ then said [of which meaning translates as]: 'Have you made me an associate with Allah? Rather it is what Allah alone wills'"** (Reported by An-Nasa'i). The same applies here as in swearing by others than Allah. If one says, "with Allah's will and someone's will" while glorifying that someone, then this is considered major *shirk* (polytheism); otherwise it is minor *shirk*

3. *Riyyaa* (showing off): *Riyyaa* is practicing an act of worship in order to please the creation instead of the Creator. *Riyyaa* can be major or minor *shirk* (polytheism). If the person practices all of his good deeds in order to please others than Allah, then this is considered to be major *shirk* (polytheism). But if the person intends to please others than Allah in some of his good deeds, then this is considered to be a minor *shirk*(polytheism). Allah says (of which meaning translates as): **"Say [O Muhammad]: I am only a man. It has been inspired to me that your *illah* [God] is One *illah*. So whosoever hopes for the meeting with his *Rubb* [Lord], let him work righteousness and associate none as a partner in the worship of his *Rubb*" (18:110).**

Imam Ahmed reported a *marfu hadith* (elevated; a narration from the Prophet ﷺ, e.g. "I heard the Prophet ﷺ saying...") from Abu Sa'id Al-Khudri رضى الله عنه, that the Prophet ﷺ said (of which meaning translates as): **"Shall I not tell you what I fear for you more than the false Messiah?" The companions said, "Indeed, O Messenger of Allah ﷺ." He ﷺ said, "Inconspicuous *shirk*, as when a person improves his rendering of the *Salat* (daily five prayers) when he knows that others are watching."**

The differences between major *shirk*(polytheism)and minor *shirk* (polytheism) are:

1. Major *shirk* (polytheism) constitutes apostasy, while minor *shirk*(polytheism) does not.
2. Major *shirk* (polytheism) condemns the one who practices it to abide in Hell-fire, whereas minor *shirk*(polytheism) does not.
3. Major *shirk* (polytheism) nullifies all good deeds, while minor *shirk*(polytheism) does not.
4. Major *shirk* (polytheism) justifies violating blood and property (i.e. makes the taking of a person and his wealth legal to the Muslims), while minor *shirk*(polytheism) does not.

The second is: “Whosoever renders mediators between him and Allah to supplicate them, request from them intercession and depends on them; this constitutes apostasy as it is unanimously agreed upon by the Muslim scholars”. : This nullifier is a part of the first one *shirk* (polytheism), but for the importance of this action and because many people have fallen into it, the author chose to earmark it. Many people who claim to be Muslims practice this false action. They believe that one must take mediators between them and Allah to answer their calls, grant them their requests or remove hardships off them. They claim that one must have a mediator between Allah and themselves, as you would have if requesting something from a king or president. Those people have disbelieved because Allah has sent Books and Messengers commanding people to worship Him Alone and direct their requests and calls to Him. Allah does not need anyone as a

mediator to call upon Him. Allah says (of which meaning translates as): **"Say [O, Muhammad to the pagans] call upon those whom you assert [to be associate gods] besides Allah; they possess not even an atom's weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits"** (34:22-23). And He says (of which meaning translates as): **"And invoke not besides Allah any such that will neither profit you nor hurt you, but if [in case] you did so, you shall certainly be one of the Thalimeen [polytheists and wrong-doers]. And if Allah touches you with hurt, there is none whom can remove it but He, and if He intends any good for you, there is none who can repel His Favor which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful"** (10:106-107). There are many verses in the Qur'an proving that one must direct his request to Allah and worship Him sincerely without associating any partners with Him. Intermediation is of two kinds:

1. Intermediation informing on behalf of Allah:
This is the duty of the Prophets because no one has knowledge of what has come from Allah except through the Prophets who were sent by Allah. Allah says (of which meaning translates as): **"Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer"** (22:75).

2. Intermediation requesting help, intercession, dependence and relief. This type consists of five sections:

- **Obligatory (*wajib*):** Seeking help from Allah at times of hardship and trusting Him in every aspect of your life. Allah says in the Qur'an (of which the meaning translates as), **"And put your trust in Allah if you are believers indeed"** (5:23). Narrated Abdullah Bin Abbas رضي الله عنه: **"One day I was riding behind the Prophet ﷺ when he ﷺ said [of which meaning translated as]: 'Lad, be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask [for anything] ask it from Allah, and if you seek help, seek help from Allah'"** (Reported by At-Tirmidhi). Narrated Umar Bin Al-Khattab رضي الله عنه: **"I heard Allah's Messenger ﷺ say [of which meaning translates as]: 'If you all relied on Allah with due reliance, He would certainly give you provision as He gives it to birds who issue forth hungry in the morning and return with full belly at dusk'"** (Reported by At-Tirmidhi).
- ***Mustahabb*** (order without obligation, preferred): Invoking Allah more frequently as this increases one's sincerity to Him.
- ***Halal*** (permissible, legal, lawful): Seeking help from the creation or requesting their intermediation to Allah. This is permissible with two conditions:

The presence of the one being asked, and his ability to do what he has been asked to do (i.e. not asking them to send down the rain or resurrect the dead, etc.).

- *Makrooh* (disliked, but not forbidden): Asking people for favors more often. Sheikh Al-Islam Ibn Taymiyyah said, "Asking favors from the creation is originally forbidden, but it was made legal for necessity and avoiding requesting favors from others while depending on Allah is better. Allah says (of which meaning translates as): **'So when you have finished [your occupation], devote yourself for Allah's worship. And to your Rubb [Lord Alone] turn [all your] intentions and hopes'** (94:7-8). That is to say, turn to Allah and to no others" (Fatawa Vol 1, P 181).
- *Muharram* (forbidden): Ascribing mediators between Allah and oneself by supplicating to them or seeking their help in things only Allah can do. This type is from what the author is warning Muslims against. Allah says in the Qur'an (of which meaning translates as): **"And who is more astray than one who calls on [invokes] besides Allah, such as will not answer him till the Day of Resurrection and who are [even] unaware of their calls [invocations] to them. And when mankind is gathered [on the Day of Resurrection], they [false deities] will become**

their enemies and will deny their worshipping"
(46:5-6).

* Types of Intercession. There are two types of intercession in the Hereafter:

1. Special intercession for the Prophet ﷺ only.
There are three special intercessions for the Prophet ﷺ only:

- **Great Intercession:** On the Day of Resurrection, people will be awaiting judgment for their deeds, so they will go to some of the Prophets seeking their intercession until they reach Prophet Muhammad ﷺ who will be the one to handle the Great Intercession. Narrated Anas Ibn Malik رضي الله عنه: **"The Messenger of Allah ﷺ said (of which meaning translates as): 'Allah will gather people on the Day of Resurrection and they will be concerned about it.'" And Ibn Ubaid (one of the narrators of the *hadith*) said, "They will get a divine inspiration about it and will say, 'If we could seek intercession with our Lord, we may be relieved from this predicament of ours'. He (the Prophet ﷺ) said (of which meaning translates as): 'They will come to Adam ﷺ and say, "Thou art Adam, the Father of Mankind ﷺ. Allah created thee with His own Hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lord, that He may**

relieve us from this position of ours." He ﷺ will say, "I am not in a position to do this" and will recall his error and will fight shyness of his Lord on account of that. He ﷺ will say, "Better for you to go to Noah ﷺ the first messenger [after me] sent by Allah." He [the Prophet ﷺ] said (of which meaning translates as): 'So they will come to Noah ﷺ. He ﷺ will say, "I am not in a position to do that for you" and recall his fault which he had committed and will fight shyness of his Lord on account of that [and will say], "Better for you to go to Abraham ﷺ whom Allah took for a friend." They will go to Abraham ﷺ and he ﷺ will say, "I am not in a position to do that for you" and will recall his fault that he ﷺ had committed and will therefore fight shyness of his Lord on that account [and will say], "Better for you to go to Moses ﷺ with whom Allah conversed and conferred the *Tawrat* upon. He (the Prophet ﷺ) said (of which meaning translates as): 'So they will come to Moses ﷺ. He ﷺ will say, "I am not in a position to do that for you" and will recall his fault that he committed and will fight shyness of his Lord on account of that [and will say], "Better for you to go to Jesus ﷺ, the Spirit of Allah." And he ﷺ will say, "I am not in a position to do that for you; better for you to go to Muhammad ﷺ, a

servant whose former and later sins have been forgiven." He [the narrator] said, The Messenger or Allah ﷺ said [of which meaning translates as]: 'So they will come to me and I will ask the permission of my Lord and it will be granted to me, and when I will see Him, I will fall down in prostration, and He [Allah] will leave me thus as long as He wishes, and then it will be said, "O Muhammad, raise your head, say and you will be heard, ask and it will be granted, intercede and intercession will be accepted." Then I will raise my head and extol my Lord with the praises that my Lord will teach me. I shall then intercede, but a limit will be set for me. I will bring them out from the Fire and make them enter Paradise [according to the limit]. I shall return, falling down in prostration and Allah will leave me [in that position] as long as He wishes to leave me. It will be said, "Rise, O Muhammad, say and you will be heard, ask and it will be conferred, intercede and intercession will be granted." I will raise my head and extol my Lord with praises that He will teach me. I will then intercede and a limit will be set for me. I will bring them out of the Fire [of Hell] and make them enter Paradise'. He [the narrator] said, "I do not remember whether he (the Holy Prophet ﷺ) said at the third

time or at the fourth time, 'O my Lord, none has been left in the Fire but these restrained by the Holy Qur'an [i.e. those who were eternally doomed]''. *Ibn Ubaid said in a narration, "Qatada observed, whose everlasting stay was imperative"* (Reported by Muslim).

- **Intercession for the people of Paradise to enter Paradise:** Anas Bin Malik رضي الله عنه narrated: **"The Messenger of Allah ﷺ said (of which meaning translates as): "I will come to the gate of Paradise on the Day of Resurrection and will seek its opening and the keeper will say, 'Who art thou?' I will say, 'Muhammad'. He will then say, 'It is for thee that I have been ordered and not to open it for anyone before thee'"** (Reported by Muslim).
 - **The Intercession of the Messenger ﷺ for his uncle, Abu Talib:** It is reported on the authority of 'Abbas Bin Abd al-Muttalib رضي الله عنه that he said, **"Messenger of Allah ﷺ, have you benefited Abu Talib in any way, for he defended you and was fervent in your defense?"** The Messenger of Allah ﷺ said (of which meaning translates as): **"Yes. He will be in the most shallow part of the Fire and but for me he would have been in the lowest part of Hell"** (Reported by Muslim).
2. **General Intercession for the believers:** This type of intercession is for all of the believers,

including the Messenger ﷺ. There are conditions to this type of intercession: One is permission from Allah as stated in the Qur'an (of which meaning translates as): **"Who is he that can intercede with Him except with His permission"** (2:255). Another is Allah's satisfaction with the one for whom the intercession is made, as stated in the Qur'an (of which meaning translates as): **"And they cannot intercede except for him with whom He is pleased"** (21:28). And as reported by Imam Muslim that the Messenger said ﷺ that the one making intercession is not among those who are cursers (those people who always curse others): **"The invoker of a curse will neither be witness nor intercessor on the Day of Resurrection"**.

There are three types of this intercession:

- Intercession for the believers who are to be admitted to Paradise, upgrading their level in Paradise.
- Intercession for those who were to be admitted to Hell-Fire, saving them from it.
- Intercession for those who were admitted to Hell-Fire, removing them from it.

The third is "Whosoever does not agree that the atheists are disbelievers or has doubt in their kufr (disbelief) or believes that their path (religion) is

correct”: This nullifier consists of three parts: Firstly, whosoever does not agree that the atheists are disbelievers, when Allah announces in the Qur’an in many verses that they are indeed *kuffar* (infidels). Allah says in the Qur’an (of which meaning translates as), **“Verily, those who disbelieve [in the religion of Islam, the Qur’an and Prophet Muhammad ﷺ] from among the people of the Scripture [Jews and Christians] and *Al-Mushrikeen*, will abide in the Fire of Hell”** (98:6). Secondly, whosoever hesitates in the status of the *kuffar* (infidels) (i.e. he is not sure they are disbelievers or not). Thirdly, whosoever praises the path of the *kuffar* (infidels) and believes that their religion is correct and that they are on the right path; this type is even worse than the first two. There are two points that must be mentioned here:

- When we say the *kuffar* (infidels) here, we mean those for whom there is no doubt they are disbelievers (i.e. Jews, Christians, Hindus, etc.) and those who claim to be Muslims, but who are believed by the majority of the Muslim scholars to be disbelievers (i.e. Qadianies, An’Nosairiah, Al-Baha’aih, Ad’Drowze, Al-Batiniah, etc.). Sheikh Al-Islam Ibn Taymiyyah said, “Whosoever hesitates in the disbelief of those groups after having knowledge of what they say and having knowledge of the religion of Islam, then he is a *kaffir* (infidel); just as having doubt in the disbelief of the Jews, Christians, and the atheists (Al-Fatawa Vol 2, P 368). But for those for whose *kufir* (infidelity) the

scholars dispute, such as the one who abandons *As'Salat* (the five daily prayers without rejecting its obligation); this does not fall under this nullifier.

- In regards to praising the *kuffar* (infidels), the Muslim must take great care. If praising them in their faith, this is considered as *kufr* (infidelity). Whereas praising their behavior (such as their courage or their generosity) is permissible. But one thing the Muslim must avoid, which is considered sinful, is to call a *kaffir* (infidel) "Mister" as the Messenger ﷺ said (of which meaning translates as): **"When you call the hypocrite 'Mister', you have made your Lord angry"** (Reported by An-Nasa'i).

The fourth is: "Whosoever believes that the guidance of others is more perfect than the guidance (sunnah) of the Prophet ﷺ or believes that the judgment of others is better than his ﷺ judgment; such as those who prefer the judgment of At'twagheet over his ﷺ ruling":

There are two issues in this nullifier. The first is that there is no doubt that the guidance of Prophet Muhammad ﷺ is more perfect than any other since it is a revelation. Allah says in the Qur'an (of which meaning translates as): **"Nor does he speak of (his own) desire. It is only a revelation revealed"** (53:3-4). How could someone have this belief when the Prophet ﷺ himself used to say in the *jummuah* sermon (of which meaning translates as): **"The best of speech**

is embodied in the Book of Allah, and the best of guidance is the guidance given by Muhammad ﷺ. And the most evil affairs are their innovations; and every innovation is error" (Reported by Muslim).

The second issue is judging by laws other than *what Allah has revealed* (laws of Allah). In the Qur'an, Allah describes those judging by laws other than His as disbelievers. He calls them "*Al-Kaafiroon*", "*Al-Fasiqeen*" and '*A' Thalimeen*'. He says (of which meaning translates as), "**And whosoever does not judge by what Allah has revealed, such are the kaafiroon (disbelievers)"**¹ (5:44). (Also, see verses 5:45 and 5:47.) So, how would someone abandon the laws prescribed by Allah and replace them by those made by human beings? This is without doubt an immature and illogical choice. And he who does this is a *kaffir* (disbeliever in Allah and His Messenger ﷺ). Sheikh Muhammad Bin Saalih Al-'Uthaymeen said regarding this issue, "Judging by laws other than those revealed by Allah can be divided into two sections:

1. Attempting to replace *what Allah has revealed* (laws of Allah) with manmade laws or those of a

¹ In this issue, many people refer to the words of Ibn Abbas ؓ about this verse(5:44), that it ,means minor Kufir which does not constitute apostasy. But the narration of the words of Ibn Abbas ؓ is weak because it came in one way through Hisham Ibn Hujjair whom was considered to be weak by Imam Ahmed, Yahya Ibn Ma'ean, Yahya Ibn Sa'ead and Al-Awqaily (Adduafa V4 P337). So, the truth about this issue Wa Allah A'alam, it is Major Kufir as it was narrated bu Abdurazaq in his Tafseer, that Ma'Amr said Ibn Taw'ose said his father said "Ibn Abbas was asked about this verse 5:44, and Ibn Abbas said ' it is Kufir'".

taghoot (false deity). This is without a doubt *kufr* (infidelity), because he who does so attempts to place himself in the position of The Creator by legislating for the people, when he, in fact, has no authority.

2. Keeping *what Allah has revealed* (laws of Allah) intact and leaving its legislation for leaders (rulers, presidents, kings, etc.) who judge by man-made laws. From these there are three situations:
 - A leader judging by laws that contradict *what Allah has revealed* (laws of Allah), believing that they are equal or better. This is considered *kufr* (infidelity).
 - A leader judging by manmade laws in order to harm the one whom he has made the judgment against. In this case, we do not say the ruler is a *kaffir* (infidel), but we say he is an oppressor, because he still believes that *what Allah has revealed* (laws of Allah) is superior to all laws and knows that his actions are disobedient.
 - A leader avoiding judging by *what Allah has revealed* (laws of Allah) in order to expose some inner desires or to benefit himself or someone else. This is a major sin". (*Fiqh Al-Ibadat* by Sheikh Muhammad Bin Saalih Al-'Uthaymeen; Page 60, Question 30.)

The fifth is: "to hate (dislike, reject) anything which the Prophet ﷺ came with even though he practices it; then this kufr (infidelity)": The 'ulamaa (scholars) agree on this nullifier as reported in the book *Al-Iqna'a*. This includes disliking or rejecting anything the Prophet ﷺ brought to this *ummah* (nations, followers, etc) including any verbal or practical action, whether an obligation or a forbiddance. For example, if a wife dislikes or rejects the ruling that gives her husband the right to marry another woman, she will fall under this nullifier. However, if she accepts the ruling but dislikes for him to do that because she does not want to share her husband with another woman, it is permissible. Also, those who say it is oppressive having slaves because it is unfair owning humans or that struggling or fighting (*jihaad*) in Islam raising the Word of Allah in places where it is suppressed is wrong, fall under this nullifier. Allah says in the Qur'an (of which meaning translates as):

"But those who disbelieve [in the Oneness of Allah – Islamic Monotheism], for them is destruction, and [Allah] will make their deeds in vain. That is because they hate that which Allah has sent down [this Qur'an, Islamic laws, etc.], so He has made their deeds fruitless" (47:8-9).

There are two conditions of this nullifier:

- The person must know that the action they reject or dislike is an affirmed Islamic rule in the Qur'an and Sunnah (i.e. As-Salat).

- There must be 'ijma'a' (consensus of the Muslim scholars) on this ruling. If one dislikes a ruling that has *iqtilaf* (disputation) among the scholars, then this is not *kufir* (infidelity).

If a Muslim does not practice an action prescribed by Allah and His Messenger ﷺ, he is not included in this nullifier.

The sixth is: "Whoever mocks at anything of the religion of the Messenger ﷺ (its reward or its punishment), then he is a kaffir (infidel). The proof is what Allah says (of which meaning translates as): 'Say: Was it at Allah and His ayaat (proofs, evidences, verses, lessons, signs, revelations) and His Messenger that you were mocking? Make no excuse. You have disbelieved after you had believed' (9:65-66)": Anyone who mocks at Allah, the Messenger ﷺ or the religion of Islam has committed *kufir* (infidelity) even if they were joking and not serious. Narrated Abdullah Bin Umar ؓ that a man during the battle of Tabuk said, "We have seen no people with greater appetite (bigger stomachs), more lying and more cowardly in battle than those people" (He was referring to the Qur'an reciters with the Prophet ﷺ). Awf bin Malik rose and said, **"In fact, you are a liar and a hypocrite and I will inform Allah's Messenger ﷺ about your words"**. So he went to Allah's Messenger ﷺ, but by then he ﷺ was already informed by the above revelation. At the same time, the hypocrite approached Allah's Messenger ﷺ while he ﷺ was

starting his journey already on his camel. He pleaded, "O Messenger of Allah! We were only joking and trying to pass the time while traveling". Ibn Umar رضي الله عنه said, "It's as if I see him now that he was clinging to the saddle belt of the Messenger of Allah's ﷺ camel as it ran while his legs were being battered by the rough ground, and even then he continued pleading". Allah's Messenger ﷺ said (of which meaning translates as): **"Was it at Allah and His *ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking? Make no excuse. You have disbelieved after you have believed" (9:65-66)**. He ﷺ did not look towards them nor spoke anything further (Reported by Ibn Jarer, Ibn Abi Hatim and others).

Allah announced those hypocrites as *kuffar* (infidels) for mocking the Messenger ﷺ and his companions after being believers. So, mocking Allah, His Messenger ﷺ or the religion of Islam is considered *kufur* (infidelity) and hypocrisy. The Muslim must fear hypocrisy and falling into it as Abin Aby Mulaikh said, "I have met thirty of the companions of the Messenger ﷺ and all of them feared hypocrisy in themselves". Mocking is not only made by words, but by other means such as winking the eye, sticking out the tongue, pointing with the finger, etc. For example, if a Muslim grows his beard (an obligatory *sunnah* of the Prophet ﷺ) and someone makes a joke about it (the idea of growing the beard because it is an Islamic issue), then this is *kufur* (infidelity). But if the joking is done

towards the person himself without pointing out the religion, then this is not *kufir* (infidelity), but the major sin, *gheebah* (talking about someone in their absence regarding something they don't like).

The seventh is: "Magic [sorcery], whoever practices it or agrees to it, he is a kaffir (infidel). Proving this, Allah says (of which meaning translates as): 'But neither of these two [angels] taught anyone [magic] till they had said, "We are only a trial, so disbelieve not [by learning this magic from us]" (2:102)":

Magic is defined in many ways by the scholars. But the closest definition is "*ruqa'a*" (words said by magicians, and knots which effect the heart and body of someone leading to sickness and/or death, or separating a husband and wife). Magic is of two kinds:

1. Magic by using *ruqa'a* and knots: This type is done with the help of *shayaateen* (evil beings) by worshipping them so that they provide their services to the magician. This type is *shirk* (polytheism) and whoever practices it is a *kaffir* (infidel).
2. Magic by using herbs and medicine: This may have some effect on people's vision. There is a dispute among the scholars with regard to this type of magic and whether it constitutes apostasy or not. Imam Muhammad Ashinqity said in his *tafseer Ath'wa Al-Bayan*, "If the magic is for

seeking help with some special materials such as oils, etc., then this type is highly forbidden but does not constitute apostasy" (Vol 4, Page 456).

There is another issue here. Does the magician deserve capital punishment or not? There are two opinions of the scholars:

1. Yes, he does, by practicing any kind of magic. This is the opinion of the majority of the scholars and it is the choice of Imams Malik and Ahmad.
2. No, he does not, unless he practices some actions that constitute apostasy. This is the choice of Imam Shaafi'i.

How do we cure magic? There are two ways:

1. An'Nushrah: The act of seeking a cure from magical spells/incantations, which means going to a magician to undo the magic. This way is haraam (forbidden) and could lead to kufr if the person practices some kufr actions the magician might request from him. Jabir رضي الله عنه narrates Allah's Messenger صلى الله عليه وسلم was asked about An'Nushrah. He صلى الله عليه وسلم said (of which meaning translates as): "***It is of the deeds of Shaytaan (evil)***" (Reported by Ahmad and Abu Dawud with a good chain of narrators). Also, asking a magician and believing him is kufr (infidelity). Narrated Abu Hurairah رضي الله عنه that the Messenger صلى الله عليه وسلم said (of which meaning translates as): "***Whoever goes to fortuneteller***

or a soothsayer and believes in his words has disbelieved in what was revealed to Muhammad" (Reported by Al-Hakim, who graded it sahih [authentic]).

2. Ruqyah: Reciting the Qur'an (any verses from the Qur'an will do although some are more likely to be more effective such as chapter 1, 112, 113, 114, verse 255 chapter2) and supplications from the Sunnah then blowing on the effected body. This is the legal way.

The eighth is “ Supporting (aiding) the polytheists and helping them against the Muslims, the proof is what Allah said in the Qur’an(of which meaning translates as): ‘ O you who believe! Take not the Jews and the Christians as Auliya (friends, protectors, helpers), they are but Auliya’ of each other. And if any amongst you takes them (as Auliya), then surely he is one of them’ [VERSE 51 CHAPTER 5]”:
 Helping the *kuffar* (infidels) against the Muslims is a very important issue now days since there is a great mix of the Muslims and the *kuffar* (infidels). This action constitute apostasy. Sheikh Bin Bazz in his Fatawa (V1 PG274), said:’ The Muslim scholars have agreed that whomsoever aided (supported) the *kuffar* (infidels) against the Muslims and helped them in any way, then he is a *kaffir* (infidel) just as they are’. The meaning of helping the *kuffar* (infidels) against the Muslims is to be their aid against the Muslim by joining them and defending them by every mean (words, writing articles, physical protection, etc).

Helping the *kuffar* (infidels) against the Muslims can be done by protecting them, defending them, loving their Aqeedah (false faith), imitating them (in their religion, customs, etc.). Also helping them against the Muslims even though the person dislikes their faith, is considered as *kufr* (infidelity). The outcome of helping the *kuffar* (infidels) against the Muslims is, weakening the Religion of Islam, the rising of the *kufr* (infidelity) and leading the false faith of the *kuffar* (infidels) to overpower the Islamic *Aqeedah* (creed).

The ninth is “ Whomsoever believes that someone has the right to abandon practicing the Religion of Muhammad ﷺ “:

This nullifier points out the actions of some *Sufis* who believe that the *Wali* (a pious muslim) does not have to follow the religion of Prophet Muhammad ﷺ and he (the *Wali*) has the right to stop practicing this religion by abounding *As’Salat* (prayer) and other actions when he reaches the state of certainty (*Al’Yaqean*). Allah said in the Qur’an (of which meaning translates as): ‘**And verily, this is my straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path**’ [5:153]. The proof is what the Prophet *Al-Khidhr* did with Prophet Moses ﷺ when he did not follow what Prophet Moses ﷺ came with. But for *Al-Khidhr*, he was a Prophet and was been inspired to by Allah. The proofs that *Al-Khidhr* was a Prophet are:

- What Allah said in the Qur’an (of which meaning translates as): ‘ **Then they**

found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. Moses said to him (*Al-Khidhr*): May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?'[18:65-66). Here we see how a Prophet is trying to learn from someone who is taught by Allah, who must be a Prophet and not just a normal person because the inspiration is only inspired to a Prophet.

- When *Al-Khidhr* did the three acts mentioned in chapter 18 (drilling a hole in the ship, building the falling wall and killing the young man), Prophet Moses ﷺ asked him why he did these actions. *Al-Khidhr* ﷺ replied as stated in chapter 18 (of which meaning translates as): **'And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience'** [18:82]. So, he did them because Allah inspired to him to do so which means he is a Prophet.

There is an issue which I should mention here. Many people claim that *Al-Khidhr* ﷺ is still alive, this incorrect and the proof is as it was reported in saheeh

Muslim: Abdullah Bin Umar رضي الله عنه reported that Allah's Messenger صلى الله عليه وسلم led us 'Isha' prayer at the latter part of the night and when he had concluded it by salutations he stood up and said (of which meaning translates as): **"Have you seen this night of yours? At the end of one hundred years after this none would survive on the surface of the earth (from amount my Companions)"**. Abdullah Bin Umar رضي الله عنه said: People were (not understanding) these words of the Messenger of Allah صلى الله عليه وسلم which had been uttered pertaining to one hundred years. Allah's Messenger صلى الله عليه وسلم in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (after one hundred years) and that would be the end of this generation'. So, from this hadith we see that Al-Khidhr is dead and not alive, as some people claim.

The tenth is:" Turning away (averting) from the Religion of Allah (Islam), by not studying it nor practicing it. The proof is what Allah said in the Qur'an(of which meaning translates as): ' But those who disbelieve turn away from that whereof they are warned' [46:3]". Every Muslim must study his/her Religion in order to worship Allah the correct way and practice what has been ordained on them from Allah. So, avoiding to learn the major actions of Islam such as Attawheed, *As'Salat* (daily five prayers), *A'Zakat* (annual charity), etc is *Kufr* (infidelity). Some people

say they believe in the Oneness of Allah and the Message of Muhammad ﷺ but they neglect the rest of their religion, this is what the author means. But avoiding to learn only the minor actions of Islam, this is not included in this nullifier because abandoning those actions is not considered *Kufr* (infidelity).

“There is no difference in all of these Nullifiers between the mocker, the serious, or the scared except the compelled (he is not obligated for falling in them being forced by others). And all of them are very dangerous and the most being practiced by people. So the Muslim must be aware of them and fear for himself from falling in them.” The author, at the end, points out that the person is not excused for falling in *Kufr* (infidelity) by practicing any of the above mentioned *Nullifier* whether he was mocking, serious or afraid. Except for whosoever was being forced to say or practice an action which make him fall into *kufir* (infidelity) as long as he is a believer in his heart. Imam Muhammad Bin Abdul-Wahhab, said in his book “Kashif A’shoe’Buhat” [summarized]: “ there is no dispute that Attawheed must be doctrinal (in the heart), verbal (by the tongue) and practical (by the organs) and if one of the three is missing, the person is not considered a Muslim. And If the person knows *Attawheed* (monotheism) but does not implement it, then he is a *kaffir* (infidel) and stubborn like Pharaoh and Ibleas (Evil) and alike. But if the person practice Attawheed outwardly, without understanding it or

without believing in it by heart, then he is considered a hypocrite who is worse than a *kaffir* (infidel)”. Allah knows best. Wa Sala Allah Wa Salam Ala Nabi’yna Muhammad.

Written by
Abdulaziz Addwesh
P.O. Box 20824
Riyadh, Saudi Arabia 11465
E-mail [*Addwesh@yahoo.com*](mailto:Addwesh@yahoo.com)