

Nawaqid al Islam (The Nullifiers of Islam)

There are Ten Nullifiers of Iman and Islam

The First Nullifier: Shirk

Know that the Nullifiers of Islam are ten. Are there only ten?

This is for two reasons

1. These are the gravest ones
2. A lot of people fall into these things

Shirk (associating partners) in the worship of Allah.

The scholars say that in order for something to be accepted there are two conditions:

1. To have sincerity (ikhlaas), otherwise Allah will not accept from you
2. Come with the sunnah.

In the Quran Allah says:

“Verily, Allah does not forgive that partners be associated with Him in worship (i.e. Shirk), but He forgives what is less than that to whom He wills.” [Surah An-Nisa: 116]

And He says:

“Verily, the one who mixes partners in worship with Allah (Shirk), then Paradise has been made forbidden for him and his final abode will be the Hellfire. And the wrongdoers will not have any helpers (in Hell).” [Surah Al-Maa'idah: 72]

Shirk is seen as a great injustice. How? We say that the definition of 'dhulm' is not only transgress but to replace something in other than its rightful place.

What is the right of Allah?

Allah has the right to be worshipped alone. So if a person takes this right and gives it to someone else, this is the worst type of injustice. Shirk is of many types, like the sacrifice for other than Allah. What falls into this is performing sacrifices to someone other than Allah, such as the person who offers a sacrifice to the Jinn or to a grave. Sacrificing is an act that Allah loves and is pleased with therefore it is an action of ibaadah. Those who sacrifice to Jinn or graves have committed shirk. This shows that there is no difference in who you sacrifice it to, they are one and the same! The most common type of shirk is in ibaadah.

Is a person forgiven due to ignorance regarding kufr or shirk?

Ignorance is of two types:

- One Allah will forgive
- One Allah will not forgive

In the first instance, if the person in question is truly ignorant and has never heard of tawheed or shirk then Allah will forgive it

In the second instance is a person who lies amongst Muslims and has heard of the Quran and at the very least heard of the Quran and Sunnah. This kind is not forgivable.

We have reached the end of the first nullifier. All good is from Allah and all bad is from me.

The Second Nullifier

Whoever places intermediaries between himself and Allaah, calling unto them and asking intercession from them, and seeking reliance in them, has committed disbelief according to the unanimous agreement (Ijmaa’).

When someone says intermediaries, you have to ask them what they mean.

If a person says, ‘A person cannot speak directly to Allah and needs a person who speaks to Him.’ This is the correct belief because the Angels and Messengers speak to Him.

If a person says, ‘I am a sinful person and need someone to make dua to speak to Allah’, this is not allowed and the person leaves the fold of Islam.

YOU NEED TO ASK A PERSON WHAT THEY MEAN

These people who ask an intermediary are doing tawassul. In Islam, we are allowed to use tawassul. There are certain halal ways to do it.

1. Reaching Allah through His Asma was Sifaat. You make dua and call upon Allah using His Names because

Allah says,

To Allah belongs the Most beautiful names so call upon them. (A’raf:180)

2. You can ask a righteous person to make dua for you. AS LONG AS THEY ARE ALIVE.
3. You try to reach Allah through doing good deeds
4. You mention your state to Allah. You humble yourself in front of Allah and make it known that you are in need of the Mercy of Allah. The dua of Musa, Allah mentions:

“My Lord, indeed I am, for whatever good You would send down to me, in need.” (Qasas:24)

Tawassul is recommended as long as you stay within the boundaries. There are four conditions when you ask someone for a favour

1. Has to be alive
2. The person has to be present
3. They have to be able
4. Believe that this person fulfilling your request is only a means

If someone says that they are not worshipping these people but merely using them as a means you say that they are repeating the acts of the mushriks from the time of the Prophet, (saas). Allah says,

And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible. (Ghaafir: 60)

Intercession in Islam is the truth. However there are conditions.

1. To be accepted, Allah has to give permission. NB: Allah doesn’t not give permission to any except that they are Muslims

2. The person that is receiving the intercession has to be Muslim themselves. The Prophet, (saas) mentioned that he will intercede on behalf of Abu Talib so how can he do it? The scholars say that this is a very unique case and an exception to the rule.

With this we reach the end of the second nullifier. Again, all good is from Allah any mistakes are from myself.

The Third Nullifier

Whoever does not hold the polytheists to be disbelievers, or has doubts about their disbelief or considers their ways and beliefs to be correct, has committed disbelief.

This is a very important point as it very prevalent in this day and age, especially in the west. There are certain people that call to unifying faiths. The evidence they use is the following:

Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] – those [among them] who believed in Allah and the Last Day and did righteousness – will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve. (Baqarah:62)

This is wrong! This verse doesn't show that these people will enter Jannah! It is talking about those who believed in their Prophet, at that time. BUT now, we have to follow our Prophet.

The evidence for this is the hadith of our Prophet, (saas) who said:

“By the One in Whose hand is the soul of Muhammad, there is no-one of this Ummah, Jew or Christian, who hears of me then dies without believing in that with which I have been sent, but he will be one of the people of Hell.” (Muslim, 153)

This call that these people try and convince people of is a false call and it is not from Islam.

Islam is to submit to His will through tawheed and following the sunnah of the Prophet.

If a person dies a kaafir, are we allowed to say that they will end up in the Hell fire?

We say, we only judge upon the apparent. If Allah wants to forgive them, that is up to Him. If we see him die in a state of kufr we say that whoever dies in a state of kufr will enter the Hell Fire and Allah knows best.

The Fourth Nullifier:

Whoever believes that some guidance other than that of the Prophet's (saas) is more complete than his guidance, he has gone outside of the fold of Islam. When we mention his guidance, this includes some things like: His statements regarding the religion; His actions; What he approved of.

The guidance of the Prophet, (saas) is the best type of guidance. The supporting hadith is the following:

The best of speech is the Book of Allah and the best of guidance is the guidance of Muhammad ((saas)). The most evil of things are those which are newly-invented (in religion), and every innovation is a going astray.” (Muslim).

There is no one better than the Prophet (saas) and Allah praised him in the Qur'an. Allah says,

‘You have indeed a good example in the Messenger of Allah (saws) for whosoever hopes for Allah and the Last Day, and remembers Allah much’ (Ahzab:21)

Let us look at the ahadith of the Prophet (saas):

Anas Bin Maalik said: While we were in the masjid with the Messenger of Allah, a Bedouin came; he then urinated in the masjid. The Companions of the Messenger of Allah said, “Mah Mah (An expression used to severely scold someone, to indicate the graveness of a matter).” The Messenger of Allah said, “Do not put a halt to his urinating, but instead leave him.” They left him alone until he finished urinating. The Messenger of Allah called him over and said to him, “Any kind of urine or filth is not suitable for these masjids. Instead they are only [appropriate] for the remembrance of Allah, the Prayer, and the recitation of the Qur’an,” or this is near to what the Messenger of Allah said. He (saw) then issued an order to a man from the people, who then came with a bucket of water, which he poured over the [effected] area [of the masjid]. [Muslim]

When something is decreed by Allah, we say ‘We hear and we obey’ and that someone else’s judgement is better than his judgement, such as the one who prefers the judgement of the Tawaagheet (pl. of Taaghoot; false deities/religions) over his judgement, then he is a disbeliever.

If you have the option to judge upon the Shariah and another law and you pick the other law that makes you a disbeliever (kaafir). Scholars have put down certain restrictions.

If a ruler judges according to anything other than the Qur’an and Sunnah, it falls into three categories

1. Those who say that the man made law is better than the Qur’an and Sunnah. In Islamic terms, that person is a kaafir because he favoured man made laws over Allah’s laws
2. Those who say it does not matter whether you judge according to Qur’an or Sunnah or manmade laws. The scholars say that these people are kaafir because they placed Creator and creation on the same level
3. Those who judge with other than Allah’s law BUT they do not say that manmade laws are better. The scholars have said that the person has committed a grave sin.

With regard to this nullifier, the Shaykh is referring to the first two groups of people.

When it comes to the Shariah law, people think it only deals with issues that happen between mankind but Shariah Law is very comprehensive. It involves all parts of faith because Islam is a way of life. The Qur’an and sunnah are the main things we take our rulings from.

The Fifth Nullifier:

Whoever hates something that the Messenger came with, even though he may act on it, has disbelieved. For example if you say you are Muslim but hate the concept of salaah, you become a disbeliever. That is because they disliked what Allah revealed, so He rendered worthless their deeds. (Muhammad:9)

Slightly off the topic but the teacher mentioned that a lot of people say that Islam is about equality but this is wrong. Islam is about justice. If you try and make everyone equal then no doubt you’ll transgress against the rights of one party. You give every person their due right and justice is more important than equality.

Question: What about if you don't hate something but you find it difficult to do? For example, someone finds it difficult to wake for Fajr and they don't like the idea of making wudhu with cold water. If a person prefers their bed over salaah, is he a kaafir?

Answer: No, there is a difference between having difficulty and disliking something. The proof for this is the word of Allah:

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not. (Baqarah: 216) Therefore difficulties do not fall under disliking something.

The Sixth Nullifier:

Whoever mocks or ridicules any part of the Messenger's Religion or its rewards or punishments has committed an act of disbelief. The proof for this is Allaah's statement: "Say: 'Was it Allaah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith.'" [Surah At-Tawbah: 65-66]

If someone mocks anything regarding the religion of the Messenger or mocks the rewards of Allah then this is disbelief.

"Say: 'Was it Allaah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith.'" (Tawbah: 65-66)

These ayat were revealed concerning of the battles when the Prophet, (saas) left Madinah and a group of Muslims sat together at the camp and were speaking ill of the Prophet, (saas). The Ulama use this as evidence because these people are saying these things and then they are saying that they were joking about these matters.

Allah, when He revealed these ayat, He mentioned a group of people but the hadith concerning this says that it was only one person. Why did Allah mention more people?

The scholars say that when this person spoke about the the religion in this manner, no one stopped him. As Muslims, keeping silent when someone is doing something wrong is in it and of itself wrong.

Making fun of the religion is one way includes making fun of Allah, the Prophet, the Scholars etc and the second way is through actions and gestures.

All good is from Allah and all mistakes are from myself.

The Seventh Nullifier:

Sorcery, which includes magic spells that cause a person to hate something he seeks after (sarf) or love something he doesn't seek after ('atf). So whoever performs it or is pleased with it being done, has committed disbelief. The proof for this is Allaah's statement: "And neither of these two (angels) would teach anyone until they had first said to them: 'We are only a trial (for the people), so do not commit disbelief.'" [Surah Al-Baqarah: 102] Magic (Sihr) is of two types: True magic, and False magic

**Both of these are haram in Islam. **

True magic is what Allah speaks about in Surah al Falaq:

And from the evil of the blowers in knots (Falaq:4)

This type of sihr is that which might cause two married people to separate. This is the help from Jinns and devils

False sihr is the magicians' magic during the time of Musa, alayhis salaam. In this society, magic is seen as something nice but magic is a type of kufr

And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew. (Baqarah: 102)

The consequences of performing magic is very severe. If someone is seen performing magic, he must be killed BUT magic is of two types. You don't only have to be a magician but if you see a magician and LIKE what they do, you become a disbeliever yourself. Disbelief should worry you, in your heart.

In the ayah mentioned, the reference to the angels that would not teach anyone except that they'd say they're a trial, why would Allah send angels to teach sihr?

The scholars say that this was, as mentioned in the verse, a trial/test. For it to become known who from mankind were true and who would fall for this trial. For example, this is the same case for pigs and alcohol – it's meant to be a test for mankind.

The only way to fight magic is using the prescribed ways:

Using the Qur'an and adhkaar in the sunnah. You are NOT allowed to use magic to battle magic are haram.

"Allah has not placed a cure for your diseases in things that He has forbidden for you." (Bukhari)

It is important for us to understand here that sihr is kufr and THERE IS NO MAGIC THAT IS HALAL and whoever practises magic, he, himself becomes kaafir and then the punishment of magic is death BUT when it comes to fulfilling the laws of Shariah, it is not up to you and me. What is upon you is that you tell the authority and they make the decision.

All good is from Allah and all mistakes are from myself.

The Eighth Nullifier:

Supporting and assisting the polytheists against the Muslims. The proof for this is Allah's statement: "And whoever amongst you takes them (i.e. the disbelievers) as allies and protectors then he is indeed from among them. Verily, Allah does not guide a wrong-doing people." [Surah Al-Maa'idah: 51]

Aiding the mushrikeen against the Muslimeen is disbelief. This is the concept of Al Wara wal Bara. You love the Muslim because of their imaan and you hate the non-Muslims because of their disbelief. You don't hate a non-Muslim because of who he is.

There are two extremes:

Just by helping a non-Muslim you get called a kaafir.

You are too laid back and you follow the festivals of the non-Muslims.

****helping the non-Muslims DOES NOT make you a kaafir****

In the same way a Muslim man is allowed to marry a non-Muslim woman, there are two conditions This particular lady has to be chaste. She has to be a Christian or Jewish lady who believes in God.

The Ninth Nullifier:

Whoever believes that it is permitted for some people to be free of (implementing) the Sharee'ah (revealed laws) of Muhammad (i.e. Islaam), just as it was permitted for Al-Khidr to be free from the Sharee'ah of Moosaa, then he is a disbeliever.

It is not permissible for one to think that he is free from implementing the Shariah and that it does not apply to him because he may have reached a point of 'certainty' in his beliefs.

The lessons we learn from this nullifier

1. The very fact that Musa, alayhis salaam went out to seek knowledge shows the virtue of knowledge

And worship your Lord until there comes to you the certainty (death). (Hijr: 99)

2. Yaqeen means death but some people have taken it out of context!
3. If anyone had the right to stop worshipping Allah, it would have been the Prophet, (saas) but even he didn't do it!
4. The sahaba interpreted 'yaqeen' as death

The Prophet, (saas) was sent to mankind in its entirety. The proof for this is:

Every Prophet used to be sent to his nation only, but I have been sent to all mankind. (Bukhari)

So if someone doesn't follow in the sunnah of the Prophet, (saas), he becomes a kaafir

What does it mean to follow in the sunnah of the Prophet, (saas)?

1. It is to follow his commands
2. To believe in what he came with
3. To stay away from the things he told you to stay away from
4. To not worship Allah in any way except the way he taught you.

With regards to Khidr and Musa, why did Khidr goes against Musa?

Firstly, who is Khidr? The scholars have differed. The scholars have said that firstly you cannot say that Musa was sent to the whole of mankind so you cannot say that Khidr was underneath Musa's rule. Our Prophet, (saas) was sent to ALL of mankind so if someone does anything that goes against the shariah, it is wrong.

The first category is kufr. So if you say that you don't need to follow the rulings of the religion, you've left the fold of Islam. The second category is by leaving the shariah, you are not kaafir but you are misguided – like the one who might have misinterpreted certain verses.

The Tenth Nullifier:

Turning away from Allah's Religion, not learning it or implementing it (is an act of disbelief). The proof for this is Allah's saying: "And who does more wrong than he who is reminded of the ayaat (signs/verses) of his Lord, then turns away from them. Verily, We shall extract retribution from the criminals." [Surah As-Sajdah: 22]

Knowledge in itself is divided into two parts:

1. Fardh ul Ayn – a must for every Muslim to know. If a Muslim turns away from this type of knowledge, he has turned away from the religion of Allah
2. Fardh Khifayah – This knowledge is obligatory on the community. For example, knowing issues to do with fiqh in depth.

Allah gave Jews knowledge and they didn't act upon it therefore Allah got angry. Then there are those who do not seek knowledge i.e. the Christians.

So seek knowledge and act upon it! The proof for this is:

When Allah desires good for someone, He gives him understanding of the deen. (Bukhari)

The scholars used to say before that the aalim that doesn't practice upon his knowledge will be punished on the Day of Judgement before the mushrikeens themselves.

There are those who do not even seek the basic knowledge regarding Islam.

These ten things are from the dangerous of things. As a Muslim you should treasure your imaan. Your faith in Allah should be most beloved to you.

With this we finish the Nullifiers in Islam. All good is from Allah and any mistakes are from myself. May Allah protect us all. Ameen.