

إِعْلَامُ الْأَنْتَامِ

بِشْرَحِ نَوَاقِصِ الْإِسْلَامِ

**INFORMING THE PEOPLE
ABOUT THE EXPLANATION OF THE
NULLIFIERS OF ISLAM**

By The Reformist, Imâm

Muhammad Ibn Abdul Wahhâb

(May Allah Have Mercy On Him - 1206 H)

Author

Dr. Khalid Bin Mahmud Al-Juhani'

Translator

Imâm Muhammad Jalaal Deen Umar

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Translator's Introduction

In the name of Allah, the Most Gracious, the Most Merciful

Praise and thanks belong to Allah, the Lord of all creation. We thank Him, seek repentance, and ask for His forgiveness. We seek refuge in Allah from the evils within ourselves and the sins of our actions. Indeed, whoever Allah guides is truly guided, and whoever He allows to go astray, none among creation can guide them. Therefore, we beseech Allah, the Most Glorious and Exalted, to protect us from misguidance and to rectify our affairs in all aspects of life.

Verily, I testify that there is no deity worthy of worship except Allah, the Most Glorious and Exalted, and again, I bear witness that Muhammad – may peace and blessings of Allah be upon him – is His servant and Messenger. Allah sent him with the truth, and he fulfilled his mission by conveying the message of Allah, leaving His followers (Muslims) upon the straight path. May the peace and blessings of Allah be upon him, his family, his companions, and those who follow them in truth and righteousness until the Day of Judgment?

Thereafter; this is the translation of the book: **إِعْلَامُ الْأَنْامِ بِشَرْحِ نَوَاقِضِ الْإِسْلَامِ** by the esteemed scholar Dr. Khalid Ibn Mahmud Al-Juhani' **مفظة الله** into English, which conveys the meaning of “Informing The People About The Nullifiers Of Islam” The original book is: **نَوَاقِضُ الْإِسْلَامِ** (The Nullifiers Of Islam) authored by the esteemed scholar, reformist, Shaykh al-Islam Muhammad Ibn Abdul Wahhâb (رحمه الله), focusing on what nullifies the Islam of the Muslim servant.

I have taken on the task of translating this book into English due to its benefit for the Ummah in rectifying their beliefs; practicing the religion based on the clear guidance of the Qur'an and the Sunnah of the Prophet ﷺ, according to the understanding of the righteous predecessors (the Companions and the Tâbi'een)

I pray that Allah, the Exalted, accepts this service from me, benefits the Ummah & our community, and makes it a means of guiding humankind toward Tauhîd.

Translators:

Imam Muhammad Jalaal Deen Umar

Completed On: 11/07/2025 - 16/01/1447

Accra - Ghana



Author's Introduction

All praise is due to Allah; we thank Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evils of our souls and our wicked deeds. Indeed, whomever Allah guides, none can mislead, and whomever Allah misleads, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone with no partners. I also bear witness that Muhammad ﷺ is His servant and Messenger.

“O you who have believed! Fear Allah as He should be feared and do not die except as Muslims.” (Ala-Imran: 102)

“O mankind! Fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs [that bore you]. Indeed, Allah is ever, over you, an Observer.” (An-Nisa’: 1)

“O you who have believed! Fear Allah and speak words of appropriate justice. He will cause your deeds to be righteous and will forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” (Ahzab: 70-71)

Therafter, *Indeed, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Prophet Muhammad ﷺ. The worst of matters are those that are newly invented (innovations in religion), and every innovation is misguidance, and every misguidance leads to the Hell-Fire.*

Afterthat; *This is a concise exposition on the message: نواقض الإسلام* *“(The Nullifiers of Islam)”* by the reformist Sheikh Muhammad ibn Abdul Wahhâb, in which he mentioned ten nullifiers that expel one from the religion of Islam. It is important for a Muslim to learn these ten nullifiers so that he can avoid them and not fall into them.



I have explained them in an easy and accessible manner that anyone who reads it can understand.

I ask Allah to make us among His sincere servants and to forgive us, our teachers, our fathers, our mothers, our spouses, and our children.

O Allah, send blessings and peace upon Muhammad, and upon his family and all his companions.

Written by:

Dr. Khalid Ibn Mahmud Al-Juhani'

03/03/2014 - 02/04/1435



الدَّرْسُ الْأَوَّلُ | LESSON ONE

The Scholar said: This is the first lesson from the lessons of the book: **إِعْلَامُ الْأَنْبَاءِ بِشَرْحِ نَوَاقِضِ الْإِسْلَامِ** (*Informing The People About The Explanation Of The Nullifiers Of Islam*), by Shaykh Muhammad ibn Abdul Wahhâb (may Allah have mercy on him).

In this book, the Sheikh (may Allah have mercy on him), addresses the most famous (widespread) and commonly known nullifiers of Islam that are most often heard and seen within this Ummah (Nation of Muhammad ﷺ).

Sheikh Muhammad Ibn Abdul Wahhâb (may Allah have mercy on him) said:

اعْلَمُوا أَنَّ نَوَاقِضَ الْإِسْلَامِ عَشْرَةٌ نَوَاقِضٌ

Know - that certainly, the nullifiers of Islam are ten

The term: **النَّوَاقِضُ** (The Nullifiers) is the plural of **نَاقِضٌ** (The Nullifier) and it refers to **الْمُبْطِلُ** which is something that nullifies (renders something void)

The term: **الْإِسْلَامُ** (Islam) means: To submit oneself to Allah the Almighty with monotheism, to dedicate oneself to Him in obedience, and to dissociate from shirk and its practitioners. Therefore, a person cannot be considered a Muslim until they affirm these three essential matters:

- ✓ **First:** To submit to Allah, the Exalted and Almighty with monotheism, and not to associate anything with Him.
- ✓ **Second:** To dedicate oneself to Allah the Almighty by obeying His commands and avoiding His prohibitions.
- ✓ **Third:** To dissociate from shirk and polytheists, not to love them, and not to support them against Muslims.

Thus, the **Nawâqid** (Nullifiers) of Islam are those things that take a Muslim out of the religion of Islam into **Kufr** (disbelief).



النَّاقِضُ الْأَوَّلُ

THE FIRST NULLIFIER

الأوَّلُ: الشُّرْكُ فِي عِبَادَةِ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ.

The First: Associating partners in the worship of Allah, alone who has no partners.

(This is the first explanatory nullifier that the Author [may Allah have mercy on him] mentioned. Its meaning is: Anyone who associates partners with Allah, the Exalted and Almighty in His worship has indeed disbelieved.

The Author [may Allah have mercy on him] mentioned two pieces of evidence regarding this, along with an example. The two pieces of evidence are as follows)

قَالَ اللَّهُ تَعَالَى:

Said Allah, the Exalted:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Indeed, Allah does not forgive that partners be associated with Him, but He forgives what is less than that for whom He wills.” [An-Nisa’ 116]

(Indeed, Allah the Almighty does not forgive anyone who associates partners with Him in His worship, but He forgives anything else beyond that from sins and evil deeds for whom He, the Exalted and Almighty wills)

وَقَالَ:

And He said:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“Indeed, whoever associates partners with Allah, Allah has certainly forbidden for him Paradise, and his abode is the Fire, and the wrongdoers will have no helpers” [Al-Ma’ida: 73]



(This means verily, whoever associates partners with Allah in His worship will not be admitted into Paradise, and his place of dwelling will be the Fire)

وَمِنْهُ: الذَّبْحُ لغيرِ اللَّهِ كَمَنْ يَذْبَحُ لِلجِنِّ أَوْ لِلقَبْرِ

And among these is slaughtering for other than Allah, such as slaughtering for jinn or graves (of a waliyy', saint, sheikh, righteous person etc),

He [the author, may Allah have mercy on him] then provided an example: it is like slaughtering for someone other than Allah; like one who slaughters for a jinn or a grave. Among the characteristics of this is that the one who slaughters mentions the name of Allah over what he is sacrificing but intends to draw closer to another companion of a grave (wali', saint) or jinn.

وَأشهرها الشُّرْكُ فِي عِبَادَةِ اللَّهِ

And the most prominent of these is associating partners in the worship of Allah.

The meaning of His statement: وَأشهرها الشُّرْكُ فِي عِبَادَةِ اللَّهِ is that the most well-known type of shirk is the one within the worship of Allah, the Exalted and Almighty. Thus, anyone who diverts worship to someone other than Allah has indeed committed shirk (association); like someone who prays to someone other than Allah, or fears a companion of a grave (a wali' or saint), or something similar, or does an act of vow to someone other than Allah.

Indeed, the scholars have categorized (divided) shirk into two types:

1. *First Type: Shirk Al-Akbar (Major Shirk).*
2. *Second Type: Shirk Al-Asgar (Minor Shirk).*

As for the Shirk Al-Akbar (Major Shirk) is defined as: diverting worship to someone other than Allah, the Exalted and Almighty, and it nullifies and destroys all deeds, and its practitioner is eternally in Hellfire.

An example of it is: diverting worship to someone other than Allah; like one who slaughters for someone other than Allah, the Exalted and Almighty.



And as for Shirk Al-Asgar (Minor Shirk): is that which leads to major shirk, and it only nullifies the deed that has been mixed with shirk (polytheism).

Among its characteristics: it is riya', showing off (desiring to be seen); like someone who performs a prayer for Allah but associates partners with Him. This nullifies only the deed that has been mixed with shirk, which is the prayer, and its practitioner in this world is under Allah's will; if Allah the Almighty wills, He will forgive him, and if He wills, He will punish him.

النَّقِضُ الثَّانِي

THE SECOND NULLIFIER

الثَّانِي: مَنْ جَعَلَ بَيْنَهُ وَبَيْنَ اللَّهِ وَسَائِطَ يَدْعُوهُمْ، وَيَسْأَلُهُمُ الشَّفَاعَةَ، وَيَتَوَكَّلُ عَلَيْهِمْ؛ كَفَرَ إِجْمَاعًا

The Second: Whoever places intermediaries between himself and Allah, calling upon them and asking them for intercession, and relies upon them, is a disbeliever by consensus.

This is the second explanatory nullifier among the nullifiers that nullifies Islam, and in summary, it states that whoever sets up intermediaries (those who intercede) between himself and Allah (such as saints or righteous people), calls upon them, seeks their help for salvation, and relies on them, has indeed disbelieved according to the consensus of knowledgeable scholars.

Among the characteristics of this: is what some people do when they go to the graves of saints, asking them to fulfill their needs and seeking their intercession to Allah, the Exalted and Almighty. They depend on them for attracting wealth and warding off harm. For instance, one might go to the grave of a saint and pray:

“O so-and-so! I ask you to heal my daughter,” or “I ask you to marry out my daughter.” This (without a doubt) is disbelief according to the consensus of knowledgeable scholars (the great scholars of Islam and all the Mazâhib)



Among the pieces of evidence regarding this is His statement, the Almighty:

“فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ” *“So do not invoke with Allah another deity, lest you be among the punished.”* And His statement: **وَعَلَىٰ** *“And upon Allah rely if you should be believers”*

However, if someone calls upon a creature that has the capacity to respond to him, then there is no blame on him; like someone who calls upon a living person who can assist him, saying: “O so-and-so! Bring me water,” or “O so-and-so! Help me with this matter,” or something similar. This is permissible, and there is no fault in it. The only objection is in calling upon a creature that is incapable, or call upon one that is not present to do something that only Allah, the Almighty has the power to accomplish.

النَّاقِضُ الثَّالِثُ

THE THIRD NULLIFIER

الثَّالِثُ: مَنْ لَمْ يُكْفِرِ الْمُشْرِكِينَ، أَوْ شَكَّ فِي كُفْرِهِمْ، أَوْ صَحَّحَ مَذْهَبَهُمْ؛ كَفَرَ

The Third: Whoever does not declare the polytheists disbelievers, or doubts their disbelief, or validates their creed has committed disbelief.

This is the third explanatory nullifier among the nullifiers that nullifies Islam, as mentioned by the author (may Allah have mercy on him). In summary, it states that anyone who does not declare the polytheists as disbelievers - whether they are Jews, Christians, or others, or if they doubt their disbelief to the extent that they say: “I cannot declare them to be disbelievers,” or believes in their sect, such as saying: “The belief of the Jews is true, or the belief of the Christians [God the father, God the Son, God the Holy Spirit] is true and right” - then this person is a disbeliever.

This is because Allah the Almighty has declared them to be disbelievers; thus, whoever does not declare them as such is denying the Glorious Qur'an and the honorable Sunnah of the Prophet ﷺ. Allah the Almighty said: **لَقَدْ**



“Indeed, those who said, ‘Indeed, Allah is the Messiah, the son of Mary,’ have disbelieved.” This verse is a clear statement regarding the disbelief of the Christians. And He, the Exalted and Almighty said again: وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ “And whoever seeks a religion other than Islam, it will never be accepted from him, and he, in the Hereafter, will be among the losers.” Thus, this verse clearly indicates the disbelief of anyone who does not enter the religion of Islam.

And the Messenger of Allah ﷺ said: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ، وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ “By the One in Whose Hand is the soul of Muhammad, no one from this nation hears about me, whether a Jew or a Christian, and then dies without believing in that with which I have been sent, except that he will be among the companions of the Fire.”

Thus, this statement of the Messenger of Allah ﷺ is clear and explicit regarding the disbelief of every Jew and Christian, and anyone who does not hear about him and does not believe in what he was sent with (ﷺ).

النَّاقِضُ الرَّابِعُ

THE FOURTH NULLIFIER

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

The Fourth: Whoever believes that any guidance other than that of the Prophet ﷺ is more complete than his guidance, or that the ruling of others is better than his ruling, like those who prefer the rulings of tyrants to his ruling, is a disbeliever.

This is the fourth explanatory nullifier among the nullifiers that nullifies Islam, as mentioned by the author (may Allah have mercy on him). In



summary, it states that whoever believes that any law or guidance other than that of the Prophet ﷺ is superior to the guidance of the Prophet ﷺ, or believes that any ruling not from the Prophet ﷺ is better than his ruling ﷺ - like those who prefer the rulings of tyrants over the rulings of the Messenger of Allah ﷺ - then that person is a disbeliever.

The term: **الطَّوَاغِيَتُ** (Idols): is the plural of **طَاغُوتٌ** (Idol); it refers to anyone who rules by other than the law of Allah, the Exalted and Almighty.

Among the pieces of evidence for this nullifier is His statement, the Almighty: **فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا** *“But no, by your Lord, they will not truly believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”*

And Allah the Exalted said: **وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا** *“And it is not for a believer, nor for a believing woman, when Allah and His Messenger have decreed a matter, that they should have any choice in their matter. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.”*



الدَّرْسُ الثَّانِي | LESSON TWO

The Scholar said: This is the second lesson from the lessons of the book: *إِعْلَامُ الْأَنَامِ بِشَرْحِ نَوَاقِضِ الْإِسْلَامِ* (Informing The People About The Explanation Of The Nullifiers Of Islam), by Shaykh Muhammad ibn Abdul Wahhâb (may Allah have mercy on him).

Sheikh Muhammad Ibn Abdul Wahhâb (may Allah have mercy on him) said:

النَّاقِضُ الْخَامِسُ

THE FIFTH NULLIFIER

الخَامِسُ: مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ ﷺ وَكُوِّعَ بِهِ كَفَرَ

The Fifth: Whoever hates (and dislikes) something from what that the Messenger ﷺ brought, even if he acts upon it, is a disbeliever.

This means that whoever rejects any part of the law of the Messenger of Allah ﷺ, even if he acts upon that matter, has disbelieved in Allah, the Exalted and Almighty. This is because everything that the Messenger of Allah ﷺ brought is revelation from Allah, the Exalted and Almighty.

Indeed, Allah the Almighty said: **وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ** “And he does not speak from [his own] inclination. It is not but a revelation revealed.” And He spoke about the disbelief of those who reject anything that the Messenger of Allah ﷺ brought: **ذَٰلِكَ بِأَنَّهُمْ كَرَهُوْا مَا أَنْزَلَ اللَّهُ** “That is because they disliked what Allah sent down, so He rendered worthless their deeds.” And He said: **فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا** “But no, by your Lord, they will not truly believe until they make you, [O Muhammad], judge concerning that over which they dispute among



themselves, and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”

*The hypocrites are those who reject what the Messenger of Allah ﷺ brought (while knowing that he is the Messenger of Allah and that revelation is sent to him), yet they act upon it. Indeed, Allah, the Exalted and Almighty has declared them to be disbelievers, as He said: إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ * وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ* “When the hypocrites come to you, they say, ‘We testify that you are indeed the Messenger of Allah.’ And Allah knows that you are indeed His Messenger, and Allah testifies that the hypocrites are liars.”

النَّاقِضُ السَّادِسُ

THE SIXTH NULLIFIER

السَّادِسُ: مَنْ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ اللَّهِ، أَوْ ثَوَابِهِ، أَوْ عِقَابِهِ؛ كَفَرَ

The Sixth: Whoever mocks something from the religion of Allah, or His rewards, or His punishments is a disbeliever.

This means that whoever mocks or shows disdain for any part of the religion of Allah, the Exalted and Almighty - like mocking the beard, or the wearing of the niqâb, or something similar, or mocking the rewards that Allah, the Exalted and Almighty has promised to His believing servants, or mocking the punishment that Allah has prepared for disbelievers and hypocrites who have hypocritical beliefs (expressing faith with the tongue while concealing disbelief in the heart) - has indeed disbelieved.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His saying, the Exalted:

قُلْ أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ



“Say, ‘Was it Allah and His verses and His Messenger that you were mocking?’ (65). Make no excuse; you have disbelieved after your faith.” [At-Taubah: 65-66]

*His statement: قُلْ means that (Say) O you Prophet Muhammad ﷺ addressing those who mock, أَبَاللَّهِ وَعَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ * لَّا تَعْتَذِرُونَ Now, is it with Allah, and His signs, and His Messenger that you have taken to mocking? 65). Do not bring any excuses (with this false excuse); indeed, you have disbelieved (through this mockery) after your faith).*

النَّاقِضُ السَّابِعُ

THE SEVENTH NULLIFIER

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

The Seventh: Magic, including diversion and attraction. Whoever practices it or is pleased with it (to be done for him) is a disbeliever.

These following terms: الصَّرْفُ (Diversion) and العَطْفُ (Attraction) are two types of magic.

- *As for: الصَّرْفُ: This is sorcery performed to separate two lovers.*
- *And as for: العَطْفُ: This is sorcery performed to bring together two people who are estranged (for example, to make two people who do not love each other fall in love. This is like a man using magic to make a woman who does not love him fall for him, or a woman using magic to make a man who does not love her fall for her). Therefore, whoever engages in this type of sorcery, or is pleased with it (to be done for him), has disbelieved in Allah, the Exalted and Almighty.*

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His saying, the Exalted:



وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

“And they do not teach anyone until they say, ‘We are but a trial, so do not disbelieve.’ [Al-Baqarah: 102]

(This means that whoever wishes to practice magic must, without a doubt, disbelieve in Allah, the Almighty; therefore, there is no magician except one who has already disbelieved in Allah, the Exalted and Almighty beforehand)

النَّاقِضُ الثَّامِنُ

THE EIGHTH NULLIFIER

الثَّامِنُ: مُظَاهَرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ

The Eighth: Supporting polytheists and aiding them against Muslims

This means that whoever supports polytheists and aids them against Muslims has indeed disbelieved in Allah, the Exalted and Almighty.

Among the characteristics of this are: aiding polytheists to kill Muslims, loving polytheists to gain victory over Muslims, or desiring what the disbelievers have in terms of disbelief and shirk. All of these actions amount to disbelief in Allah, the Exalted and Almighty, as stated in His words.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His saying, the Exalted:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ، إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“And whoever of you takes them as allies, then indeed, he is one of them. Indeed, Allah does not guide the wrongdoing people.” [Al-Ma’idah: 51]

النَّاقِضُ التَّاسِعُ

THE NINTH NULLIFIER



التاسع: مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسَعُهُ الْخُرُوجُ عَنْ شَرِيعَةِ مُحَمَّدٍ ﷺ كَمَا وَسِعَ الْخَضِرُ الْخُرُوجَ عَنْ شَرِيعَةِ مُوسَى؛ فَهُوَ كَافِرٌ

The Ninth: Whoever believes that some people can exit the Shari'ah of Prophet Muhammad ﷺ as Khadir (peace be upon him) was able to exit the Shari'ah of Prophet Musa (peace be upon him) is a disbeliever.

This means that whoever believes and thinks that a group of people can worship Allah, the Exalted and Almighty with a law other than the law of Prophet Muhammad ﷺ is indeed a disbeliever – just as it was sufficient for Khadir (peace be upon him) to act in contrary to the law of Prophet Musa (peace be upon him)

Among the pieces of evidence for this nullifier is His statement, the Almighty: “And We have not sent you, [O Muhammad], except comprehensively to mankind as a bringer of good tidings and a warner.” This means that We did not send you, O Prophet Muhammad ﷺ, except to all of humanity, to give glad tidings to those who obey Allah of Paradise, and to warn those who disobey Allah of Hellfire.

And the Messenger of Allah ﷺ said: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ، وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنَ أَصْحَابِ النَّارِ “By the One in Whose Hand is the soul of Muhammad, no one from this nation hears about me, whether a Jew or a Christian, and then dies without believing in that with which I have been sent, except that he will be among the companions of the Fire.”

النَّاقِضُ الْعَاشِرُ

THE TENTH NULLIFIER

العاشر: الْإِعْرَاضُ عَنِ دِينِ اللَّهِ، لَمْ يَتَعَلَّمْهُ، وَلَا يَعْمَلُ بِهِ

The Tenth: Turning away from the religion of Allah, not learning it, and not acting upon it.



The meaning of this is that whoever abandons the religion of Allah while displaying disdain for it, whether in its teachings or practice, has indeed disbelieved in Allah, the Almighty. This is because such a person does not love the religion of Allah, and this is the path of the Christians and the Jews.

- As for the term: **النَّصَارَى** (Christians): They turn away from practicing (learning) the religion of Allah.
- And the term: **الْيَهُودُ** (Jews): They turn away and reject acting upon the religion of Allah the Almighty.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His saying, the Exalted:

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ

“And who is more unjust than one who has been reminded of the verses of his Lord and then turns away from them? Indeed, We will take retribution from the criminals.” [As-Sajadah: 23]

And His statement: وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا indicates that the most unjust person is one whom Allah has reminded of His verses, yet he turns away and denies them, إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ means that I will inflict the severest punishment on those who commit such acts.

And another evidence for this nullifier is: وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا “And whoever turns away from the remembrance of his Lord, He will introduce him to a severe punishment.”

And in His statement, the Exalted: وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى “And whoever turns away from My remembrance, indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.”

الخاتمة

Conclusion



وَلَا فَرْقَ فِي جَمِيعِ هَذِهِ النَّوَاقِضِ بَيْنَ الْهَازِلِ وَالْجَادِّ وَالْحَائِفِ، إِلَّا الْمُكْرَهُ

There is no difference among all these nullifiers between the jesting, the serious, and the fearful, except for the one who is coerced

(This means that there is no distinction among all these nullifiers of Islam that the author [may Allah have mercy on him] mentioned, that if it is an act of mockery, whether it is done in jest, seriously, or out of fear, except for one who is compelled, then he does not disbelieve by committing such an act. And the evidence for this is His statement: مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَكَانَ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ “Whoever disbelieves in Allah after his faith, except one who is compelled while his heart is at peace with faith, but whoever opens his breast to disbelief, upon them is wrath from Allah, and they will have a great punishment”)

وَكَأَلَّهَا مِنْ أَعْظَمِ مَا يَكُونُ خَطَرًا، وَأَكْثَرِ مَا يَكُونُ وَقُوعًا

All of them are among the gravest dangers and the most frequent occurrences

(This is an explanation [clarification and evidence] regarding his selection [may Allah have mercy on him] of these ten nullifiers of Islam, beyond any others)

فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَحْذَرَهَا، وَيَخَافَ مِنْهَا عَلَى نَفْسِهِ

Thus, it is appropriate for a Muslim to beware of them and protect himself from them.

(This means that it is incumbent upon every Muslim to avoid these ten nullifiers of Islam, to be cautious of them, to be wary of falling into them, and to feel fear from them; just as the Prophet Ibrahim [peace be upon him] expressed his fear of them when he said: وَاجْتَنِبِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ “And keep me and my sons away from worshipping idols.”)

نَعُوذُ بِاللَّهِ مِنْ مُوجِبَاتِ غَضَبِهِ، وَأَلِيمِ عِقَابِهِ



We seek refuge with Allah from the causes of His wrath and (the causes of His) painful punishment.

وَصَلَّى اللَّهُ وَسَلَّمْ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

And may Allah's peace and blessings be upon the best of His creation, Muhammad, and upon his family and companions altogether.

(Then the author [may Allah have mercy on him] concluded his message by sending blessings and peace upon the Messenger of Allah, his family; and they are his followers in his religion, and all of his companions; and they are those who supported him, believed in him, and died upon that.)



مُصَلِّيًا مُسَلِّمًا عَلَى النَّبِيِّ كَلَّمَا

Supplicating for Allah's commendations and blessings to be placed upon the Prophet ﷺ so long as

رَقْرَقَ بَرْقٌ أَوْ هَمَّا بِالْوَدْقِ مُزْنُ السُّحْبِ

Lightening and rain are associated with each other, and as long as the heavy rain pours down from the clouds

ذَاكُمْ تَرْجَمَتُ الْإِمَامِ مُحَمَّدِ جَلالِ الدَّيْنِ عُمَرَ

This (i.e. booklet before you) is the translation of Imam Muhammad Jalaal Deen Umar.

كَلَّمَا ادَّكَّرْتُمُونِي لِلَّهِ قَوْلُوا لِي

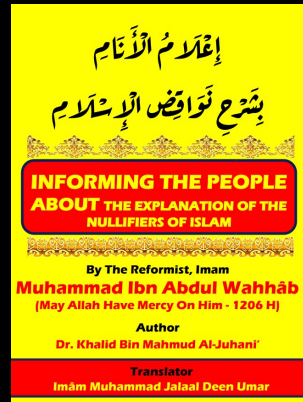
Whenever you remember me for the sake of Allah pray for me (saying):

رَحِمَ اللَّهُ صَدَاكَ يَا بُنَيَّ عُمَرَ

May Allah have mercy on you, for your thirst (in Knowledge and religious services), O Son of Umar.



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**SOCIETY FOR EDUCATION & DEVELOPMENT
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