

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Class 11 – The Invalidators of Islaam –

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### REVIEW

1. What is the fifth nullifier and invalidator of Islaam?
2. What is the ruling of the one who mocks or ridicules Allaah or His Messenger ( )?
3. What is the ruling of the one disbelieves in a Messenger from the Messengers of Allaah, and what is the proof for this ruling?

The shaykh began with the Khutbatul Haajah.

Shaykh Ahmed al-Wasaabee (hafidhahullaah ta'laa) continued on with the dars from *Al-Qawl-ul-Mufeed* from where he left off, concerning the nullifiers and invalidators of Islaam. After completing the first six nullifiers of Islaam, we have gone onto the seventh.

## THE SEVENTH INVALIDATOR: MAGIC

### TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

Magic, and from that is *as-sarf* (aversion) and *al-'atf* (inclination). So as for *as-sarf*, then it is a magical action by which it is intended to avert a man from that which he desires, such as changing a man's love for his wife into hatred for her. As for *al-'atf*, then it is a magical action also by which it is intended to make a man love that which he does not usually desire, such as making him love the paths of *Shaitân*. Allaah the Exalted says,

*“but neither of these two (angels) taught anyone (such things) till they had said, ‘We are only for trial, so disbelieve not’ (by learning this magic from us).” (Al-Baqarah 2:102)*

From ‘Abdullah Ibn Mas’ood (radiyAllaahu ‘anhu) who said. “The Messenger of Allaah ( ) said, ‘Verily the incantations, amulets and charms are Shirk.’” (Aboo Daawood no. 3883)

## EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed (hafidhahullaah ta'laa) then went on and stated that indeed sorcery is from the works of those who Allaah (subhaana wa ta'laa) has blinded, both their understanding and their sight. It is also from the works of those who earn their living at the price of hurting the creation and harming them.

The Shaykh then went on to one of the first types of sorcery that was mentioned in the text, which is aversion/diverting. In this type of sorcery it is intended by the sorcerer that he diverts a person from what he desires or wants. For example, the one who diverts a man from his love for his wife towards hatred. Shaykh Ahmed mentioned that the sorcery can not take effect, except by the will of Allaah, and he mentioned the statement of Allaah,

*“but they could not thus harm anyone except by Allâh's Leave.” (Al-Baqarah 2:102)*

Then the Shaykh mentioned to us the second type of sorcery which is making a man love what he does not like and desire what he did not desire. For example, a sorcerer can, by the will of Allaah, make a man love a woman that he did not love before. This occurs by people going to sorcerers and asking them to perform certain sorceries, so that someone loves a certain woman, for whatever reason they may have. This type of sorcery is achieved by Satanic means, and by using the Shayâtin. It is mentioned in the same verse (Al-Baqarah 2:102) that the sorcerers learned the magic from the angels,

*“teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût”  
(Al-Baqarah 2:102)*

In addition the Shaykh stated that anyone who learns sorcery has become a disbeliever.

Shaykh Ahmed then read to us the explanation of this nullifier from *“The Explanation of the Nullifiers of Islaam”* by Shaykh Abdul 'Azeez Ibn Marzook. In this book, Shaykh Abdul Azeez Ibn Marzook mentions that sorcery has a reality in the fluency of the people of knowledge and that this is the belief of *Ablus Sunnah wal Jama'ah*.

The Shaykh also mentioned to us the statement of Ibn Hijrah, Allaah's mercy be upon him; in his book he states that the *Manhaj* (methodology) of *Ablus Sunnah wal Jama'ah* is that sorcery has a reality and he mentioned this and narrated this and transmitted this from the Salaf, except *Abu Haneefah*. *Abu Haneefah* stated that sorcery has no reality and that it is mere imagination and hallucination. This is also the way of the *Mu'tazilah* (a deviant sect from amongst the deviant sects), who say that sorcery has no reality and is just a matter of hallucination and imagination. They use as a proof for this the statement of Allaah (subhaana wa ta'laa),

*[Mûsa (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast. (Ta-Ha 20:66)*

The *Mu'tazilab* and Abu Haneefah use this as a proof that sorcery is mere imagination and hallucination. The truth in this matter is that sorcery has a reality and that it is not mere imagination, and this has been transmitted to us from the companions, and from the *tabi'een* and from the *imaams* of Islaam.

*As-Sibr* (sorcery) is incorporated and achieved by the means of the Shayâtin. Mentioned in Sooratul Baqarah, Allah the exalted says,

*They followed what the Shayâtin (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. (Al-Baqarah 2:102)*

It is also mentioned in the explanation that sorcery is divided into two sections. The first is sorcery that is achieved by the means of the Shayâtin. The person that practices this is the one who worships the Shayâtin and seeks closeness by worshipping them and praying to them, certain types of worship so that they help them in sorcery.

The second type of sorcery is the sorcery that is used to cause hallucination or imagination from true reality. The Scholars have disagreed among themselves concerning the ruling as to whether the one who practices this type of sorcery is to be killed or not, and this goes back to the disagreement of whether this person is a disbeliever or not.

If it is known that sorcery contains Shirk or worshipping the Shayâtin, then he is to be killed as an apostate from the deen of *Islaam*. But, if it is known that the sorcery that he practices is not from the first category of Shirk but from the second category, then it he is to be killed so as not to harm the people and from spreading evil and mischief in the land.

This goes back to whether it is in the Muslims' benefit to have his life to be saved, or not to be saved. It is mentioned in "The Explanation of the Nullifiers of Islaam" that in regards to the issue of the sorcerer being killed, there is no proof of the Prophet ( ) ordering the sorcerer to be killed, but it comes from the dealings of the Companions.

It is narrated that they killed a sorcerer, when Asmaa heard that a slave girl was practicing sorcery and she admitted to it, Asmaa had her killed. Also it is mentioned that Umar Ibn al-Khattaab (radi Allaahu anhu) that he wrote to al the leaders in different cities, during his time as *Khalifah*, that every woman and man sorcerer should be killed.

## **THE EIGHTH INVALIDATOR: AIDING THE DISBELIEVERS AGAINST THE MUSLIMS**

### **TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:**

Aiding the disbelievers and co-operating with them against the Muslims. Allah the Exalted said,

*And if any amongst you takes them as Auliyá', then surely he is one of them. Verily, Alláh guides not those people who are the Zálímûn (polytheists and wrongdoers and unjust). (Al-Ma'idah 5:51)*

And Allaah the Exalted says,

*O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! (Aali Imran 3:100)*

*And how would you disbelieve, while unto you are recited the Verses of Alláh, and among you is His Messenger (Muhammad SAW)? And whoever holds firmly to Alláh, (i.e. follows Islám Alláh's Religion, and obeys all that Alláh has ordered, practically), then he is indeed guided to a Right Path. (Aali Imran 3:101)*

And Allaah the Exalted says,

*O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Mubammad SAW), and have driven out the Messenger (Mubammad SAW) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path. (Al-Mumtâbinah 60:1)*

*Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. (Al-Mumtâbinah 60:2)*

And Allaah the Exalted says,

*O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have been in despair to receive any good in the Hereafter, just as the disbelievers have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection). (Al-Mumtâbinah 60:13)*

## EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed mentioned that there are numerous proof concerning this nullifier and the other nullifiers, and if all the proofs were to be gathered it would lead to numerous books. What is meant by the mention of these proofs is to make it clear which people fall into these nullifiers.

The Shaykh then mentioned the statement of Imaam Tabari ibn Jarir, who is the Imaam of the *Muffasssireen* (explainers of the Qur'ân) concerning the *tafseer* of the verses mentioned in the text. Imaam Tabari says the one who is an ally to them and helps them over the believer and against the believer then he is from the disbeliever's *deen*. Verily, no one is an ally to anyone, except that he is with them and with their *deen*, and he agrees with what they are upon. If he agrees with what they are upon then he agrees with their *deen* and he has gone against and incurred the anger of Allaah (subhaana wa ta'laa). His ruling is the ruling of the one who he has allied with.

The Shaykh then mentioned to us the statement of Abdul 'Azeez Ibn Marzook in his book "The Explanation of the Nullifiers of Islaam". He then mentioned to us and quoted to us from the explanation of the eighth nullifier of Islaam which is to help and aid to a disbeliever against the believer. The one who helps the disbelievers and aids them against the believer of Islaam then verily he has (...words unclear...) of Allaah and to His promises, and he has objected to Allaah and His messenger and the believers, and he has earned the anger of Allaah. His punishment is stated by Allaah (subhaana wa ta'ala),

*And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. (Al-Ma'idah 5:52)*

The Shaykh went on and stated the punishment for the hypocrites mentioned by Allaah,

*Give to the hypocrites the tidings that there is for them a painful torment. (An-Nisa 4:138)*

And Allaah (subhaana wa ta'laa) has made the ruling of the one who takes the disbelievers as allies like their (the disbelievers') ruling. Allaah's statement:

*O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrongdoers and unjust). (Al-Ma'idah 5:51)*

Shaykh Abdul 'Azeez mentions in his explanation that Allaah (subhaana wa ta'laa) has cut off all excuses for being allies with them, whether it be protecting one who he has affection for, or for fear from them. Allaah has cut off all of these excuses for those who are allies with the disbelievers. And Allaah states that this is because they prefer this life over the hereafter:

*That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve. (An-Nahl 16:107)*

Allaah (subhaana wa ta'laa) has forbidden taking the disbelievers as allies, even if they be among very close relatives and kinship. And the statement of Allaah (subhaana wa ta'laa),

*O you who believe! Take not for Auliya' (protectors and helpers) those who take your religion for a mockery (Al-Ma'idah 5:57)*

And the statement of Allaah,

*You (O Muhammad ( )) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ( )), even though they were their fathers, or their sons, or their brothers, or their kindred (people). (Al-Mujadilah 58:22)*

And it is also mentioned in the explanation that there are numerous proofs from the *Kitaab* and the *Sunnah* concerning this chapter, more than can be enumerated. Shaykh Abdul 'Azeez mentions in the explanation that after the proof of *Tanbeed* and what is the opposite of *Tanbeed*, (*shirk*), there are numerous proofs for this [the ruling on] helping the disbelievers and aiding the disbelievers against the Muslims.

The Shaykh then went on mentioned the statement of Imaam Qurtubi, who is one of the Imaams of tafseer, concerning the verse,

*O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrongdoers and unjust).*  
(Al-Ma'idah 5:51)

Allaah has clarified the ruling of the one who allies against the Muslims as the same as the ruling of the one he is allied with. This ruling necessitates that there is no inheritance to the apostates who become allies to the disbelievers against the believers. The one who allies with them then this ruling remains until the day of judgement.

The Shaykh also mentioned to us from the statement of Ibn Hazm, in his book which is called *Muhalla* concerning the verse (5:51). The one that does this in the apparently [and openly], and not from the works that are hidden and secret, then he is a disbeliever in summary, and no one disagrees concerning this truth.

## **THE NINTH INVALIDATOR: BELIEVING THAT SOME HAVE THE CHOICE TO LEAVE OF THE SHAREE'AH OF MUHAMMAD ( )**

### **TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:**

Whosoever believes that some of the people have been given the choice to leave off the Sharee'ah of Muhammad ( ), just as al-Khidr was given the choice to go outside the jurisdiction of the Sharee'ah of Moosa ( ), then he has disbelieved. That is because every Prophet was sent specifically to his own people, so it is not obligatory for all the people to follow them. As for our Prophet, Muhammad ( ), then he was sent for all peoples, so it is not lawful for anyone to oppose him, not to leave off his Sharee'ah. Allaah the Exalted says,

*Say (O Muhammad SAW): "O mankind! Verily, I am sent to you all as the Messenger of Allâh  
(Al-A'raf 7:158)*



And Allaah the Glorified and Exalted says,

*And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists). (Al-Anbiya 21:107)*

And the statement of Allaah,

*Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad SAW) that he may be a warner to the 'Alamîn (mankind and jinns). (Al-Furqan 25:1)*

And Allaah the Exalted says,

*And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind, but most of men know not. (Saba' 34:28)*

From Jaabir Ibn 'Abdullaah al-Ansaaree (radiyallaahu 'anhumaa), that the Prophet ( ) said, "I was given five things that no one before me was given: [i] I was aided by causing intimidation for a months time; [ii] the entire earth was made a masjid (place of prostration) and pure for me, so regardless of where a man from my Ummah is, whenever the Prayer reaches him, he may pray; [iii] and the spoils of war have been made lawful for me and they were not made lawful for anyone before me; [iv] and I have been given the intercession (shafaa'ah); [v] and every Prophet was sent specifically to his people and I have been sent to all of mankind." (al-Bukhaaree no. 328 & Muslim no. 521)

And Allaah the Exalted says,

*Truly, the religion with Allâh is Islâm. (Aali Imran 3:19)*

And Allaah the Exalted says,

*And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. (Aali Imran 3:85)*

And Allaah the Exalted says,

*This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion. (Al-Ma'idah 5:3)*

And Allaah the Glorified and Exalted says,

*Do they seek other than the religion of Allāb (the true Islāmic Monotheism worshipping none but Allāb Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (Aali Imran 3:83)*

And there occurs in a hadeeth, "By Allaah if Moosaa was living, he would have no choice but to follow me" (Da'eef – Shaykh Muqbil & Hasan by al-Albaanee al Irwaa' no. 1589 & mentioned in Ibn Katheer of this verse)

#### **EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

Shaykh Ahmed (hafidhahullaah) mentioned to us that this ninth invalidator has a connection to the third invalidator, which is not stating the Christians and the Jews as disbelievers as Allaah has mentioned them as being disbelievers. The Prophet ( ) has certain things that are specific to him, no other Prophet were given these things; one of these is that Muhammad ( ) was sent for all the people. This is unlike the other Prophets who were sent specifically for their people and this is mentioned directly in the text from the Hadith from Jaabir Ibn 'Abdullaah al-Ansaaree (radiyAllaahu 'anhu).

The Shaykh then mentioned to us that Allaah (subhaana wa ta'laa) has completed the revelation with Muhammad ( ) and that there remains no deen after Muhammad except Islaam and whoever holds onto anything other than Islaam then it will not be accepted from him. Also, his works will be refuted and not accepted. Whoever, from the people who have had news of this deen reach them, and verily the news of this deen of Islaam and Muhammad ( ) has reached all the people, and they do not believe in it they will be the people of the fire.

The Shaykh also mentioned, concerning the verse in Sooratul Ma'idah:

*This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. (Al-Ma'idah 5:3)*

That it was revealed in the farewell pilgrimage of the Prophet ( ) and that after he ( ) returned from the hajj to Medina he lived for a few days. Shaykh Ahmed mentioned that this ayah is a great verse and that it explains the greatness of Islaam until:

*Narrated Tariq bin Shihab:*

*A Jew said to 'Umar, "O Chief of the Believers, if this verse: 'This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.' (5.3) had been revealed upon us, we would have taken that day as an 'Id (festival) day.'" 'Umar said, "I know definitely on what day this Verse was revealed; it was revealed on the day of 'Arafat, on a Friday." (al-Bukhaaree no. 6800)*

The Shaykh then mentioned to us that the Muslims do not take their celebrations and their 'Eid from themselves. The Muslims have 3 'Eids, 'Eid of fitr and the 'Eid of adha, which are the two 'Eids that come yearly and the third 'Eid which is yawmul Jum'ah. The Muslims do not take their 'Eids like the Jews and Christians, who take their 'Eids at every single matter, like for example the celebration of the birthday.

Shaykh Ahmed mentioned that anyone who takes a deen other than Islaam it will not be accepted from them and that there is no excuse that we enter is Islaam and that we don't pray, hear and obey. Our return is to Allaah (subhaana wa ta'laa) using the explanation of the verse,

*Do they seek other than the religion of Allâb (the true Islâmic Monotheism worshipping none but Allâb Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (Aali Imran 3:83)*

Our deen, the deen of Islaam, has abrogated all of the deens, and that there remains no other deen. The Shaykh mentioned to us the statement of Allaah,

*And We have sent down to you (O Muhammad SAW) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Mobayminan (trustworthy in highness and a witness) over it (old Scriptures). (Al-Ma'idah 5:48)*

**THE TENTH INVALIDATOR:  
AVERSION TO THE RELIGION OF ALLAAH THE EXALTED, NOT LEARNING  
IT, NOR ACTING UPON IT**

**TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:**

Displaying aversion to the Religion of Allaah the Exalted, not learning it, nor acting upon it. And the intended meaning of aversion (*i'raad*) which becomes an invalidator from amongst the invalidators of Islaam is aversion from learning the *asl* (basic foundation) of the Religion by which a person becomes a Muslim even if he is ignorant of the details of the Religion, because knowledge of the details of the Religion is not possessed by anyone except for the Scholars and students of knowledge. And Allaah the Blessed and Exalted says,

*But those who disbelieve turn away from that whereof they are warned. (Al-Ahqaf 46:3)*

And Allaah the Exalted says,

*And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.). (As-Sajdah 32:22)*

And Allaah the Sublime and Exalted says,

*"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."  
(Ta-Ha 20:124)*

And Allaah the Exalted says,

*And indeed We have given you from Us a Reminder (this Qur'ân). (Ta-Ha 20:99)*

*Whoever turns away from it (this Qur'ân i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection, (Ta-Ha 20:100)*

*They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection; (Ta-Ha 20:101)*

### **EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

Shaykh Ahmed al-Wasaabee (hafidhahullaah) gave a short explanation and mentioned to us that aversion and turning away from the deen of Allaah, not learning and not acting upon it is a great wrongdoing as Allaah mentions,

*And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.). (As-Sajdah 32:22)*

Allaah (subhaana wa ta'laa) has described the one who turns away as a wrongdoer, and he mentions that the one who has turned away from the deen of Allaah that he lives a terrible and evil life and that Allaah (subhaana wa ta'laa) leaves him and does not take care of him nor take interest in him and turns away from him as he has turned away from Allaah. He shall be from the ones that have turned away from Allaah on the day of judgement.

The Shaykh then mentioned to us the statement of Allaah the Exalted,

*And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ân), and in their ears, deafness. And if you (O Muhammad SAW) call them to guidance, even then they will never be guided. (Al-Kahf 18:57)*

Shaykh Ahmed mentioned this verse, and explained this verse saying that the one who turns away and makes aversion from the deen of Allaah that (...Words unclear...) is forbidden.