

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 12 – The Invalidators of Islaam –

By Shaykh Ahmed al-Wasaabee

Translated by Shaakir al-Kanadee

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REVIEW

1. What is the seventh nullifier of Islaam?
2. What is the ruling of the sorcerer?
3. After the affirmation of a sorcerer being a disbeliever what is to be done to him?
4. What is the proof for the punishment of the sorcerer?
5. Has the ruling on the punishment of the sorcerer been established by the Prophet ()?
6. What is the ruling of helping and aiding the disbelievers against the believers, with its proof?

Note: The Shaykh mentioned that the students in Toronto should take great care in memorizing the proofs for every chapter.

The shaykh began with the Khutbatul Haajah.

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

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE CONTINUING FROM THE PREVIOUS CLASS:

Shaykh Ahmed al-Wasaabee (hafidhahullaah) mentioned to us that in the last week's dars we heard about the seventh, eight, ninth and tenth invalidators of Islaam and that he would like to mention more about the tenth invalidator of Islaam.

He mentioned to us from one of the books that he has translated from and narrated from, which is by Shaykh 'Abdul 'Azeed Ibn Marzook, who has written an explanation of the "ten invalidators of Islaam". Shaykh Ahmed narrated to us from this book, that aversion/turning away from the deen of Allaah, not studying it and not working by it nullifies one's Islaam, and the proof is from the statement of Allaah the most high,

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)

The turning away and the aversion from the deen of Allaah (subhaana wa ta'laa) causes a person to disbelieve, by the turning away from learning the fundamentals and the principles of the deen, turning away from the deen of Allaah and leaving off and refusing the deen. And [as for the one who] turns away from the deen of Allaah by not studying it and not working in accordance to it, such a person has disbelieved because of his aversion. The statement of Allaah (subhaana wa ta'aala),

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

And the statement of Allaah (subhaana wa ta'aala),

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 the statement of Allaah (subhaana wa ta'aala),

Say (O Mubammad SAW): "Obey Allâh and the Messenger (Mubammad SAW)." But if they turn away, then Allâh does not like the disbelievers. (Aali Imran 3:32)

The Shaykh then mentioned to us from the explanation of the nullifiers of Islaam by ‘Abdul ‘Azeez Ibn Marzook, that turning away and leaving off works from the deen is not denial from among the different types of disbelief which is denial; the statement of Allaah (subhaana wa ta'laa),

So he (the disbeliever) neither believed (in this Qur'ân, in the Message of Mubammad SAW) nor prayed! (Al-Qiyamah 75:31)

*But on the contrary, he belied (this Qur'ân and the Message of Muhammad SAW) and turned away!
(Al-Qiyamah 75:32)*

Allaah (subhaana wa ta'laa) has made turning away and leaving off of work, in reference to doing deeds (action), and has not made it in regards to affirmation an attestation. He has made turning away and aversion, turning away from obedience and aversion to it (obedience). Just as disbelief can take the form of having certain beliefs, denial, actions or from certain statements, it can also be from leaving off or aversion of the deen. It is also mentioned in the book the statement of Shaykh ul-Islaam Ibn Taymiyyah (rahimahullaah):

"A person does not become a believer in Allaah and His Messenger when he does not do the things that are waajib (obligatory) upon him to do, which are specifically made obligatory by the Prophet ()"

Turning away from the deen of Islaam and aversion to it takes a person out of the deen of Islaam.

Shaykh Ahmed mentioned to us also from the explanation the statement of Ibn Qayyim in his book "The Key to the Land of Paradise". Ibn Qayyim states that anyone who turns away and averts from being guided by the revelation, which is the remembrance of Allaah (subhaana wa ta'laa), then there is no escape for him from saying on the day of judgement "O would that there were between me and between you the distance of the east and the west and what an evil companion". This verse was taken out of the Soorah in the context of the statement of Allaah (subhaana wa ta'aala),

And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him Shaitân (Satan devil) to be a Qarîn (an intimate companion) to him. (Az-Zukhruf 43:36)

And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright! (Az-Zukhruf 43:37)

Till, when (such a one) comes to Us, he says [to his Qarîn (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)! (Az-Zukhruf 43:38)

THE RULING CONCERNING THE JOKER, THE LIBERAL ONE, THE FEARFUL ONE AND THE ONE WHO IS FORCED WITH REGARDS TO THESE INVALIDATORS:

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

So there is no difference concerning these invalidators between the joker, the liberal one, or the one who fears for his wealth and status, but there is a separate case for the one who is forced. All of these are in the greatest of danger and many of them may fall into it. So it is befitting that the Muslim is aware of these invalidators and that he fears for himself in regards to them. The evidence for that is the statement of Allaah the Exalted,

Say: "Was it at Allâh, and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (SAW) that you were mocking?" (At-Tawbah 9:65)

Make no excuse; you have disbelieved after you had believed. (At-Tawbah 9:66)

And the evidence for the one who is forced is found in the statement of Allaah the Exalted,

Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment. (An-Nabl 16:106)

For more information concerning the invalidators of Islaam, refer to the book at-Tibyaan Sharh Nawaaqidhul-Islaam by Shaykh Sulaymaan Ibn Naasir al-'Alwaan. And refer to Nawaaqidhul-Islaam by the Noble Shaykh 'Abdul-'Azeez Ibn Baaz (rahimahullaahu ta'aala).

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed narrated from the explanation by Shaykh 'Abdul 'Azeez Ibn Marzook, who says in his book:

"Allaah (subhaana wa ta'laa) has promised the one who takes His signs and His verses as a joke and mockery a humiliating punishment. Allah's statement:

And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment. (Al-Jathiyah 45:9)"

The reference to the humiliating punishment in the Qur'aan only comes in reference to the disbelievers and the polytheists. The signs of Allaah (subhaana wa ta'aala) are His proofs, His orders and His forbiddances. It is also mentioned in this explanation of the nullifiers of Islaam the statement of Ibn Hazm in his book called (...word unclear...) that it has been affirmed by clear revelation that the one who mocks and makes a mockery of Allaah (subhaana wa ta'aala) or an Angel from among the Angels, or a Prophet from the Prophets, or a verse from the Qur'aan or from the waajib or mandatory things of the deen, and these are all signs from Allaah, after the ruling of Allaah (subhaana wa ta'laa) reaches him, he is a disbeliever.

Shaykh Ahmed then went on and mentioned to us the proofs concerning this last chapter are also mentioned in the sixth nullifier of Islaam which is making a mockery or making fun of the signs of Allaah (subhaana wa ta'aala). The Shaykh mentioned that the exception is the one who is forced and coerced, and the statement of Allaah,

Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment. (An-Nahl 16:106)

This is an exception to the nullifiers. The Shaykh made an example that the one who is forced or coerced, that he may be put in a situation where he would be killed if he does not make a statement of disbelief or does not do something that he should not do, and that these situations allow a person to make a statement of disbelief. And if he makes a statement of disbelief, while believing the authenticity of Islaam and the correctness of Islaam while his heart is secure and affirmed and assured in faith, then Allaah (subhaana wa ta'aala) has excused him of his disbelief. Shaykh Ahmed mentioned and made dua'a that we ask Allaah (subhaana wa ta'aala) to distance us from these issues and that the ones who have previously done this and joked around and made fun of and mocked the signs of Allaah (subhaana wa ta'aala) and His messenger or any of the symbols of the deen that his return to the deen is through the path of tawbah and repentance to Allaah (subhaana wa ta'aala).

EEMAAN (BELIEF)

The Shaykh (hafidhahullaah) mentioned that this chapter is very wide, deals with numerous issues and the writer of this text has mentioned some of these issues in summary in such a way that we can easily distinguish between the correct belief and the false beliefs in regards to Eemaan (belief). Eemaan has pillars and a taste, it increases with obedience and decreases with disobedience, and all of this is pointed to in the following chapters of the text.

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

The Definition of Eemaan

Eemaan in the Arabic language means confirmation and affirmation

Al-Eemaan in al-Islam is the utterance with the tongue, belief in the heart, and actions of the limbs in the pillars of Islam. It increases with obedience and decreases with disobedience.

Explanation from Ibn Abul 'Izz (the explainer of al aqeedatut-Tahaawiyyah)

The people have differed greatly concerning what the word Eemaan applies to in its tangible and cultural meanings. Al-Akshafee, Ahmed, Awzaa'ee in the past and the people of hadith and the people of Madinah (rahimahullaahu ta'aala) and a group of people from the people of salaam and the people of the dhahir hold the belief that Eemaan is belief with the heart, attestation with the tongue and works and actions with the pillars of Islam. Many of our companions¹ have taken the belief of tahawiyya that tahawiyya has mentioned that Eemaan is attestation with the tongue and belief with the hearts. From our companions are those that say attesting with the tongue is only additional and not being from the principles of Eemaan. From those that take this is Abu Mansour Al-Maturidi and it has also been reported and transmitted from Abu Haneefah.

The Karamiyyah have taken on the belief that Eemaan is mere attestation with the tongue. Therefore, according to them, the hypocrites are believers in perfection. The Karamiyyah say that the hypocrites are worthy and entitled to the punishment of Allaah which He has promised them. The Karamiyyah belief in Eemaan is clearly incorrect.

It is the belief of Jahm ibn Safwan and Abul Hasan al-Saalihi, who was one of the heads of the Qadariyah; that Eemaan is awareness and knowledge of the heart. This statement is more correct than the previous statement by the Karamiyyah. But, indeed it necessitates that Phir'aun and his people were believers. Verily, they knew the truthfulness of Moosaa and Haroon, but they didn't believe in them. And concerning this Moosaa said to Phir'aun,

[Mûsa (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allâh's Oneness and His Omnipotence, etc.). (Al-Isra 17:102)

¹ Shaykh Muhammad ibn Abdul-Wahhab (hafidhahullaah) has mentioned that the meaning of "Many of our companions.." in the explanation of ibn Abul 'Izz, refers to the *abnaaf* - the *banafis*.

And the statement of Allaah (subhaana wa ta'aala),

And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsa (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers, liars.). (An-Naml 27:14)

The people of the book also know the truth of the Prophet () like they know their own sons and they are not believers - verily they are disbelievers to the Prophet and were hostile to him. And upon this belief of Jahm Ibn Safwan, Abu Taalib was a believer for verily he said "I certainly know that the deen of Mubammad is the best of deens to mankind, and if it were not for ridicule and fear of abuse you would find me clearly and blatantly agreeing with it." Verily, upon the belief of Jahm, Iblees would be a perfect believer with perfect Eemaan - verily he was aware of his Lord and had knowledge of Him.

The statement of Allaah in regards to the statement of Iblees,

[Iblîs (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected." (Al-Hijr 15:36)

And the statement of Allaah in regards to the statement of Iblees,

[Iblîs (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. (Al-Hijr 15:39)

And the statement of Allaah,

[Iblîs (Satan)] said: "By Your Might, then I will surely mislead them all, (Sad 38:82)

Disbelief with Jahm (Jahm ibn Safwan) is ignorance and unawareness of the lord and none is more ignorant of his lord than Jahm. Indeed he has made Allaah (subhaana wa ta'aala) in his belief, absolute existence, negating and not describing Allaah with his perfect attributes, and there is no ignorance greater than this. Jahm Ibn Safwan is a disbeliever by his own witnessing upon himself. There are also other beliefs that were not mentioned, intending briefness and summarization.

Shaykh Muhammad Bin Abdil-Wahhaab Al-Wasaabee:

I say: The Ash'ariyyah believe that Eemaan is belief with the heart as it is mentioned in *Fath-ul-majeed* (the explanation of Kitaab at Tawheed). There is no doubt that the true belief of Eemaan is that of Ahlus Sunnah wa Jama'ah that Eemaan is the testification of the tongue, belief in the heart, and actions of the limbs in the pillars of Islaam. It increases with obedience and decreases with disobedience.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed then went on and explained the text in summarization and mentioned that Shaykh Muhammad bin Abdil-Wahhaab began the chapter by mentioning the correct definition of belief and also ended off the chapter of Eemaan by mentioning the correct definition of Eemaan.

The correct definition of Eemaan is that it is the utterance of the tongue, belief in the heart, and actions and deeds of the limbs [in accordance] with the pillars of Islaam. It increases with obedience and decreases with disobedience.

Shaykh Ahmed al-Wasaabee then stated that the belief in the heart has to be a firm and pure belief with no doubt in it. Also there is no escape from actions and deeds; a person must have actions and deeds with his belief and that it is from belief.

He mentioned belief in Allaah in his *Ruboobeeyah* (Lordship) and his *Uloohiyah* (Worship) and his *Asmaa was Sifaat* (Names and Attributes). He mentioned to us that from the actions that come from Eemaan is the prayer, which has been obligated upon us. It was first obligated as 50 prayers, until it was decreased to 5 prayers and every deed is increased by 10 times so that it equals to 50 times. Also from the deeds of Eemaan is the *Zakaat*, the *Saum* and Hajj; the paying of the tax, the fasting and the pilgrimage. These are things that are mandatory and also from the actions of Eemaan are those things that are obligatory and not Waajib. All of this enters into the meaning of Eemaan.

He mentioned the correct definition of Eemaan again so that we may memorize it so it stays with us; it is the utterance of the tongue, belief in the heart, and actions of the limbs in the pillars of Islaam. It increases with obedience and decreases with disobedience.

The Shaykh mentioned to us the belief of the Murji'ah which is a sect that has an incorrect belief concerning Eemaan. They say that Eemaan is utterance with the tongue, and belief with the heart. They postpone and delay work and actions from the meaning of belief. They say that if a person believes in his heart that they are postponed and delayed for Allaah to judge him. They leave off the actions and the deeds and say that the important thing is that a person has belief in his heart. This is the belief of the Murji'ah. The refutations of Ahlus Sunnah wa Jama'ah have been made against this deviant sect in regards to Eemaan, which will come later on, following the chapter with the definition of belief.

Shaykh Ahmed also mentioned that Shaykh Muhammad bin Abdil-Wahhaab pointed to the belief of Jahm Ibn Safwan, which is that, belief (Eemaan) is awareness and knowledge of Allaah (subhaana wa ta'aala).

Shaykh Ahmed mentioned from the text that according to this belief Phir'aun and his followers enter into belief. This is according to Jahm Ibn Safwan, because he said that belief is only awareness and knowledge of Allaah and Phir'aun and his followers had awareness and knowledge of Allaah (subhaana wa ta'aala).

Shaykh Ahmed mentioned to us that Jahm Ibn Safwan has followers and from them is Abul Hasan al-Saalihi, who is from the leaders of the Qadariah, another innovated sect in Islaam. The Qadariah are the ones that believe that Allaah (subhaana wa ta'aala) is the one who decreed good and did not decree evil and that evil is from the people.

This is contrary to the belief of Ahlus Sunnah wa Jama'ah who believe that Allaah (subhaana wa ta'aala) is the one who decreed both good and evil. Shaykh Ahmed al-Wasaabee mentioned to us that from the pillars of belief is the pillar that the decree (*Qadr*) of Allaah is in both good and in evil, which will come in the following chapters of Eemaan.

Shaykh Ahmed also mentioned to us that according to the definition of Jahm Ibn Safwan the Jews and Christians also enter into belief, those who know the truth of Allaah and of the Qur'aan and the truth of the Prophet Muhammad (). But in reality this does not make them believers, verily they were disbelievers - the statement of Allaah (subhaana wa ta'aala):

And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers. (Al-Baqarah 2:89)

Allaah (subhaana wa ta'aala) has refuted the people of the book and has made clear that knowledge and awareness of the truth is not enough. Allaah has made judgment on the people of the book that they are disbelievers even if they have knowledge of the authenticity of the Prophet () and of Islaam.

Shaykh Ahmed al-Wasaabee ended off the chapter of Eemaan by reminding us that it is upon us to be eager and keen and to make great efforts in learning our Aqeedah and the correct belief in this chapter of Eemaan and in general. [We should learn this] so that we may be aware and far away from the people of innovation and the people that have gone astray, and [know] that Ahlus Sunnah wa Jama'ah are the best of people and that they are the center between the two extremes. It is upon us to hold on to the correct definition and to memorize it and to understand the correct definition of Eemaan. By doing this, we have taken care and protected ourselves and armed ourselves and we are ready for anyone who may come to us and try to engage us in debate or argumentation.