



AVOID TEN WAYS THAT NULLIFY ISLAAM

SHAYEKH MUHAMMAD AT-TAMEEMI
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Allahi Alrrahmani Alrraheemi

*In the name of Allah, the most
Beneficent, the most Merciful*

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Based Upon
Shayekh Muhammad At-Tameemi's
(*rahimahullaah*: may Allaah's Mercy be upon him)
Classification

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Know, may Allaah's Mercy be upon you, that Allaah (*subhanahuhu wa ta'ala*: Far is He removed from every imperfection, the Most High) made it very clear that mankind must follow Islaam, hold to it and dissociate from whatever contradicts it. The declaration that "*There is no God but Allaah*" not only negates all false deities and confirms worship only to Allaah, it also requires the complete dissociation from any form of worship to any false deity; Allaah (*subhanahuhu wa ta'ala*) says:

"There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in *Taaghut* (false deities)¹ and believes in Allaah, then he has grasped the most trustworthy handhold that will never break." (Qur'an 2: 256)

Furthermore, to declare that *Muhammad* (*sallallaahu 'alayhe wa sallam*: may Allaah Exalt his mention and safeguard him and his message) *is the Messenger and slave of Allaah* requires the belief that Muhammad (*sallallaahu 'alayhe wa sallam*) is trusted by Allaah (*subhanahu wa ta'ala*) to deliver the Message of Islaam, and that Muhammad (*sallallaahu 'alayhe wa sallam*) is to be followed and obeyed because Allaah (*subhanahu wa ta'ala*) decreed in the Qur'an:

"And whatsoever the Messenger gives you, take it. And whatsoever he forbids you, abstain (from it) and fear Allaah. Verily, Allaah is severe in punishment." (Qur'an 59: 7)

¹*Taaghut*: It may be Satan and/or anyone who is worshipped other than Allah and is pleased and/or calls for it. [See Appendix]. Here I relate a very important benefit explaining the issue of *Taaghut* which is often misunderstood by enthusiastic young Muslims and it is by Shayekh Sulaimaan Ibn Samhaan (*rahimahullaah*: may Allaah's Mercy be upon him). He said: "It should be known that the one who seeks judgments from the *Taaghut*, or rules by other than Allaah's rule while believing that (these) judgments **are more perfect and better** than the Judgment of Allaah and His Messenger, then this is disbelief (*Kufr 'aqadi*: pertaining to creed) that takes the person out of the fold of Islam-as it is mentioned in the ten nullifiers of Islam. However, as to the one who does not believe as such but resorted to the *Taaghut* judgment while believing that it to be false, then this is of the practical type of disbelief (*Kufr'amali*: lesser type that does not take the person from Islam). [See *Irshaadut-Taalib Ilaa Ahamadil-Mataalib*, p. 19.] In addition, anyone (ruler or ruled) who **equates** the judgment of Allaah and His Messengers to that of man, or believes that the rules of man are more fitting to our times than the Islamic laws, commits *Kufr* [See Shayekh bin Baaz's (*rahimahullaah*) details on this matter in *Qadiyyatu-t-Takfeer bayna ahlis-sunnah wa ffiraqu-d-Dalaal*, by Shayekh Sa'eed Ibn Wahf Al-Qahtaani, pp. 72-73.]

It is, therefore, concluded that the term *Taaghut* in itself does **not necessarily** translate into **major disbelief** and apostasy, since **every *Kufr* is *Taaghut*, but not every *Taaghut* is *Kufr***. Imaam Ibnul Qayyim (*rahimahullaah*) considered that figurative interpretations of Allaah's Names and Attributes through scholastic ways, and giving precedence to the intellect over the legal texts as *Taaghuts* (in *as-Sawaa'iq al-Mursalah*, v.2, 632-633). Certainly, none considers every level of these distortions as a major *Kufr*!!

All the ways and methods that are needed by the Muslim to fulfill this declaration of Tawheed² are explained in the Qur'an and by the Prophet Muhammad (*sallallaahu 'alayhe wa sallam*). Allaah (*subhanahu wa ta'ala*) and His Messenger (*sallallaahu 'alayhe wa sallam*) warned that there are ways that lead to *Shirk*,³ *Kufr*⁴ and rejection of Faith. The Muslim must be very knowledgeable about Tawheed so that he does not indulge in practices and concepts that contradict the essence of Islaam. **The most dangerous and widely existing ways that breach Tawheed are:**

ONE: *Shirk in the worship of Allah:* to associate something and/or anyone in the worship of Allaah:

"Verily Allaah forgives not setting up rivals in worship with Him, but He forgives whom He pleases other sins than that." (Qur'an 4: 116)

"Verily, whosoever sets up rivals in worship with Allaah, then Allaah has forbidden *Al-Jannah* for him, and the Fire will be his abode." (Qur'an 5: 72)

TWO: *Setting up intermediaries between a person and Allaah is Kufr (disbelief):* calling upon them and seeking their intercession and depending upon them. Those who do this are taking "associates" with Allaah and this is *Shirk*. Allaah (*subhanahu wa ta'ala*) says (what means):

"Then set not up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshiped)." (Qur'an 2: 22)

The Prophet (*sallallaahu 'alayhe wa sallam*) was asked: **'Which sin is the Gravest? He said: "That you set up rivals unto Allaah (despite the fact) that He has created you."**⁵ Allaah (*subhanahu wa ta'ala*) says (what means):

"And call not on other than Allaah, any that will neither profit you, nor hurt you but if (in case) you did so, you shall certainly be one of *Ath-thalimeen* (who commit *Shirk*)". (Qur'an 10:106)

THREE: *Believing that the Mushrikeen (those who commit Shirk) are not Kufar or doubting their Kufr or defending and correcting the beliefs of the Kufar, is Kufr.* Allaah (*subhanahu wa ta'ala*) says (what means):

"And if any amongst you who take them (*wholeheartedly*) as friends, then surely he is one of

²Tawheed: Belief in Oneness and Uniqueness of Allah. Allah is One in His Lordship, One in His God-ship, and One in His Actions, Names and Attributes.

³Shirk: Associating anyone/anything in the worship of Allaah (*subhana wa ta'ala*) or setting up rivals with Allaah (*subhana wa ta'ala*).

⁴*Kufr*: Disbelieving in Allah (*subhana wa ta'ala*) and His Messengers whether by denial, doubts, suspicion, aversion, jealousy, arrogance or following some whims which deters one from adhering to the Message.

⁵Collected by Al-Bukahari and Muslim.

them."(Qur'an 5: 51)

This is one of the greatest contradictions to Tawheed. Here it is important to caution that many Muslims are reluctant (and feel ashamed) to say the word "*Kufr*" to describe a disbeliever or to point out their acts of Shirk. Some even look at the *Kufar* with great deal of admiration, fear and obedience. Those have an inferiority complex that leads them to become blind followers and defenders of the *Kufar* and their ways. They are at grave danger since this may "melt" their identity.

The Muslim's position about these matters must be dissociation from *Kufr* and Shirk, but Love for Allaah (*subhanahu wa ta'ala*), His Prophet (*sallallaahu 'alayhe wa sallam*) and the believers:

"Let not the believers take the disbelievers as *Awliyaa'* (supporters, helpers, etc.) instead of believers, and whoever does that will never be helped by Allaah in any way, except if you indeed fear a danger from them. And Allaah warns you against Himself (His punishment), and to Allaah is the final return." (Qur'an 3: 28)

FOUR: The belief that guidance by someone other than the Prophet Muhammad (sallallaahu 'alayhe wa sallam) is better or that ruling by other than the rule of Muhammad (sallallaahu 'alayhe wa sallam) is better, then this is Kufr. The rule of Muhammad (*sallallaahu 'alayhe wa sallam*) is the rule of Allaah:

"But no, by your Lord, they can have no true Faith (*al-waajib*: which is dutiful upon them), until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept (them) fully with submission."(Qur'an 4: 65)

Some examples of this are:

(a) The belief that systems and laws made by human beings are **better than, or equal to** the *Sharee'ah* of Islaam; or that *Islamic* system **is not suitable** for the contemporary times, and that Islaam is the cause of backwardness of the Muslims.

(b) The belief that enforcing the punishments prescribed by Allaah (*subhanahu wa ta'ala*), such as cutting of the hand of the thief or the stoning of an adulterer, **is not suitable** for this day and age.

FIVE: Hating any command or anything of the Prophet's (sallallaahu 'alayhe wa sallam) Message despite practicing it is Kufr.

Allaah (*subhanahu wa ta'ala*) says (what means):

"That is because they hate that which Allaah has sent down, so He has made their deeds fruitless." (Qur'an 47: 9)

SIX: Mocking any part of Islaam or any of Allaah's Names and Attributes is Kufr.

Allaah, the Most High, says (what means):

"Was it at Allaah, and His signs, and His Messenger that you were mocking? Make no

excuse, you have disbelieved (became *Kufar*) after you had believed." (Qur'an 9: 65-66)

SEVEN: Involvement in Magic: considering it permissible to practice and spread ways that may (i) sway man from the good things he likes (e.g., using magic to sow discord between a man and his wife) or (ii) reduce man to do what he dislikes or is bad for him. These ways of magic are Satanic. Allaah (*subhanahu wa ta'ala*) says (what means):

"Solomon did not disbelieve but the devils disbelieved, teaching men magic and such things that came down at Babylon to the two angels (put coma after the word angels) Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said: We are only for trial, so disbelieve not (by learning the magic from us)." (Qur'an 2: 102)

Today, we see many people seek help from the so called fortunetellers. They believe that these tellers know what will happen. This is *Kufr*. The Prophet (*sallallahu 'alayhe wa sallam*) warned that:

*"Whoever goes to a priest (soothsayer or a fortuneteller), and believes him in what he says has committed Kufr and denied what was revealed to Muhammad (sallallahu 'alayhe wa sallam)"*⁶

EIGHT: Standing by the Mushrikeen, supporting them and helping them against the Muslims (so that they will be the prevalent ones) is Kufr.

Allaah (*subhanahu wa ta'ala*) says (what means):

"And he amongst you who take them as friends (WHOLEHEARTEDLY), then surely he is one of them." (Qur'an 5: 51)

NINE: Believing that some "special" people don't have to follow the Prophet (sallallahu 'alayhe wa sallam) is Kufr because this negates the second part of the declaration of Tawheed 'Muhammad is the slave and Messenger of Allaah," since this constitutes desiring a "religion" other than Islaam. Allaah (*subhanahu wa ta'ala*) says (what means):

"And whoever desires a religion other than Islaam, it will never be accepted from him, and in the Hereafter he will be one of the losers." (Qur'an 3: 85)

TEN: Completely turning away from the religion of Allaah, not learning it and practicing it, is Kufr.

"And who does wrong than the one to whom are recited the Aayat (proofs, evidences, verses, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimin (criminals, disbelievers, polytheists, sinners etc.)" (Qur'an 32: 22) and He, the Most High, also says (what means):

"But those who disbelieve turn away from that about which they are warned." (Qur'an 46:3).

⁶An authentic *hadeeth* reported in *Saheeh Al-Jaami'* (a collection of authentic narrations verified by the Scholar of *hadeeth* Sheikh Muhammad Nassir Ad-Deen al-Albaani) V.2 # 5939. Believing in sorcery and horoscopy is as setting up rivals with Allaah. This is *Shirk*.

Finally, it must be pointed out that there is *no difference* (in accountability) between the one who seriously commits any of the above acts or the one *who claims to be just "joking", "playing" or "mocking"!* The only exception is when someone commits any of these acts under compulsion; even then his heart must be filled with faith and Tawheed of Allaah.

Another serious matter is that the issue of declaring someone *Kufr* (rulers or ruled). This is not left for the unlearned of the common Muslims or heads of hizbee-groups or the like. It is to be left to the reliable scholars who follow the *Qur'an*, authentic *Sunnah* in the context of the *Salaf's* way of understanding the Deen, not to innovators and the politically and emotionally driven ones. We must fear Allah in this matter which had caused and is still causing deviation in the *Ummah* at large.

We seek refuge in Allaah from such deeds and we ask Him to make the truth clear to us all.

Appendix

Definition of *Taaghut*

Taaghut: Derived from *Tughyaan*, *exceeding the limits*. So:

1. Whatever is worshipped instead of or to the exclusion of Allaah is a *Taaghut*. So, any human being who is pleased to be set as an object of worship is a *Taaghut*.

2. The one who exceeds the limits concerning following and obedience to other than Allaah, and sets others as rivals with Allaah, then himself is a *Taaghut*.

3- Those who make *Istihlaal*, making the unlawful lawful or vice versa, and are obeyed for that are *Taaghut*, because they are being set as Lords besides Allah. Here it must be known that obeying them on their *Istihlaal* is divided into three categories:

(i) The person obeys them while pleased and content by their saying, giving precedence to their judgments, and discontent with Allaah's ruling, then he is a *Kufr*.

(ii) The person obeys them while accepting Allaah's ruling and knowing that it is the best and the most fitting to man, but due to lowly desire in himself he chooses otherwise. For example, he may be seeking a job, and so forth. In this case it is not *Kufr*, rather he is a *Faasiq* (rebellion, disobedient).

(iii) The person obeys them due to ignorance, thinking that their rulings are those of Allaah's. This is subdivided into two cases:

(a) The person is able to know the truth by himself, but he is negligent. In this case he is sinful, because Allaah ordered to ask the people of knowledge when matters are not known.

(b) The person is not knowledgeable and unable to learn but he follows them by way of blind following believing that it is the truth. In this case there is nothing upon him, i.e not held blameworthy. [See *Al-Qawlul Muffed 'Alaa Kitaab at-Tawheed*, by our Shayekh Muhammad bin Salih Al-'Uthaimeen, v.2, pp. 157-158, with slight adaptation].

4. It covers also all that which opposes Allaah's Judgment. And this is of different levels and ranks. Some may lead to exiting the fold of Islam, while others don't.

Some examples on *Taaghut*:

Those followed, like soothsayers, magicians, and evil “scholars,” are *Taaghut*. Those pleased for being worshipped besides Allaah, as well as idols, are *Taaghut*

Very Important to Remember

(i) General Statements of Imputation of *Kufr*.

This is known as *I'tlaaq-ut-Takfeer*: stating in the general sense, such as to say, “whoever does or says such and such,” from what is known to be *Kufr* then he is a *Kafir*.

(ii) Applicability on a particular person:

This is known as *Takfeer-ul-Mu'ayyan* It is to impute what is generally stated to be *Kufr* on a particular person. This can be established only after conditions of *Takfeer* (imputing *Kufr*) are met as well as all impediments which may hinder the imputing of *Kufr* are removed.

(iii) Who Are the Ones who advise on these Enormous Matters?

The Imputation of *Kufr* is very serious and it is not left for common Muslims or the student of knowledge to decide. Surely the **reliable scholars following the path of the *salaf*** are the ones who can advise concerning these immense issues. So people should refrain and hold themselves so as not to hasten to impute *Kufr* on a particular person before the evidences are established and impediments are removed.

And Allaah, the Most High, Knows best.

