



Explanation of the Ten Nullifiers: Believing That Other than the Guidance of the Prophet is Better

Shaykh Abdul-Azeez ar-Raajihee

Imaam Ibn Abdul-Wahhaab said, “The Fourth: Whoever believes that other than the guidance of the Prophet (sallallaahu alaihi wasallam) is more perfect than his guidance and that the judgement of other than him is better than his judgement, such as the one who prefers the judgement of the tawaagheet over his judgement then he is a kaafir”.

Shaykh Abdul-Azeez ar-Raajihee said in his explanation of this¹, “Whoever believes that there is a guidance, better than the guidance of the Prophet (sallallaahu alaihi wasallam), such as if he were to say, “The (way of the) Philosophers, or the (way of the) Saa’ibah, or the Soofiyyah, that their way is better than the way of Muhammad (sallallaahu alaihi wasallam), such that this way contains guidance, or what is like the guidance of the Prophet (sallallaahu alaihi wasallam), then he is a kaafir. For there is no other guidance that is better than the guidance of the Messenger (sallallaahu alaihi wasallam), since he does not speak with his desire, it is but revelation that is inspired to him. So whoever says that there is a guidance better than the guidance of the Messenger (sallallaahu alaihi wasallam) or which is like it, such as if he was to worship, or seek the path to Allaah by the way of the Philosophers, or by way of Philosophy, or the way of the Sabeans, or Tasawwuf or other than that, then he is a kaafir, murtadd.

And likewise, if he was to believe that there is a judgement better than the judgement of the Prophet (sallallaahu alaihi wasallam), such as if he were to believe that judging by the secular laws is better than judging by the Sharee’ah, then this one is a murtadd (apostate) by consensus of the Muslims. And likewise, if he was to believe that judging by the secular laws is like, equal to judging by the Sharee’ah, he is disbelieves also.

And likewise if he was to believe that judging by the Sharee’ah is better than judging by the secular laws, but that it is permissible to judge by the secular laws, such as if he were to say, “A person has the choice, it is permissible for him to judge by the secular laws and it is permissible for him to judge by the Sharee’ah, yet the Sharee’ah is better”, then such a one also disbelieves by

¹ Translated from a transcript of his lecture on this subject, available on the Internet.

consensus of the Muslims, since a person does not have the choice, and this is known by way of necessity from the religion.

Thus, judging by the Sharee'ah is an affair that is obligatory upon every single person, and then this person says that is not obligatory, and that it is permissible for a person to judge by the secular laws, so this one disbelieves, even if he was to say, that the laws of the Sharee'ah are better.

Thus built upon this:

When he judges by the secular laws and believes they are better than the judgement of the Sharee'ah, he disbelieves.

When he judges by the secular laws and believes that they are equal to the judgement of the Sharee'ah, he disbelieves.

And when he judges by the secular laws and believes that the judgement of the Sharee'ah is better than the judgement by the secular laws, but that it is permissible to judge by the secular laws, he disbelieves also.

So in these three situations he disbelieves.

And there is also a fourth situation, which is when he judges by the secular laws in an issue or a matter from amongst the affairs, while he believes that judging by the Sharee'ah is obligatory, and that it is not permissible to judge by the secular laws, and that it is not permissible to judge by other than what Allaah has revealed, and he believes that he is a dhaalim and that he is worthy of punishment, however his soul and desire and his shaytaan overcame him, and so he judged by other than what Allaah revealed, he judged by other than what Allaah revealed for the sake of a person so that he benefits the one in whose case the judgement is favoured or so that he harms the one in whose case the judgement is against, so he benefits the one in whose case the judgement is favoured because he is a friend, or near relative, or a neighbour, or he harms the one in whose case the judgement is against, because he is an enemy to him, and he knows that judging by what Allaah has revealed is obligatory, and that he is committing a sin, then such a one disbelieves with the lesser kufr that does not expel from the religion.

Hence, ruling by other than what Allaah has revealed has four conditions, three of which are major kufr (that expels from the religion) and the fourth by which a person disbelieves with the minor kufr.

Issue: The ruling upon abolishing the whole Sharee'ah and judging by the secular laws

When he institutes all of the secular laws, and abolishes the whole Sharee'ah, from head to toe, then he has replaced the religion (deen), and a group from the scholars have tended to the view that he disbelieves, because he replaced the religion of Allaah. And this is what the respected Shaykh Muhammad bin Ibraaheem (rahimahullaah), the previous Muftee of the lands of Saudi Arabia, passed a verdict upon. He said, "Such a one changed the whole deen, from head to toe, not just in a matter from amongst the affairs, but he changed all of the judgements, and he abolished the whole of the Sharee'ah, and replaced it with the secular laws in every [single thing], the small (sagheerah) and the big (kabeerah) things.

And our respected Shaykh 'Abdul-Azeez bin Baaz - may Allaah grant him success - has held the view that even if he changed the [whole] deen, that it is also necessary for him to believe that it is permissible to judge by the secular laws, such that the proof is established upon him². Hence, this then is the fifth situation, and this is when he changes [the whole] deen.

² [Editor's Note] And this is what has led the Qutubiyyah, Khaarijiyyah, to accuse the noble Imaam 'Abdul-Azeez Ibn Baaz to be upon Irjaa', alongside al-Albaani, due to his holding to this position. And this fitnah of the accusation of Irjaa' first came from the sect of Mohammad Qutb, they began this affair, and the stooge of Aal Qutb, began to accuse those who did not make takfir of the rulers, to be upon Irjaa', like the Irjaa' of Jahm Ibn Safwaan.

The Qutubiyyah Khaarijiyyah first of all would make takfir of the ruler who did not rule by everything in the Sharee'ah (i.e. had deficiencies), and this is what they derived from the teachings of Qutb. Either a ruler was judging by the whole Sharee'ah in which case his Imaan is sound or if he fell short, then it is corrupt Imaan. It is either Imaan or kufr. This was the doctrine of Qutb.

Then when this was explained and clarified by Ahl us-Sunnah to be false and to be from the madhhab of the Khawaarij, they then took to falsely applying the verdicts of some of the scholars concerning the one who changed the whole deen, abolished the whole Sharee'ah and brought something new in its place in all affairs, to the situation found today where the rulers have secular laws in their lands, but these secular laws were not brought by these rulers, but by the colonialists and imperialists, who imposed them upon the Muslims, and replaced for them whatever was left of the Sharee'ah, with these secular laws. Hence, the Qutubiyyah - knowing that what Qutb originally propounded was shown to be false, extremism and nothing short of the madhhab of the Khawaarij - then began to hold onto some of these verdicts, hiding and concealing their corrupt manhaj behind them, so that they could arrive at their actual goals, takfir based upon the situation predominant today, and following that, khurooj. What occurs in the arena of da'wah in the current times of attempting to argue and justify the takfir of the rulers, by way of this issue, actually comes from the Qutubiyyah, Khaarijiyyah, who have concealed and hidden their manhaj, by using the verdicts of some of our scholars as a screen and veil for this manhaj of takfir and khurooj

And there is also a sixth situation, which is that the ruler, when he expends efforts, and singles out his striving in coming to know the Sharee'ah judgement, however he errs and judges by other than what Allaah has revealed, and errs, then he is not a kaafir and nor is he a sinful person, rather he is a mujtahid, and he will have a single reward, due to the saying of the Prophet (sallallahu alaihi wasallam), "When a ruler strives and is correct, he has two rewards, and when he strives and errs, then he has a single reward." Hence, this error of his is forgiven, he is rewarded for his striving. And when he strives and arrives at the truth, then he has two rewards, the reward for his ijtihaad, and the reward for being correct." End of his words.

– whilst these same scholars, who hold this view actually refute these Takfiris and neo-Khawaarij for what they are upon of extremism, and also refute their figureheads, and declare them Innovators and misguided ones, and warn from their books. So beware of the deception that is with these people, and these people know that the Salafis, Ahl us-Sunnah know their deceptive ways, which is why they have took to the specific ways and means in their da'wah by which they intend to frighten people away from the people of the Sunnah, and the way of the Salaf.

All of this fuss in reality, comes from a people who are upon the manhaj of the Ash'ari, Mu'tazili Innovators, Qutb and Mawdudi, and thus, they work to propound these ideas and call to their manhaj, which only revolves around replacing the current authorities with themselves. And Shaykh Abdul-Azeez ar-Raajihee has refuted this accusation of Irjaa' against the three Imaams, al-Albani, Ibn Baaz and Ibn Uthaymeen. Refer to MNJ050019.