

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class 10 – Ten Invalidators of Islaam – نواقض الإسلام

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The shaykh began with the Khutbatul Haajah.

The shaykh brought some extra beneficial statements concerning the second nullifier, which is voluntary apostation (ridda) from the deen of al-Islaam. The shaykh quoted to us from the book Adeedatut-Tawheed, which is written by Shaykh Saaleh al-Fawzaan (hafidhahullaah). The shaykh mentioned to us that Arabic word “ridda,” means (in the Arabic language) to return.

Allaah’s statement:

يُرْدُّكُمْ عَلَىٰ أَعْقَابِكُمْ

**They [disbelievers] will send you back on your heels. (Aali Imran 3:149)**

And the meaning of ridda in the deen of al-Islaam can be found in the statement of Allaah (subhaana wa ta’laa):

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ

**And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter. (Al-Baqarah 2:217)**

Shaykh Fawzaan mentions in his book, Aqeedatut-Tawheed, that the different types of apostation are numerous, but they all refer back to four issues:

1. **Ridda (apostation) by Statements:** This includes blasphemy of Allaah (subhaana wa ta’laa), or His Messenger, or claiming prophethood, or believing that someone is a prophet, or dua’a to other than Allaah.
2. **Ridda (apostation) by Actions:** This includes prostrating to an idol or a grave, and throwing the mushaf (copy of the Qur’aan) in a polluted and dirty area, and ruling by other than what Allaah (subhaana wa ta’laa) has revealed believing that it is allowable.
3. **Ridda (apostation) by Belief:** Such as believing that it is allowable to associate [partners] with Allaah (subhaana wa ta’laa), or believing that Allaah (subhaana wa ta’laa) has partners, or belief that fornication or adultery is allowable, or believing that which is halaal is haraam, or what is haraam is halaal, from the things which are compulsory known from the deen, and that no one is ignorant of them.

- 4. Ridda (apostation) by Doubt and Uncertainty:** For example, doubting the impermissibility of Shirk and that it is haraam, or doubting the message of Muhammad or Islaam.

Shaykh Fawzaan brings another category of apostation (ridda) in his book, which is leaving off. An example of this is leaving off the prayer (salaah). The proof for this is the following hadeeth:

**From Jaabir bin Abdullaah who said, the Messenger of Allaah (ﷺ) said, ‘The covenant that stands between us and them is the prayer, whoever gives it up is a kaafir.’ (Tirmidhi, no. 2621).**

And in the book of Shaykh Fawzaan, it is mentioned that after it is affirmed and proved that a person has acquired one of these nullifiers of Islaam, then there are certain issues that need to be understood. The first issue is that repentance is to be sought from this person, and that he is sought to return to the deen of al-Islaam. And if he returns back, then his return is accepted. And if he repents, then his repentance is accepted. The second issue, after it is known and affirmed that a person has incorporated one of these nullifiers of Islaam, is that if he refuses to make repentance, then it is mandatory that he should be killed. And as it was mentioned in last weeks dars, this is only for the rulers of the Muslim countries. The third issue that should be understood is that he is not allowed to freely use his assets as he wills, and that if he returns back to Islaam, then his assets and his wealth return to him, and if he refuses to return, then the assets go to the Muslim rulers. The fourth issue is that there is no inheritance between him and his Muslim relatives. The fifth issue is that if he dies upon this and did not repent from this nullifier of Islaam, then he is not washed, neither is he shrouded, and he is not buried in the graveyards of the Muslims, rather he is buried with the disbelievers, or he [his body] is thrown in an open area.

## **THE FOURTH INVALIDATOR**

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

Whoever believes that the guidance of other than the Prophet (ﷺ) is more complete than his guidance, or that the judgement of other than him is better than his judgement, such as those who view the judgement of the tawaagheet (false deities) as being better than his judgement. And entering into this is the one who believes that the system and the laws which are established by the people are better than the Sharee’ah of Islaam, or those that believe that the rules and regulations of Islaam do not bring about benefit when applied in this era, or that Islaam is the reason for division amongst the Muslims.

Also entering into this are those that believe that Islaam only restricts a person to a connection to his Lord, without entering into the other affairs related to the world. And entering into this invalidator is the one who is of the view that carrying out the judgement of Allaah, such as cutting off the hand of the thief, or stoning the adulterer is not appropriate for this era.

Also entering into that is one who believes that it is permissible to rule by other than the Sharee’ah in dealings, prescribed punishments or other than them, even if he does not believe that is better than the rule of Allaah, because he has already declared permissible what Allaah has declared unlawful by consensus. And whosoever declared lawful what Allaah and His Messenger prohibited, from that which is voluntary, necessarily, and compulsory known to be forbidden, such as zinaa

(adultery/fornication), khamr (intoxicants), ruling by other than the Sharee'ah of Allaah or other than that, then he is a disbeliever by consensus of the Muslims.

Allaah says:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

**Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. (Al-Ma'idah 5:50)**

And He says:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

**And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws). (Al-Ma'idah 5:44)**

And He says:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

**And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrongdoers - of a lesser degree). (Al-Ma'idah 5:45)**

And Allah (subhaana wa ta'laa) says:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

**And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn (the rebellious i.e. disobedient (of a lesser degree) to Allâh. (Al-Ma'idah 5:47)**

And Allaah says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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

And Allaah says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

**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 says:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا  
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

Surely! Those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, AllWise. (An-Nisa 4:56)

And Allaah says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ  
وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad (صلى الله عليه وسلم)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisa 4:65)

## THE FIFTH INVALIDATOR

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

Whoever hates anything that the Messenger (صلى الله عليه وسلم) came with, even if he acts upon it, then he has disbelieved.

Allaah says:

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأُضِلَّ أَعْمَالُهُمْ

But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain. (Muhammad 47:8)

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالُهُمْ

That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.), so He has made their deeds fruitless. (Muhammad 47:9)

And Allaah (subhaana wa ta'laa) says:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ

Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaitân (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age). (Muhammad 47:25)

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter," but Allâh knows their secrets. (Muhammad 47:26)

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? (Muhammad 47:27)

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ

That is because they followed that which angered Allâh, and hated that which pleased Him. So He made their deeds fruitless. (Muhammad 47:28)

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

The shaykh read to us from the book, *Explanation of the Nullifiers of Islaam*, by Shaykh Muhammad ibn Abdul-Wahhaab (rahimahullaah) [who wrote the original text – “Nullifiers of Islaam”], which was explained (sharh – “Explanation of the Nullifiers of Islaam”) by Shaykh Abdul Azeez ibn Marzook. The shaykh read to us the following from the aforementioned book: “Whoever dislikes or hates something which the Prophet (صلى الله عليه وسلم) came with, from his guidance or his rulings, then verily he has disbelieved in Allaah. And this is from the attributes of the hypocrites. The hypocrites who have nifaaq [hypocrisy] in belief. And this is nifaaq akbar (major hypocrisy) that takes one out of the fold of al-Islaam. A person who has this type of nifaaq, then he is in the lowest part of the hellfire. So whoever hates something from the legislation of Allaah and the guidance of the Prophet (صلى الله عليه وسلم), whether it be his rulings, or his orders, or his forbiddances, or what has come from the Prophet (صلى الله عليه وسلم) concerning belief; then he has exceeded his bounds, and has exposed himself to a wrath that he cannot bear. And even if one were to work in accordance with and agree to what one hates from the rulings and legislations of Allaah, then this will not benefit him. The one who hates the permissibility of having more than one wife in Islaam, and hates this legislation, then he is a disbeliever in Allaah, even though he may have more than one wife. Similarly is the one who dislikes the legislation of Allaah for the witnessing of two women, which equals the witness of one man. Likewise is the one who he hates certain legislations that have been affirmed through news of the unseen, and believes that they do not agree with the ‘aql (intellect), and that they are not an actuality and a reality. The proofs for this are the verses in Soorah Muhammad (47:8-9). Allaah (subhaana wa ta’laa) has categorized them and made them disbelievers, the reason behind this being that they hate what Allaah has revealed.”

### **THE SIXTH INVALIDATOR**

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

Whoever mocks Allaah, or the Messenger, or the Qur’aan, or the Religion, or the Angels or the Scholar due to their knowledge, or he mocks any of the distinguishing signs of Islaam such as the salaah (prayer), or the zakaat (obligatory alms), sawm (fasting), Hajj (pilgrimage), the Ka’bah, or stopping at mount Arafah, or the masaajid, or the adhaan (call to prayer), or the lihyah (beard), the Prophetic Sunnah or other than that from the distinguishing signs of Islaam and the things that Islaam holds sacred, then he is a disbeliever.

Allaah says:

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh, and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صلی اللہ علیہ وسلم) that you were mocking?" (At-Tawbah 9:65)

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.). (At-Tawbah 9:66)

And Allaah (subhaana wa ta'laa) says:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ

Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. (Al-Mutaffifin 83:29)

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ

And whenever they passed by them, used to wink one to another (in mockery); (Al-Mutaffifin 83:30)

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ

And when they returned to their own people, they would return jesting; (Al-Mutaffifin 83:31)

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ

And when they saw them, they said: "Verily! These have indeed gone astray!" (Al-Mutaffifin 83:32)

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ

But they (disbelievers, sinners) had not been sent as watchers over them (the believers). (Al-Mutaffifin 83:33)

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers. (Al-Mutaffifin 83:34)

عَلَى الْأَرَائِكِ يَنْظُرُونَ

On (high) thrones, looking (at all things). (Al-Mutaffifin 83:35)

هَلْ تُؤْتَىٰ بِالْكَفَّارِ مَا كَانُوا يَعْمَلُونَ

Are not the disbelievers paid (fully) for what they used to do? (Al-Mutaffifin 83:36)

And Allaah (subhaana wa ta'laa) says:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ

And when you (Muhammad (صلى الله عليه وسلم)) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrongdoers, etc.). (Al-An'am 6:68)

And He says:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِّثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell, (An-Nisa 4:140)

And Allaah says:

وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ

And whoever honours the sacred things of Allâh, then that is better for him with his Lord. (Al-Hajj 22:30)

And He says:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart. (Al-Hajj 22:32)

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

The proof of the one who mocks and ridicules the signs of Allaah, and mocks Allaah, or the Messenger, or the Qur'aan, the proofs of his disbelief are numerous.

The shaykh mentioned to us the athar (narration) of Ishaq ibn Raahawaih<sup>1</sup> (rahimahullaah), who said that ‘whoever refutes one hadeeth believing in its authenticity, then he is a disbeliever.’

The shaykh also talked about the lihyah (beard). And mentioned the following narration:

**Ibn Umar said: The Prophet of Allaah (ﷺ) said: ‘Trim closely the moustache, and let the beard grow.’ (Muslim, no. 498).**

In addition, the shaykh mentioned that the one who makes fun of the wearing of thawb half way up the shin (lower leg), and mocks this, and believes that wearing the thawb in another way is better than this, then the proofs from the Kitaab and the Sunnah prove that this is disbelief.

Explaining the verse in Sooratul-Mutaffifin (83:29), the shaykh mentioned that the people who make fun of the believers, then this is from ridicule and mockery. And he mentioned that on the Day of Judgement, it will be the believers who will be laughing at the disbelievers (83:34).

Explaining the verse in Sooratul-An’aam (6:68), the shaykh mentioned to us that the believers have been ordered not to sit with those who mock and ridicule and make fun of the signs of Allaah (subhaana wa ta’laa), and make fun of His deen and His Messenger. And the one who sits with these people and affirms what they are upon by not getting up and leaving, and continuing to sit with them, then he becomes like them (4:140). So the one, who after hearing the signs of Allaah being mocked at, allows this to happen and does not make inqaar (rejection) of this and does not turn away from it, then his ruling becomes the ruling of those who mock. And it is becoming of the believer who magnifies the symbols and rights of Allaah (subhaana wa ta’laa), that when he hears Allaah’s mockery, he stays far away from these people and does not associate with them. The shaykh mentioned that it is upon the Muslim to take care of the people who he sits with, and that he chooses only people from Ahlus Sunnah wal Jama’ah to sit with. The shaykh also mentioned that if it is seen that someone throws the Qur’aan, the mushaf or certain papers upon which the verses of the Qur’aan are written, into a polluted area, mocking and laughing at it, then it is upon the believer to approach this person and to reject this action, and not to affirm this action.

## **Q&A**

1. We understood from the statements of Imaam adh-Dhahabee and Ibnul Qayyim that istowlaa is not the shara’eeh meaning of istiwa. However, is this word istowlaa a linguistic meaning in the Arabic language or is it a word invented later on by al-Ahbaal?

**Ans:** Mentioning that istiwa has the meaning of istowlaa (overcoming and conquering) is an innovation in the Arabic language. This understanding was not known by the early Arabs. And the poetry that was mentioned by al-Ahbaal, “and verily, (...word unclear...) has overcome Iraaq without a bow and without the shedding of blood,” then the meaning of istiwa mentioned in this poetry as overcoming and conquering (istowlaa), then this is a mawdoo (fabricated) meaning in the language of Arabic. And the early Arabs did not know of this meaning, and it is an innovation in the language of Arabic. The language of Arabic is

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<sup>1</sup> And who is Ishaq ibn Raahawaih? Imaam Ahmad (rahimahullaah) was once asked about Ishaq Ibn Raahawaih (rahimahullaah) so he said: “The likes of me is asked about Ishaq? Rather Ishaq should be asked about me!”



only to be taken from the understanding of the early Arabs. As far as the later Arabs are concerned, then the correct meaning of the Arabic language is not to be taken from them.

2. It is permissible to ask where Allaah was before the Throne, or is this from taykeef (asking how)?

**Ans:** The shaykh mentioned the statement of Allaah (subhaana wa ta'laa):

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

**And He it is Who has created the heavens and the earth in six Days and His Throne was on the water. (Hud 11:7)**

It is narrated on the authority of Abu Hurayrah that the Messenger of Allaah (ﷺ) observed: 'The Satan comes to everyone of you and says: Who created this and that? Till he questions: Who created your Lord? When he comes to that, one should seek refuge in Allaah and keep away (from such idle thoughts) (Muslim, no. 244).

It is upon the believers to stop where the Salaf-us-Saalih (righteous predecessors) stopped. And ask the questions what the salaf asked, and to leave off the questions that they did not ask. The shaykh then mentioned the well-known statement of Imaam Maalik, who said that "The ascending (al-Istiwa) is known, its reality is unknown, having eemaan in it is obligatory, and asking about it is an innovation." The shaykh mentioned that in the context of this narration, Imaam Maalik ordered the person who was asking the question to be kicked out of the circle, because he deemed him to be from the people of innovation.

3. The fourth invalidator states that: "The one who believes that it is permissible to rule by other than the Sharee'ah in dealings, prescribed punishments, or other than that, even if he does not believe that this is better than the rule of Allaah." How does this affect Muslims who do not abide by the Sharee'ah in their business dealings, and Muslim countries who rule by other than the Sharee'ah of Allaah?

**Ans:** The one who believes that other than the ruling of Allaah is better than the ruling of Allaah, then there is no doubt that he is a disbeliever. As far as the ones who carry out actions, laws, and legislations other than the legislation of Allaah (subhaana wa ta'laa), but they do not believe that it is better than the legislation of Allaah, then this falls into two categories. The first category being the one who believes that it is permissible for him to act and carry out laws other than the laws of Allaah. Then these people are disbelievers. The second category is those people who do not believe that it is permissible. They do not believe that these rulings are equal to the rulings of Allaah (subhaana wa ta'laa), and they do not believe that it is permissible for them to carry out these actions and these laws and these legislations. These are disobedient believers and Muslims. The shaykh also mentioned some of the other issues that are involved in ruling by other than what Allaah (subhaana wa ta'laa) legislated. For instance, some of the Muslims are forced into ruling by other than what Allaah (subhaana wa ta'laa) has revealed. Also, some of the Muslims have some misunderstanding in these affairs. This has led some of them to believe that they are applying the ruling of Allaah, when in actuality they are not. Also included in this issue are those who believe that what Allaah

(subhaana wa ta'laa) has made halaal, then they believe that it is haraam, and vice versa, then these people also enter into the categories of disbelievers. And the shaykh mentioned that in the proceeding lessons, he will bring more proofs and explanation concerning these topics, inshaaAllaah ta'laa.

4. A question pertaining to the previous question, what is the ruling on the Muslims who take up the occupations of police officers, soldiers, and lawyers?

**Ans:** Will follow next week inshaaAllaah.