

The *taaghoots* are many, and their heads are five: Iblees - may Allaah's curse be upon him, whoever is worshipped and is pleased with that,

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That Iblees:

- a) refused to prostrate to the angels when Allaah commanded him to do so
- b) is far removed from Allaah's Mercy
- c) did not accept that it was Allaah who had created him
- d) is an angel

Q2. That Shaytaan encourages us:

- a) upon obedience to Allaah
- b) to follow other than the Messenger *sall Allaahu 'alaihi wa sallam*
- c) to obey Allaah in that which He made forbidden or permissible for us
- d) is the source of evil

Q3. That the *taaghoots* include which of the following?

- a) 'Eesaa
- b) 'Uzayr
- c) everyone who is worshipped
- d) none of the above

Q4. That 'Eesaa *'alaihissalaam*:

- a) is taken as an object of worship by some
- b) is pleased with being worshipped
- c) will be in the Hellfire along with those who worshipped him
- d) warned the people against worshipping other than Allaah

Q5. That the *mushrikoon* in the time of the Prophet *sall Allaahu 'alaihi wa sallam*:

- a) included those who would worship 'Eesaa *alaihissalaam*
- b) only made shirk in Allaah's *ruboobiyyah*
- c) initially thought that 'Eesaa *'alaihissalaam* would go the Hellfire along with them
- d) all accepted the Message that Muhammad *sall Allaahu 'alaihi wa sallam* came with

Q6. That 'Eesaa 'alaihissalaam:

- a) was worshipped besides Allaah
- b) is worshipped besides Allaah
- c) told people to worship him besides Allaah
- d) is Allaah

whoever calls the people to the worship of himself,

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That this phrase of Imaam ibn 'Abdil Wahhaab could refer to:

- a) Fir'awn
- b) the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*
- c) some of the heads of the Soofee paths
- d) 'Eesaa *'alaihissalaam*

Q2. That amongst the leaders of the Soofee paths are:

- a) those who call to the path of *as salaf us saalih* (the righteous predecessors)
- b) those who advise their followers to call upon them after they (those leaders) have died
- c) *taaghoots*
- d) those who can fulfil the needs of their followers after they (those leaders) have died

Q3. That the *taaghoots* include the person:

- a) who calls people to worship him
- b) who calls people to worship Allaah
- c) who calls people to worship other than Allaah
- d) who worships other than Allaah

Q4. That worshipping other than Allaah is acceptable only if:

- a) done by a Muslim
- b) it is called *tawassul*
- c) it is called *shafaa'ah*
- d) none of the above

Q5. That from the characteristics of the *taaghoots* is that they:

- a) call to *tawheed*
- b) call to the worship of other than Allaah
- c) beautify *shirk* in the eyes of the people
- d) hate that anyone should worship them

whoever claims to possess anything from the knowledge of the affairs of the hidden and unseen (*al-Ghayb*),

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That this phrase of Imaam ibn ‘Abdil Wahhaab refers to, amongst others:

- a) sorcerers
- b) astronomers
- c) astrologers
- d) soothsayers

Q2. That the people who predict that “*such and such will happen*” are :

- a) always wrong in their predictions
- b) always correct in their predictions
- c) claiming knowledge of the *ghayb*
- d) upon misguidance

Q3. That knowledge of the *ghayb* :

- a) is known to Allaah
- b) may be given, in part, to some of the creation
- c) was possessed in its entirety by Allaah’s Messenger *sall Allaahu ‘alaihi wa sallam*
- d) is possessed by those people who know what will happen in the future

and whoever judges by other than what Allaah has sent down.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That it permissible to judge by other than what Allaah has revealed if the person doing so:

- a) thinks that he is allowed to so
- b) rules by the laws of the democratically elected government instead
- c) considers it to be equivalent whether he rules by Allaah's Law or man made law
- d) none of the above

Q2. That a person who acknowledges that it is obligatory to judge by what Allaah has sent down:

- a) can sometimes be found judging by other than Allaah's Legislation
- b) sometimes, despite his acknowledging this, enters into lesser *kufir*
- c) need not have worry for himself, even if he then goes on to rule by man made laws instead
- d) none of the above

Q3. That the *mujtahid* who makes *ijtihad* in a particular matter:

- a) will always arrive at the correct conclusion
- b) will be forgiven if he arrives at the incorrect conclusion
- c) should be followed in whatever conclusion he arrives at
- d) is sometimes to be found giving a verdict that goes against that which Allaah sent down