

The *taaghoots* are many, and their heads are five: Iblees - may Allaah's curse be upon him ¹, whoever is worshipped and is pleased with that,

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

Q1. That Iblees²:

- 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 ³
- d) is an angel

Answer: b)

Q2. That Shaytaan:

- a) encourages us upon obedience to Allaah ⁴
- b) incites us to follow other than the Messenger *sall Allaahu 'alaihi wa sallam*
- c) encourages us to obey Allaah in that which He made forbidden or permissible for us
- d) is the source of evil

Answers: b) d)

¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Meaning: may Allaah expel him and distance him away from His Mercy on account of the fact that he refused to prostrate to Aadam and he disobeyed Allaah, the Perfect and Most High and he was proud and haughty.

² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he is called Iblees because he ablasa (despaired) of His Mercy.

³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he (Iblees) said:

I am better than him (Aadam), You created me from fire and You created him from clay.

Soorah Saad (38) aayah 76

⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So Iblees is the head of the taaghoots because he is the one who commands with worship of other than Allaah and he is the one who commands with other than following the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* and he is the one who commands obedience to other than Allaah by declaring things to be permissible or forbidden.*

So Iblees is the source of evil and he is the head of the taaghoots.

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

- a) 'Eesaa
- b) 'Uzayr
- c) everyone who is worshipped ⁵
- d) none of the above

Answer: d)

Q4. That 'Eesaa 'alaihissalaam:

- a) is taken as an object of worship by some
- b) is pleased with being worshipped ⁶
- c) will be in the Hellfire along with those who worshipped him
- d) warned the people against worshipping other than Allaah

Answers: a) d)

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 ⁷

⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The second category (of taaghoots) is:

The one who is worshipped and he is pleased – meaning he is worshipped and he is pleased with the people's worship of him. So he is a taaghoot.

As for one who is worshipped and he is not pleased with that then he does not enter into that.

⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

For 'Eesaa 'alaihissalaatu wassalaam has been worshipped besides Allaah but he was not pleased with that. And his mother and 'Uzayr and the awliyaa (beloved servants of Allaah) and the righteous people from the servants of Allaah, they are not pleased with that (worship of them). Rather they used to criticise this and fight against those who did it.

⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

When Allaah sent down His saying:

You (people of *shirk*) and whatever idols you worship will be fuel for the Hellfire. You will enter it.

Soorah al Anbiyaa (21) aayah 98

- the people of shirk became happy and they said, "We worship the Messiah ('Eesaa) and we worship such and such and we worship such and such. Therefore they will be with us in the Fire."

So Allaah, the Most High, sent down:

Those for whom Allaah has written that they shall be people of bliss, they shall be kept far away from it. They shall not hear even the slightest sound from it (the Fire) but rather they shall be enjoying whatever their souls desire forever.

Soorah al Anbiyaa (21) aayaat 101 to 102

d) all accepted the Message that Muhammad *sall Allaahu 'alaihi wa sallam* came with

Answers: a) c)

Q6. That 'Eesaa 'alaihissalaam:

- a) was worshipped besides Allaah
- b) is worshipped besides Allaah
- c) told people to worship him besides Allaah ⁸
- d) is Allaah

Answer: a) b)

⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Rather Allaah sent him to criticize that.

(‘Eesaa will say on the Day of Resurrection), “I did not say to them except what You commanded me to – that you should worship Allaah alone, my Lord and your Lord.

Soorah al Maa-idah (5) aayah 117

whoever calls the people to the worship of himself,⁹

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*

Answers: a) c)

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 ¹⁰
- c) *taaghoots*
- d) those who can fulfill the needs of their followers after they (those leaders) have died

Answers: b) c)

Q3. That the *taaghoots* include the person who:

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

Answers: a) c) d)

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

⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Such as Fir’awn who said:

So he (Fir’awn) said, “I am your highest Lord.”

Soorah an Naazi’aat (79) aayah 24

And such as Namrood and such as the extreme Soofees, those who call the people to worship them, to such an extent that they give instructions to the people to worship them after they have died.

¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(They say) “When matters become difficult for you then come to my grave and a few handfuls of earth cannot prevent you from me.”

So they counsel the people to come to their (the leaders’) graves and they promise them that they (the leaders) will carry out their needs.

- a) done by a Muslim
- b) it is called *tawassul*
- c) it is called *shafaa'ah* ¹¹
- d) none of the above

Answer: d)

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 ¹²
- d) hate that anyone should worship them

Answers: b) c)

¹¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(These callers to shirk) falsely beautify shirk for the people and they call it with other than its name, and they say, "This is a case of tawassul (seeking legitimate means to Allaah) or a case of shafaa'ah (legitimate intercession)." And they are many.

¹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

They call that (shirk) with other than its name and they falsely adorn it for the people with doubts and falsely adorned speech. They are taaghoots.

whoever claims to possess anything from the knowledge of the affairs of the hidden and unseen (*al-Ghayb*),¹³

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

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

- a) sorcerers¹⁴
- b) astronomers
- c) astrologers
- d) soothsayers

Answers: a) c) d

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 misguidance¹⁵

¹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So whoever claims to have knowledge of the ghayb then he would be a sharer with Allaah with regards to something particular to Him, the Perfect.

Therefore, that person is a mushrik (person of shirk), a taaghoot, a kaafir (disbeliever).

And this is one of the greatest forms of apostasy from Islaam.

¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And entering into this (phrase of the Imaam’s) are the sorcerers and the astrologers and the fortunetellers and the geomancers, and everyone who claims that he possesses knowledge of the ghayb and says to the people, “Such and such will occur for you...”

¹⁵ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And whoever claims to possess anything from the knowledge of the *ghayb* - such as the fortuneteller and the diviner and the sorcerer and the astrologer and the palm reader and the “companion of the cup” and the “companion of the sand and the dust” (the geomancer) - those who write and draw lines in the sand and in the dust and inform the people of knowledge of the *ghayb* from those lines - and the one who reads from the cup whilst you do not see anything in the cup yet he claims that he can read (something) in the cup from which you drink coffee, so he informs you of the *ghayb* - and (the person) who looks into the palm (of the hand) and he reads in the palm, so he informs you of the *ghayb* - and he claims that he is aware of the location of the lost object which has been much missed, the she camel which was lost in such-and-such a place, and the car which was stolen in such-and-such a road, in such-and-such a garage, and the like of this - all of these are disbelievers and from the *taaghoots* and from the heads of the *taaghoots* because all of them claim that they know the *ghayb*.

Answers: c) d)

Q3. That knowledge of the *ghayb*:

a) is known to Allaah ¹⁶

b) may be given, in part, to some of the creation ¹⁷

c) was possessed in its entirety by Allaah's Messenger *sall Allahu 'alaihi wa sallam*

d) is possessed by those people who know what will happen in the future

Answers: a) b)

¹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And knowledge of the *ghayb* is not known except by Allaah, the Perfect and Most High.*

He, the Most High, said:

No one in the Heavens or the Earth knows the *ghayb* except Allaah.

Soorah an Naml (27) aayah 65

And He, the Most High, said:

He (Allaah) is the Knower of the *ghayb*. He does not reveal what He has kept hidden to anyone except to one whom He is pleased with and has sent as a Messenger.

Soorah al Jinn (72) aayaat 26 to 27

And He, the Most High, said:

And with Allaah are the keys to the *ghayb*; no one knows it except Him. And He knows whatever is in the land and in the ocean; and no leaf falls except that He knows of it. Nor is there any grain in the darkness of the Earth nor any fresh thing nor any dry thing except that it is written in a Clear Book.

Soorah al An'aam (6) aayah 59

¹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*No one knows the *ghayb* except for Allaah or one to whom Allaah has revealed something from the *ghayb*, from His Messengers, for the benefit of Mankind and as a miracle for the Messenger. However, he will not know the *ghayb* from himself; rather he only knows it from Allaah's teaching it to him.*

and whoever judges by other than what Allaah has sent down

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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 ²⁰
- 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 ²¹

¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the proof is His saying, He the Most High:

They wish to refer for judgment to the *taaghoot*.

Soorah an Nisaa- (4) aayah 60

¹⁹ Refer to *Tahkeem ul qawaaneen* of Shaykh Muhammad ibn Ibraaheem *rahimahullaah* for further details of this topic.

²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So whoever judges by other than that which Allaah sent down, holding it to be permissible to do so, then he will be a taaghoot.

And the person who says, "It is permissible to refer for judgment to man-made laws or to the customs of the times of Jaahiliyyah or to the customs of the tribes of the Bedouins and to leave behind the Legislation," – he says, "This is lawful to do," or he says, "This is equal to that which Allaah sent down."

And if he says, "It is better than that which Allaah sent down or equal to that which Allaah sent down," or he says, "It is just permissible to do," and he doesn't even say, "It is equal or better," – he just says, "It is permissible and allowed to do this", then this person is deemed to be a taaghoot. And this is by the text of the Qur-aan.

He, the Most High, said:

They wish to refer for judgment to the *taaghoot*.

Soorah an Nisaa- (4) aayah 60

He was called a taaghoot because he has gone beyond his limit.

²¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool about the different categories of those who judge by other than what Allaah has sent down:

1) Whoever judges by other than that which Allaah sent down, truly believing that what he is judging by is just like that which Allaah sent down – or better and more suitable. And this includes those who import man-made laws in from outside and judge by them. And it includes those Bedouins who judge by laws from their forefathers and by traditions in declaring things to be forbidden and in declaring things to be permissible. All of that comes under 'whoever judges by other than that which Allaah revealed', regardless of whether that be a law laid down in legislation or laws from olden times and customs and traditions inherited – anyone who judges, in declaring matters to be permissible and in declaring matters to be forbidden, by other than that which Allaah sent down, truly believing that this is just like that which Allaah sent down and better and more suitable and more appropriate for the people – then he is a *kaafir* (disbeliever), a *murtadd* (an apostate), from the heads of the *taaghoots*.

Answer: d)

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 *kufr*
- c) need not have worry for himself, even if he then goes on to rule by man-made laws instead ²²
- d) none of the above

Answers: a) b)

Q3. That the *mujtahid* who makes *ijtihaad* 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 ²³

2) And whoever judges by other than that which Allaah sent down, truly believing that that which Allaah sent down is better and more deserving and that he (himself) is making a mistake whenever he judges by other than that which Allaah sent down - then this *kufr* of his is *kufr doona kufr* (disbelief less than major disbelief), he does not leave the fold of the religion. Such as the person who disobeys Allaah with an act of disobedience, by committing the forbidden actions and the major sins and (yet) he does not declare (the sins he commits) to be something permissible, such as the one who steals and the one who drinks intoxicants and (yet) he truly believes that he is a sinner and one who has opposed (the Sharee'ah) but he does not declare theft and intoxicants to be permissible - the *kufr* of these is *kufr doona kufr*.

3) And they mention a third type and it is whoever makes *ijtihaad* (striving to reach a personal deduction) in order to judge by that which Allaah has sent down. But he falls into issuing a ruling by other than that which Allaah has sent down, making *ijtihaad* and making an error. For him there is the reward of an *ijtihaad* and his error is forgiven for him. And Allaah knows best.

²² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for a person who judges by other than that which Allaah has sent down whilst he affirms that that which Allaah sent down is what is obligatory to follow and is the Truth and that anything else is false and futile and that he is judging with something futile - then this person is counted as being kaafir who has committed al kufur al asghar (lesser kufur) which does not take a person out of the religion.

However he is upon great danger, he is upon a way which may lead to kufur which takes a person out of the religion if he becomes lax about this matter.

²³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*As for one who judges by other than that which Allaah sent down, without intending to do so, rather (he does so) from *ijtihaad* (personal striving and deduction) and he is a person who is rightfully performing *ijtihaad* from the people of *fiqh*, and he performs *ijtihaad* but he does not actually attain the judgment of Allaah and he makes a mistake in his *ijtihaad*, then this is forgiven for him.*

He sall Allaahu 'alaihi wa sallam said:

d) is sometimes to be found giving a verdict that goes against that which Allaah sent down²⁴

Answers: b) d)

When the judge judges and strives and he reaches the correct conclusion, then he will receive two rewards. And when he judges and strives and reaches the incorrect conclusion, then for him is one reward.

[Reported by al Bukhaaree (7352) and Muslim from the hadeeth of 'Amr ibn al 'Aas radi Allaahu 'anhu]

Because he did not deliberately commit a mistake. He was intending the Truth; he was intending conformity with the judgment of Allaah, the Mighty and Majestic. However, he was not granted the success of attaining it. So this person is counted as being excused and one who will receive reward. But it is not permissible to follow him upon the error.

²⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So from this are the matters of ijtihaad of the jurists who have made a mistake in those matters or the striving of the judges in the courts when they strive to arrive at a ruling and they exert effort to reach the Truth. However they are not granted it. So their error is forgiven.