

The first of them was Nooh, *'alaihissalaam*, and the last of them was Muhammad *sall Allaahu 'alaihi wa sallam*; and the proof that the first of them was Nooh, *'alaihissalaam*, is the His saying, He the Most High:

We have sent you, (O Muhammad as a messenger with) Revelation, just as We sent Revelation to Nooh and the prophets after him.¹

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

Q1. That the aayah quoted here from Soorah an Nisaa-:

- a) tells us that the first of the prophets was Nooh *'alaihissalaam*
- b) mentions the last prophet by name
- c) mentions the first messenger by name
- d) mentions the same prophets as the aayaat from Soorah al An'aam (6: 84 to 86)

Q2. That the people to whom Prophet Nooh *'alaihissalaam* was sent:

- a) were originally upon tawheed
- b) had never known of tawheed
- c) were the generation after the Prophet Adam *'alaihissalaam*
- d) none of the above

Q3. That the righteous ones whom Nooh's people worshipped:

- a) were loved by those people, who grieved for them when they died
- b) had commanded the rest of the people to worship them
- c) had pictures made of them by Shaytaan himself
- d) were not worshipped by the people until after they (the righteous ones) had died

Q4. That the people of knowledge amongst the people of Nooh *'alaihissalaam*:

- a) used to explain the issues of *tawheed* to the rest of the people
- b) used to prevent the other people from *shirk*
- c) allowed the people to worship the righteous ones from amongst them
- d) would themselves worship the righteous people

Q5. That *shirk* occurred upon the Earth:

¹ Soorah an Nisaa- (4) aayah 163

- a) for the first time during the lifetime of Aadam *'alaihissalaam*
- b) due to Shaytaan tricking the people
- c) after the people of knowledge from Nooh's people had died
- d) ten generations after the time of Nooh *'alaihissalaam*

Q6. That the Prophet Nooh *'alaihissalaam* was sent to:

- a) call the people to Allaah
- b) to return them to the religion of *shirk*
- c) a people who had at one time been upon the religion of Aadam *'alaihissalaam*
- d) to warn them against the religion of their forefather 'Aadam *'alaihissalaam*

Q7. That when Nooh *'alaihissalaam* was sent to his people by Allaah:

- a) they all accepted him with love and respect
- b) they rejected obstinately his message
- c) they all worshipped Nooh himself
- d) they clung on to worshipping their righteous people

Q8. That the making of images and pictures:

- a) is an act beloved to Allaah
- b) is *haraam* (forbidden)
- c) is an act which is criticised severely in the Sunnah
- d) is an action that may lead a person to falling into *shirk*

Q9. That the first of the Messengers was:

- a) Nooh *'alaihissalaam*
- b) Aadam *'alaihissalaam*
- c) Muhammad *sall Allaahu 'alaihi wa sallam*
- d) Ibraaheem *'alaihissalaam*

Q10. That after Muhammad *sall Allaahu 'alaihi wa sallam*, there will be no:

- a) new religion
- b) Sharee'ah
- c) new prophet
- d) Day of Resurrection

Q11. That the Qaadiyaanees:

- a) are the people of the Sunnah in our times

- b) are the greatest of the Muslims to have emerged from India
- c) claim that their leader was a prophet
- d) are the only people who claim that there was a prophet after Muhammad *sall Allaahu 'alaihi wa sallam*

Q12. That Ghulaam Ahmad, the Qaadiyaanee:

- a) claimed to be Eesaa *'alaihissalaam*
- b) claimed originally to be a person of knowledge and piety
- c) claimed to be Muhammad *sall Allaahu 'alaihi wa sallam*
- d) has no followers in our times

Q13. That the attitude of the Muslims towards the Qaadiyaanees is:

- a) one of love and affection
- b) hatred and wishing to be distant from them
- c) that they make *takfeer* of the Qaadiyaanees (i.e. they declare them to be disbelievers)
- d) that they hold the Qaadiyaanees to be the Saved Sect in our time

Q14. That after the death of the Messenger *sall Allaahu 'alaihi wa sallam*:

- a) there will occur only two people who claim to be Messengers
- b) there will be no one who claims to be a Messenger
- c) anyone who claims to be a Messenger is a liar
- d) none of the above

Allaah sent a Messenger to every nation, from Nooh until Muhammad, commanding them to worship Allaah alone, and forbidding them from the worship of *at-taaghoot* and the proof is the saying of Allaah, the Most High:

“We sent a messenger to every nation ordering them that they should worship Allaah (alone) and they should shun the Taaghoot.”²

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

Q1. That the people who falsely claim to be Prophets:

- a) are few and far between
- b) have the truth of their affair exposed to the people by Allaah
- c) are believed by no one
- d) are disbelievers, as are those who believe them to be Prophets

Q2. That Allaah sent a Messenger to every nation:

- a) from the previous nations
- b) except the ‘Arab nation
- c) in order to establish the *hujjah* upon the people
- d) so that the people could not claim that no warner had come to them

Q3. That the call of the Messengers:

- a) was to *tawheed ur ruboobiyyah* alone
- b) was to worship the Taaghoot and to shun Allaah
- c) is mentioned in Soorah an Nahl aayah 36
- d) was one and the same for all the Messengers

Q4. That the Taaghoot:

- a) is every single created being who is worshipped
- b) includes the created being who is worshipped and who is pleased with that
- c) is everything which is worshipped
- d) refers to everything which is not worshipped

Q5. That shunning the Taaghoot:

² Soorah an Nahl (16) aayah 36

- a) includes staying away from the worship of idols
- b) means that a person is allowed to worship the shrines
- c) was the call of all the Messengers
- d) is a crucial part of a person's *tawheed*

Q6. That the call of the Messengers:

- a) was to single Allaah out with all worship
- b) involved telling the people about the Sharee'ah that Allaah had legislated
- c) involved them all having the same Sharee'ah
- d) involved them all having the Sharee'ah of Muhammad *sall Allaahu 'alaihi wa sallam*

Q7. That the Sharee'ahs of the previous nations:

- a) are the same as the Sharee'ah of Islaam
- b) have been abrogated by the Sharee'ah of Islaam
- c) are only followed in our time by the person who is a *kaafir*
- d) will be valid and acceptable to Allaah until the Day of Resurrection