

Allaah made it obligatory upon all of the servants to reject and disbelieve in *at-taaghoot*, and to have *eemaan* in Allaah.

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

**Q1. That the *aayaat* from Soorah al Baqarah mentioned by the Shaykh tell us that:**

- a) it is obligatory to reject the *taaghoot*
- b) it is permissible to follow whichever religion you like
- c) following the *taaghoot* takes a person to Paradise <sup>1</sup>
- d) a person is allowed to believe in Allaah as well as in the *taaghoot*

Answer: a)

**Q2. That the *aayaat* from Soorah an Nisaa- mentioned by the Shaykh tell us that:**

- a) those who follow the *taaghoot* are better guided than the believers
- b) there are some people who go to the *taaghoot* for judgments <sup>2</sup>
- c) the only people who follow the *taaghoot* are the Jews
- d) the people were commanded by Allaah to follow the *taaghoot* <sup>3</sup>

<sup>1</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So the taaghoot has been mentioned in many aayaat. From them is His saying, He the Most High, in Soorah al Baqarah:*

**So whoever rejects *at taaghoot* (everything which is worshipped besides Allaah) and believes truly in Allaah, then he has grasped the firmest handhold that will not break. And Allaah is All Hearing, All Knowing.**

**Allaah is the Guardian Lord of those who truly believe; He brings them out from darkness into light.**

**And those who disbelieve, then their supporters are *at taaghoot*; they take them out from the light into darkness. They are the inhabitants of the Fire; they will remain in it forever.**

*Soorah al Baqarah (2) aayaat 256 to 257*

<sup>2</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And He, the Perfect, said with regards to the hypocrites:*

**Will you not consider those who claim that they believe in that which came down to you and in that which came down before you, wishing to refer for judgment to *at taaghoot*? And they were commanded to reject them.**

*Soorah an Nisaa- (4) aayah 60*

<sup>3</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*His saying, He the Most High:*

**Will you not consider those who were given a portion of the Scripture? They believe in *al jibt* (the idols, soothsayers and sorcery) and in *at taaghoot*. And they say to those who disbelieve that they are closer to the Truth than the believers.**

*Soorah an Nisaa- (4) aayah 51*

Answer: b)

**Q3. That the aayah from Soorah an Nahl mentioned by the Shaykh tells us that Allaah sent a:**

- a) Messenger to every nation telling them to worship the *taaghoot*
- b) Messenger to every nation telling them to worship Allaah alone <sup>4</sup>
- c) *taaghoot* to every nation telling them to worship their Messenger
- d) nation to every *taaghoot* telling them to worship the *taaghoot*

Answer: b)

**Q4. That *taaghoot*:**

- a) is derived from the word which means to stay cautiously within the limits <sup>5</sup>
- b) is used to refer to water which has not spilled out of its container
- c) refers to something which has gone beyond the due limit
- d) none of the above

Answer: c)

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*And this aayah is with regard to the Jews.*

<sup>4</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*He, the Majestic and Most High, says:*

**And We sent a Messenger to every nation commanding, "Worship Allaah alone and keep away from *at taaghoot*."**

*Soorah an Nahl (16) aayah 36*

<sup>5</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And at taaghoot is derived from at tughyaan and it is to exceed the due limit. So it is said in the (Arabic) language, the water has taghaa when the water raises above its level.*

Ibn ul Qayyim, *rahimahullaah ta'aala*, said:

**“The meaning of *At-taaghoot* is anyone regarding whom the servant goes beyond the due bounds, whether it is someone worshipped or obeyed or followed.”**

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

**Q1. That *at taaghoot* as explained by ibn ul Qayyim here:**

- a) refers to the person who worships Allaah in accordance with the Qur-aan and Sunnah
- b) implies that the due limits set down by Allaah have been exceeded <sup>6</sup>
- c) only refers to idols and statues
- d) is never worshipped by someone who calls themselves a Muslim <sup>7</sup>

Answer: b)

**Q2. That Allaah has commanded us:**

- a) to worship only Him
- b) to follow His Messenger *sall Allaahu 'alaihi wa sallam*
- c) to worship Allaah and His Messenger *sall Allaahu 'alaihi wa sallam* <sup>8</sup>
- d) to obey Allaah and His Messenger *sall Allaahu 'alaihi wa sallam*

Answers: a) b) d)

**Q3. That which of the following is counted as being a *taaghoot*?**

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<sup>6</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The servant has a due limit because Allaah has given him bounds which it is obligatory for him to stop at. So if he goes beyond them, then he will be a taaghoot.*

<sup>7</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So if (the servant) disobeys Allaah and goes beyond His limits and goes beyond the bounds, then he is called a taaghoot because he has gone beyond the limits and exceeded the limits laid down by Allaah.*

<sup>8</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*This is the comprehensive definition for the taaghoot because Allaah commanded that He alone be worshipped and that no partner be set up with Him. And He commanded that His Messenger *sall Allaahu 'alaihi wa sallam* should be followed and He commanded that He should be obeyed and that His Messenger should be obeyed with regard to that which He declared lawful and that which He declared forbidden. So whoever goes beyond this matter then he is a taaghoot.*

- a) the *mushrik* (the person who commits *shirk*)<sup>9</sup>
- b) Fir'awn (the Pharaoh)
- c) the person who calls others to worship him<sup>10</sup>
- d) 'Eesaa *'alaihissalaam*

Answers: a) b) c)

**Q4. That it is forbidden for us to follow:**

- a) Muhammad *sall Allaahu 'alaihi wa sallam*
- b) any of the scholars of Islaam
- c) anyone other than Muhammad *sall Allaahu 'alaihi wa sallam*
- d) those scholars who oppose Muhammad *sall Allaahu 'alaihi wa sallam*

Answers: c) d)

**Q5. That amongst the foolish claims by the extremists from the Soofees are that:**

- a) a person is allowed to abandon following the Prophet *sall Allaahu 'alaihi wa sallam*
- b) some people in our times take information directly from Allaah<sup>11</sup>
- c) they are in no need of the Messenger *sall Allaahu 'alaihi wa sallam*
- d) a person should follow the Qur-aan and Sunnah upon the understanding of the *salaf*

Answers: a) b) c)

**Q6. That following the Prophet *sall Allaahu 'alaihi wa sallam*:**

- a) is the path followed by the heads of the Soofee *tareeqahs*<sup>12</sup>

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<sup>9</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The mushrik (person of shirk) is a taaghoot because he has exceeded the limit with regards to worship, and has worshipped someone else along with Allaah. He has directed worship to other than the one who deserves it.*

<sup>10</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And likewise the one who is worshipped and is pleased with that (is a taaghoot).*

*The person who is worshipped by the people and he is pleased with that and he establishes himself as a chief and as a leader upon that basis – such as Fir'awn (the Pharaoh) and an Namrood and the Shaykhs of the extreme Soofee paths, those who are worshipped by their followers and they are pleased with that, or who call the people to that, ie. to worship them, as will follow – then this a taaghoot with regards to worship.*

<sup>11</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*(They say), "The Messenger *sall Allaahu 'alaihi wa sallam* took from Allaah via Jibreel; and we take directly from Allaah." And they say, "You people take your religion from those people who have died whereas we narrate our religion from Allaah, the Perfect and Most High (directly)."*

*This is because they claim that their Shaykhs have a connection with Allaah and that they take knowledge from Allaah directly.*

<sup>12</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- b) is the only path to Allaah <sup>13</sup>
- c) necessitates that we worship him
- d) is a sign that the person truly loves Allaah <sup>14</sup>

Answers: b) d)

### Q7. That obedience:

- a) is only to be given to Allaah and His Messenger <sup>15</sup>
- b) is to be given to one scholar only<sup>16</sup>
- c) includes following someone in declaring matters to be *halaal* or *haram*
- d) if carried out incorrectly, may constitute an act of *shirk* <sup>17</sup>

*There is no doubt that these people are the heads of the taaghoots – and Allaah’s refuge is sought – because there is no way to Allaah, the Majestic and Most High, except through following His Messenger sall Allaahu ‘alaihi wa sallam.*

<sup>13</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So whoever follows other than the Messenger sall Allaahu ‘alaihi wa sallam and claims that this is permissible, then he (this person) will be a taaghoot because he has followed someone other than the Messenger sall Allaahu ‘alaihi wa sallam, the one whom he was commanded to follow.*

<sup>14</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*He, the Most High, said:*

**Say (O Muhammad), “If you truly love Allaah, then follow me, then Allaah will love you and will forgive you your sins. And Allaah forgives extensively and bestows Mercy. Say, “Obey Allaah and the Messenger.” So if they turn away then Allaah does not love the disbelievers.**

*Soorah aale ‘Imraan (3) aayaat 31 to 32*

<sup>15</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*He, the Most High, said;*

**O you who believe! Obey Allaah and obey the Messenger and those in authority from amongst you. And if you dispute about anything, then refer it back to Allaah and to the Messenger, if you truly believe in Allaah and in the Last Day. That is what is best for you and is what is best in its consequences.**

*Soorah an Nisaa- (4) aayah 59*

<sup>16</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*As for other than him (sall Allaahu ‘alaihi wa sallam) from the scholars and the caller, then they are followed when they follow the path of the Messenger sall Allaahu ‘alaihi wa sallam. So the one who is (truly) followed is the Messenger sall Allaahu ‘alaihi wa sallam.*

*As for those (other people) then they are just conveying the message, they are followed for the Truth and in whatever they conform to the following of the Messenger sall Allaahu ‘alaihi wa sallam in.*

*And in whatever they are contrary to what the Messenger sall Allaahu ‘alaihi wa sallam was upon, then it is not permissible to follow him.*

<sup>17</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Therefore Allaah passed the ruling upon those who declare things lawful or declare things forbidden or obeys one who does that – that such a person is a mushrik.*

Answers: a) c) d)

**Q8. That we are permitted to eat:**

- a) only the meat upon which Allaah's Name was mentioned at the time of slaughter<sup>18</sup>
- b) the animals which have been killed by vehicles on the motorway<sup>19</sup>
- c) any meat regardless of how it was slaughtered
- d) the fish which did not have Allaah's Name mentioned over them

Answers: a) d)

**Q9. That every animal which has died:**

- a) is permissible for us to eat
- b) was caused to die by Allaah
- c) was sacrificed in Allaah's Name
- d) is forbidden for us to eat

Answer: b)

**Q10. That declaring a matter to be *halaal* or *haraam*:**

- a) is the sole right of Allaah, the Most High
- b) was done by the Messenger *sall Allaahu 'alaihi wa sallam* based on his personal feelings<sup>20</sup>

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<sup>18</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*He, the Perfect and Most High, said:*

**Eat from that which Allaah's Name has been mentioned upon, if you truly believe in His Signs. And why would you not eat from that which Allaah's Name been mentioned upon when He has made clear to you whatever has been made forbidden for you - except for that which you have a dire need of.**

**And there are many who misguide with their desires without knowledge. Indeed your Lord knows best those who exceed the limits.**

**And leave off outward and inward sins. Those who earn sin shall be recompensed for what they earned.**

**And do not eat from that which Allaah's Name is not mentioned upon, and it is sin.**

**And the devils inspire their followers to dispute with you. And were you to obey them, then you would be people of *shirk*.**

*Soorah al An'aam (6) aayaat 118 to 121*

<sup>19</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The people of Jaahiliyyah said, "Dead meat is lawful because Allaah is the One who slaughtered it. So it has more right to be lawful than that which you people sacrifice and slaughter."*

*So Allaah, the Mighty and Majestic, says (in these aayaat from Soorah al An'aam) (for us) to not eat except for that which has been slaughtered in the legislated manner and He made forbidden for you dead meat...*

*And He refuted the people of *shirk* and He said:*

**Do not eat from that which Allaah's Name has not been mentioned upon. And it is sin...**

*Meaning: it is to exit from obedience to Allaah, the Perfect, the Mighty and Majestic.*

<sup>20</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- c) may be an act of *shirk* in some circumstances<sup>21</sup>
- d) none of the above

Answers: a) c)

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*This is the meaning of his saying:*

***“One who is obeyed...”***

*Meaning: obeyed in declaring things lawful and forbidden because declaring things lawful and forbidden is the right of Allaah, the Majestic and Most High. And the Messenger sall Allaahu ‘alaihi wa sallam was one who conveyed from Allaah that which He made lawful and that which He made forbidden.*

<sup>21</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And then He, the Most High, said:*

**And if you were to obey them, then you would be people of *shirk*.**

*Because this is shirk with regards to obedience. Declaring something lawful and declaring something forbidden is the right of Allaah, the Majestic and Most High.*