

And the evidence for the Prayer and the Zakaat and the explanation of tawheed is His saying, He the Most High:

And they were not commanded except that they should worship Allaah alone, making their worship and obedience purely for Him, upon the True Religion, free from *shirk* and that they should establish the prayer and pay the *zakaat*; and that is the straight and true religion.¹

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

Q1: That the salaah and the zakaat are:

- a) the third and fourth pillars of Islaam
- b) both acts of worship relating to wealth
- c) the same thing according to the teachings of the Qur'aan
- d) none of the above

Q2. That Aboo Bakr *radi Allaahu 'anhu*:

- a) was the most lenient of the four caliphs with regards to people who refused to pay zakaat
- b) fought against the people who refused to carry out the second pillar of Islaam
- c) encountered some people who refused to pay the *zakaat*
- d) none of the above

Q3. That paying *zakaat* :

- a) is an act of worship
- b) is often linked to the issue of the prayer when mentioned in the Qur'aan
- c) is an obligatory action for every Muslim with sufficient wealth
- d) is an obligatory action for all Muslims, regardless of how much wealth they have

Q4. That *tawheed* is:

- a) worshipping Allaah with *ikhlaas*
- b) worshipping Allaah with *nifaaq*

¹ Soorah al Bayyinah (98) aayah 5

- c) worshipping Allaah and other than Allaah
- d) the same as the *deen*

Q5. That affirming *tawheed ur ruboobiyyah*:

- a) was something that even the *mushrikoon* of old refused to do
- b) alone enters a person into Islaam
- c) alone guarantees the person security from ever entering the Fire
- d) is not the same as affirming *tawheed ul uloohiyyah*

Q6. That the *tafseer of tawheed* is taken from:

- a) the books of *kalaam*
- b) the books of the scholars of the Sunnah
- c) the Book of Allaah
- d) the Sunnah of Allaah's Messenger *sall Allaahu 'alaihi wa sallam*

Q7. That establishing the *salaat* is done:

- a) according to how the Prophet *sall Allaahu 'alaihi wa sallam* told us to do it
- b) wherever and however a person wishes
- c) whenever a person wishes
- d) by everyone who bows, prostrates and sits for the sake of Allaah

Q8. That the *zakaat* :

- a) can only be paid to three types of individual
- b) must be paid once in a lifetime
- c) is given at the appropriate time
- d) is to be considered as a painful loss which the person must bear patiently

And the evidence for the Fasting:

O you who believe! Fasting is prescribed for you as it was prescribed for those before you so that you might attain *taqwaa* (fear and dutifulness of Allaah).²

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

Q1: That the people being addressed in this aayah are:

- a) the believers from the fire worshippers and the Muslims
- b) the believers from the People of the Book
- c) the believers from the Muslims
- d) the believers from the Jews, Christians and Muslims

Q2. That the fasting from the *kuffaar* will not be accepted until:

- a) the Sun rises from the East
- b) they make the two testimonies of faith
- c) Maghrib time
- d) the end of the Christian month of Lent

Q3. That the meaning of *kutiba* (prescribed) is:

- a) something being made forbidden
- b) something being made recommended
- c) something being made *makrooh* (disliked)
- d) none of the above

Q4. That the act of fasting for Allaah's sake is something found in :

- a) the Legislations of the previous nations
- b) the Legislation of Muhammad *sall Allaahu 'alaihi wa sallam*
- c) only the Legislation of Muhammad *sall Allaahu 'alaihi wa sallam*
- d) no Legislation on the face of the Earth

Q5. That fasting for Allaah's sake:

² Soorah al Baqarah (2) aayah 183

- a) involves preventing oneself from following their desires
- b) is one of the five pillars of Islaam that the people of Jaahiliyyah refused to do
- c) is only found in the Legislations of Islaam and Judaism
- d) is the most important of the five pillars of Islaam

Q6. That through fasting for Allaah's sake:

- a) Shaytaan comes closer to the Muslim
- b) the person's desires remain unaffected
- c) a person leaves off his desires, coming closer to Allaah
- d) a person hopes to attain *taqwa*

Q7. That when a person fasts:

- a) he is leaving off things which are permissible
- b) a person is training himself and his *nafs*
- c) he is normally closer to doing good than one who is not fasting
- d) he has an excuse for falling into sin