

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, *hunafaa-* (upon the True Religion, free from *shirk*)<sup>1</sup> and that they should establish the prayer and pay the *zakaat*; and that is the straight and true religion.<sup>2</sup>**

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

**Q1: That the salaah and the zakaat are:<sup>3</sup>**

- a) the third and fourth pillars of Islaam <sup>4</sup>
- b) both acts of worship relating to wealth <sup>5</sup>
- c) the same thing according to the teachings of the Qur'aan
- d) none of the above

Answer: d)

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<sup>1</sup> Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

***Hunafaa-* ...**

(Meaning) turning away from *shirk* towards *tawheed* and towards *ikhlaas* (making actions purely and sincerely for Allaah); they were commanded with this.

<sup>2</sup> Soorah at Bayyinah (98) aayah 5

<sup>3</sup> Shaykh Saalih ibn Sa'd as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

So the prayer and the zakaat are from the most tremendous of the pillars of Islaam; they have a special status which differs from the other commands and prohibitions.

And for this reason Allaah, the Blessed and Most High, connected *eemaan* with the performance of the two of them (the prayer and the zakaat) in many *ayaat*.

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

*So the prayer is the second pillar from the pillars of Islaam and the zakaat is the third pillar.*

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

*The prayer is a bodily action and the zakaat is an action relating to wealth.*

**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<sup>6</sup>
- d) none of the above

Answer: c)

**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<sup>7</sup>
- 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

Answers: a) b) c)

**Q4. That tawheed is:**

- a) worshipping Allaah with ikhlaas<sup>8 9</sup>

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

*And Aboo Bakr as Siddeeq radi Allaahu ‘anhu said:*

*“By Allaah, I will certainly fight against those who make a distinction between the prayer and zakaat.”*  
[Reported by al Bukhaaree (1400) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu ‘anhu]

*(This occurred) when some people refused to hand over the zakaat after the passing away of the Messenger sall Allaahu ‘alaihi wa sallam. So Aboo Bakr radi Allaahu ‘anhu fought against them and he said:*

*“By Allaah I will certainly fight against anyone who makes a distinction between the prayer and the zakaat. By Allaah, even if they were to withhold from me a hobbling rope (and in one narration) a young she goat which they used to give to Allaah’s Messenger sall Allaahu ‘alaihi wa sallam then I would certainly fight them for it.”*

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

*And it (the zakaat) is linked to the prayer in the Book of Allaah, the Mighty and Majestic, in many aayaat; and from them is this aayah (quoted by ibn ‘Abdil Wahhaab rahimahullaah in the main text).*

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

*And it (tawheed) is the worship of Allaah with ikhlaas (acting purely and sincerely for Him) and abandoning the worship of everything besides Him.*  
*So ad-deen (the religion) and at-tawheed and al-‘ibaadah (worship) have a single meaning.*

<sup>9</sup> Shaykh Zayd al Madkhalee hafidhahullaah mentions in his explanation of Thalaathat ul Usool:

Indeed ikhlaas (doing an action purely and sincerely for Allaah) is one of the pillars for the acceptance of actions, so if the action is not done purely and sincerely for Allaah, the Mighty and Majestic, then it is not accepted.

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

Answers: a) d)

**Q5. That affirming *tawheed ur ruboobiyyah*:**

- a) was something that even the *mushrikoon* of old refused to do <sup>10</sup>
- 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* <sup>11</sup>

Answer: d)

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

- a) the books of *kalaam* <sup>12</sup>
- 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*

Answers: b) c) d)

**Q7. That establishing the *salaat* is done:**

- a) according to how the Prophet *sall Allaahu 'alaihi wa sallam* told us how to do it <sup>13</sup>

And if the action is not *sawaab* (done correctly in accordance with the Sunnah) then it is not accepted. And if the action emanates from evil *i'tiqaad* (creed and belief) then it is not accepted also.

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

*The people of shirk used to believe in it (tawheed ur ruboobiyyah) and they used to say it and they used to acknowledge it and this did not enter them into Islaam.*

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

*And it (the explanation of tawheed) is not as the scholars of kalaam (theological rhetoric) say, "It is to affirm that Allaah is the Creator, the Provider, the Giver of Life, the Giver of Death." This (explanation of theirs) is tawheed ur ruboobiyyah (Lordship); but what is required is tawheed ul uloohiyyah (Worship) which the Messengers called to; a Muslim will not become a Muslim unless he comes with it.*

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

*So this is the explanation of tawheed from the Book of Allaah, not from the book of so-and-so nor such-and-such (for example) the book "al Jawharah" (a book affirming the madh-dhab of the Ash'arees) or the book "al Mawaaqif" (a book of kalaam) or the books of the scholars of kalaam (theological rhetoric).*

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

- b) wherever and however a person wishes <sup>14</sup>
- c) whenever a person wishes
- d) by everyone who bows, prostrates and sits for the sake of Allaah <sup>15</sup>

Answer: a)

**Q8. That the zakaat :**

- a) can only be paid to three types of individual <sup>16</sup>
- b) must be paid once in a lifetime
- c) is given at the appropriate time <sup>17</sup>
- d) is to be considered as a painful loss which the person must bear patiently <sup>18</sup>

*And the meaning is that they perform it just as Allaah, the Mighty and Majestic, has commanded, with its conditions and with its pillars and with its obligations.*

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

*As for the person praying by merely performing the outward actions at whatever time he wishes to do it or without purification and without being calm and settled and that he does not bring those things which are required from the prayer then this person has not prayed.*

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

*As for just performing the mere outward form of the prayer, then this will not suffice. Therefore, He did not say, "and they do the prayer". Rather He said:  
**...and they correctly establish the prayer...**  
 And the prayer will not be correctly established unless the person performs it just as Allaah, the Perfect and Most High, has commanded.*

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

*They give the zakaat to those who are deserving of it, those whom Allaah, the Most High, mentioned in His Saying:*

**The zakaat monies are only for the fuqaraa- (the destitute) and the masaakeen (the poor) and for those in charge of collecting it and those who hearts are to be drawn closer and for the freeing of slaves and for the ghaarimeen (those who incur a debt) and in Allaah's cause and for the stranded traveller.**

**An obligation from Allaah. And Allaah is All Knowing, All Wise.**

*Soorah at Tawbah (9) aayah 60*

*So He mentioned eight categories and He restricted it with "innamaa" (only).*

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

*And also (the zakaat) is given at its due time - meaning he gives it at the time when it has become obligatory and he is not slow in handing it over and he does not delay it and is not lazy about giving it.*

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

*And that he is pleased to be giving it (the zakaat) – meaning he does not regard it as a tax upon him or as a loss but rather he regards it as being a gain for him.*

*Answer: c)*

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 of and dutifulness to Allaah).<sup>19</sup>**

**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 <sup>20</sup>
- d) the believers from the Jews, Christians and Muslims

Answer: c)

**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

Answer: b)

**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 <sup>21</sup>

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<sup>19</sup> Soorah at Baqarah (2) aayah 183

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

*As for the disbelievers, if they were to perform it (fasting) it would not be correct from them until they bear witness that none has the right to be worshipped except Allaah and that Muhammad sall Allaahu 'alaihi wa sallam is the Messenger of Allaah.*

*For as long as they remain upon kufr then acts of worship will not benefit them, neither fasting nor other than fasting.*

*Therefore He addressed the believers specifically with it (this aayah).*

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

*The meaning of *kutiba* here is *furida* (it was made obligatory), just as in His statement, He the Most High:*

Answer: d)

**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

Answers: a) b)

**Q5. That fasting for Allaah's sake:**

- a) involves preventing oneself from following his/her desires <sup>22</sup>
- 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 legislated for us so that we can sympathise with poor people who have no food <sup>23</sup>

Answer: a)

**Q6. That through fasting for Allaah's sake:**

- a) Shaytaan comes closer to the Muslim
- b) the person's desires remain unaffected <sup>24</sup>
- c) a person leaves off his desires, coming closer to Allaah <sup>25</sup>

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**Fighting is *kutiba* (made obligatory) upon you.**

*Soorah al Baqarah (2) aayah 216*

*Meaning: fighting was made obligatory upon you. So al katab (when mentioned) in the Book of Allaah means 'an obligation'.*

<sup>22</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*A person's soul might find fasting burdensome because of what it involves from restraining its rebelliousness and preventing it from its desires. And Allaah, the Majestic and Most High, has made clear that it is His way with regards to His creation and that it was something upon the previous nations. Even in the times of Jaahiliyyah (pre Islaamic ignorance), fasting was something known; they used to fast on the Day of 'Aashoorah.*

<sup>23</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

**...so that you might attain *taqwaa*...**

*Soorah al Baqarah (2) aayah 216*

*This explains the wisdom behind fasting – so that you may acquire *taqwaa*.*

<sup>24</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*It (fasting) curbs the desire of the self and its severity because Satan flows through the son of Aadam along with the flowing of the blood.*

*So when a person carries out his desires, then Satan gains authority over him.*

*And when he abandons desires then the blood flow weakens and Satan is repelled from the Muslim.*

d) a person hopes to attain *taqwaa*

Answers: c) d)

**Q7. That when a person fasts:**

- a) he is leaving off things which are permissible <sup>26</sup>
- b) a person is training himself and his *nafs*
- c) he is normally closer to doing good than one who is not fasting <sup>27</sup>
- d) he has an excuse for falling into sin

Answer: a) b) c)

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<sup>25</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*When a person is fasting, he leaves behind things which he is accustomed to and he leaves his desires and he leaves those things which he wants as an act of seeking nearness to Allaah. So, therefore, this earns taqwaa for him.*

<sup>26</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*(A benefit of fasting) is avoidance of those things which are forbidden and of forbidden desires because if a person leaves off the permissible things in obedience to Allaah then he will be all the more likely to abandon those things which are forbidden.*

<sup>27</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*(Fasting) softens his heart towards obedience. And, therefore, you will find a person who is fasting being closer to good than a person who is not fasting. You will find him more eager upon recitation of the Qur'aan and upon the prayer; he goes to the mosque earlier. The fasting softens him for obedience and it refines and purifies him.*

*All of this enters within His saying:*

**...so that you may attain *taqwaa*.**