

ودليل الصلاة والزكاة وتفسير التوحيد قوله تعالى: ﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾ البينة: ٥

And the proof for the prayer, 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 religion purely and sincerely for Him, avoiding *shirk*, and that they establish the prayer, and pay the *Zakaat*: and that is the straight and true religion. [98:5]^[39]

[39] So the prayer is the second pillar from the pillars of Islaam, and the *Zakaat* is the third pillar, and it is joined along with the prayer in the Book of Allaah. The prayer is a bodily action, and the *Zakaat* is an action involving the giving of wealth.

Aboo Bakr As-Siddeeq said: By Allaah! I will certainly fight against those who make a distinction between the prayer and the *Zakaat*.¹ When some people refused to hand over the *Zakaat* after the passing away of the Messenger *sallallaahu`alaihiwasallam*, Aboo Bakr *radiyallaahu`anhu* fought against them, and he said: By Allaah! I will certainly fight against whoever makes a distinction between the prayer and the *Zakaat*. By Allaah! Even if they were to prevent me from a hobbling rope -- and in a narration -- from a young she-goat, which they used to give to Allaah's Messenger *sallallaahu`alaihiwasallam*, then I would certainly fight them for it.

So the *Zakaat* is an obligatory right to be given from the wealth, it is a pillar from the pillars of Islaam, and it is joined along with the prayer in the Book of Allaah, the Mighty and Majestic, in many *ayaahs*. From them is this *ayah*:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ﴾ البينة: ٥

And they were not commanded except that they should worship Allaah alone, making their religion purely and sincerely for Him, avoiding *shirk*, and that they establish the prayer, and give the *Zakaat*. [98:5]

The proof for *Tawheed* is at its beginning in His saying, the Most High:

¹ Reported by Al-Bukhaaree (1400) and Muslim (20) from the *hadeeth* of Aboo Hurayrah *radiyallaahu`anhu*.

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾ البينة: ٥

And they were not commanded except that they should worship Allaah alone, making their religion purely and sincerely for Him. [98:5]

This is the explanation of *Tawhheed*: it is the worship of Allaah along with *ikhlaas* (acting purely and sincerely for Him), and it is abandoning the worship of everything else besides Him. So the religion, *at-Tawhheed*, and *al-`ibaadah*, have a single meaning.

﴿ مُخْلِصِينَ لَهُ الدِّينَ ﴾ البينة: ٥

Making their religion purely and sincerely for Him. [98:5]

Meaning, worship (i.e. making worship purely and sincerely for Him). This is the explanation of *Tawhheed*, and it is not as the scholars of *kalaam* (rhetorical theology) say: It (*Tawhheed*) is to affirm that Allaah is the Creator, the Provider, the Giver of Life and Death. This is *Tawhheed ar-Ruboobiyyah* (*Tawhheed* of Lordship). But what is required is *Tawhheed al-Uloobiyyah* (*Tawhheed* of Worship) which the Messengers called to, and the Muslim will not be Muslim unless he comes with it.

As for whoever comes with *Tawhheed ar-Ruboobiyyah* alone, then he will not be a Muslim as is proven by the fact that the *mushrikeen* used to believe in it, they used to say it, and they used to acknowledge it, but this did not enter them into *Islaam*. This *Tawhheed* of theirs did not prevent them from being killed, or their wealth from being captured. This is because they were not people upon *Tawhheed* as they associated others along with Allaah, the Mighty and Majestic, in worship. This is the explanation of *Tawhheed* from the Book of Allaah, not from the book of so-and-so, and such-and-such, the book of *al-Jawbara*², or the book of *al-Mawaqif*³, or the books of the scholars of rhetorical theology. The explanation of *Tawhheed* is not to be taken from these books, rather, it is only to be taken from the Book of Allaah from the *Sunnah* of His Messenger, *salallaahu `alaihivasallam*, and from the books of *Ablus-Sunnah wal-Jamaa`ah*, those who adhere to the Book of Allaah and the *Sunnah* of Allaah's Messenger *salallaahu `alaihivasallam*.

And the proof for the prayer is in His saying, He the Most High:

﴿ وَيُقِيمُوا الصَّلَاةَ ﴾ البينة: ٥

And that they establish the prayer. [98:5]

² The book, *Jawbarant-Tawhheed*, is a book which affirms the *madhbab* of the Ashari's. It contains many contradictions to the *madhbab* of *Ablus-Sunnah wal-Jamaa`ah*.

³ The book, *Al-Mawaqif fi `Ilm al-Kalaam*, of al-Ejeej.

The meaning is: They perform it just as Allaah, the Mighty and Majestic, has commanded, with its conditions, its pillars, and its obligations. As for just performing the mere outward form of the prayer, then this will not suffice. Therefore, He did not say: 'And they perform the prayer.' Rather, He said: 'And that they (correctly) establish the prayer.' Prayer will not be correctly established unless the person performs it just as Allaah, the Perfect and Most High, has commanded. As for a person praying by merely performing the outward actions at whatever time he wishes to perform it, or that he does it without purification, and without calmness (being settled in the different positions) and that he does not avoid actions which nullify the prayer, then this person has not prayed. And therefore, he *salallaahu `alaibimasallam*, said to the man who prayed badly, who did not have calmness and stillness in his prayer, he said to him: 'Go back and pray for you have not prayed.'⁴ It is **not** just the outward form of the prayer alone that is required, i.e. the standing, the bowing, the prostration, and the sitting alone. Rather, what is required is that he carries them out as was legislated by Allaah, the Perfect and Most High, fulfilling everything required for it in the legislation.

And then He mentioned the proof for the *Zakaat* with His saying, He the Most High:

﴿ وَيُؤْتُوا الزَّكَاةَ ۗ ﴾ البينة: ٥

And they pay the *Zakaat*. [98:5]

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

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ التوبة: ٦٠

The *Zakaat* monies are only for the *Fuqaraa* (destitute) and the *Masaakeen* (poor), and for those in charge of collecting it; and those whose hearts are to be drawn closer, and for the freeing of slaves; and for those who incur a debt; and in Allaah's Cause; and for the stranded traveler; an obligation from Allaah. And Allaah is All-Knowing, All-Wise. [9:60]

So, He mentioned eight categories and He restricted it to them by His saying (إنما). So it cannot be given to other than these eight categories. Whoever gives it to someone other than its eight due recipients, then he will not have given the *Zakaat* - even if he has spent huge amounts of wealth,

⁴ Reported by Al-Bukhaaree (724), Muslim (397) from the *hadeeth* of Aboo Hurayrah, *radiyallaahu `anh*.

even if he has spent millions, or milliards (thousands of millions) and he calls it *Zakaat*. It will not be *Zakaat* unless it is given to those places to which Allaah the Most High has restricted it to. This is the meaning of giving *Zakaat*, and also that it is given in its due time, meaning: he pays it at the time when it becomes obligatory. And that he is not slow in handing it over; he does not delay it and he is not lazy about giving it; and that he is pleased to be giving it, 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.

These three matters are:

﴿ دِينَ الْقِيَمَةِ ﴾ البينة: هـ

The straight and true religion. [98:5]

الدين: The religious way.

القيمة: This is an adjective which describes a noun being mentioned, which is taken to be 'the straight religious way,' meaning: *al-Mustaqeemah*.

This is the proof of the prayer, the *Zakaat*, and the explanation of *Tawh^heed*.

ودليل الصيام: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿١٨٣﴾ البقرة: ١٨٣

And the proof for fasting is:

O you who believe! Fasting is prescribed as an obligation for you just as it was prescribed as an obligation for those who came before you, that you may attain *taqwaa* (fear of and dutifulness to Allaah). [2:183]^[40]

[40] Fasting is not obligatory except upon the Muslims. As for the disbelievers, if they were to perform it, then it would not be correct from them until they bear witness that none has the right to be worshiped except Allaah, and that Muhammad *sallallaahu`alaibinasallam* is the Messenger of Allaah. And for as long as they remain upon disbelief, then acts of worship will not benefit them, neither fasting nor other than fasting. And therefore, he addressed the believers with it specifically, because they are the ones who will respond, and they are the ones from whom fasting will be correct and accepted.

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ البقرة: ١٨٣

Fasting is prescribed as an obligation for you. [2:183]

The meaning of كتب (written) is: it was made obligatory just like His saying, He the Most High:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ﴾ البقرة: ٢١٦

Fighting is prescribed for you. [2:216]

Meaning: Fighting was made obligatory upon you. So كتب when it occurs in the Book of Allaah, its meaning is 'an obligation.'

﴿كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ﴾ البقرة: ١٨٣

Just as it was prescribed as an obligation for those who came before you. [2:183]

Meaning: Just as it was made obligatory upon those nations who came before you. So this shows that fasting was something well-known with the previous nations, and in the ancient revealed laws. It was not specific to the revealed law of Muhammad *sallallaahu`alaibinasallam*.

A person's soul might find fasting burdensome because of what it involves with regards to curbing its rebelliousness and preventing it from its desires, and Allaah the Majestic and Most High has made clear that it is His Way with regard to His creation; and it was something upon the previous nations. Even in the times of ignorance, fasting used to be well-known - they used to fast on the day of `Aashbooraa.

﴿لَعَلَّكُمْ تَتَّقُونَ﴾ البقرة: ١٨٣

That you may attain *taqwaa* (fear of and dutifulness to Allaah). [2:183]

This explains the wisdom behind fasting, that you may acquire dutifulness to Allaah. It is an explanation of the wisdom behind the legislation of fasting: fasting is a means leading to *at-taqwaa* (dutifulness to Allaah; fear and reverence of Him). This is because when a person is fasting, he leaves behind the things which he is accustomed to; he leaves his desires, and those things that he wants, as an act of seeking nearness to Allaah, the Perfect and Most High. Therefore, this earns for him *at-taqwaa* just as it also curbs the desire of his own-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 his desires, then the blood flow weakens and Satan is repelled from the Muslim.

So through fasting, dutifulness to Allaah is attained which is the combination of all good. This is the benefit of fasting, it is a means leading to *at-taqwaa*, and *at-taqwaa* of Allaah, the Perfect and Most High, and the avoidance of those things which are forbidden, and forbidden desires. This is because if a person leaves off permissible things in obedience to Allaah, then he will be all the more likely to abandon those things which are forbidden. So fasting trains a person upon avoiding the *haraam*, and it trains him upon gaining control of his soul, which urges him to commit evil. It repels Satan from him, and it softens his heart towards obedience. 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 the recitation of the Qur'aan and upon the prayer, and he goes to the mosque earlier. Fasting softens him for obedience, and it refines him. All of this enters within His saying:

﴿لَعَلَّكُمْ تَتَّقُونَ﴾ البقرة: ١٨٣

That you may attain *taqwaa* (fear of and dutifulness to Allaah). [2:183]

So the witness from the *aayah* is His saying:

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ البقرة: ١٨٣

Fasting is prescribed as an obligation for you. [2:183]

This is the proof for the obligation of fasting. And He explained it by His saying:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾ البقرة: ١٨٥

The Month of *Ramadhaan* is that in which the Qur`aan was sent down. [2:185]

This is because His saying:

﴿ كُتِبَ عَلَيْكُمُ الصِّيَامُ ﴾ البقرة: ١٨٣

Fasting is prescribed as an obligation for you. [2:183]

is left unexplained. So He explained it by His saying:

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾ البقرة: ١٨٥

So whoever amongst you is resident, then let him fast it. [2:185]