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Subject -

Islamic

Instructor -

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Qn meant by tawhid in islam.

⇒

Tawhid mean 'oneness' and uniqueness (29)
The Concept of Tawhid is that God is one and unique; and there is only one God. Allah to be worshipped and obeyed.

THE technical meaning of tawhid:-

Allah is one in his being and attributes and he is the only one who is worthy to be worshipped and obeyed.

Kinds of Tawheed:-

- ⇒ in being
- ⇒ in attributes.
- ⇒ in worship.

The doctrine is embodied in Surah Ikhlas in the Holy Quran as follow.

قل هو الله احد
:الله لا اله الا هو له
الملك والقدرة
الغنى والكرام
الجلال والاله
الغنى والقدرة
الغنى والكرام
الجلال والاله

Say: He is Allah the one;

Allah the independent of all;

He begot not, nor was he begotten; and none is comparable unto Him."

- The Significance of the Concept:

- ① Most important teaching of Muhammadism
- ⇒ The most fundamental and the most important teaching of prophet Muhammad (blessing of Allah and peace be upon him).

is faith in the unit of God? This is expressed in the primary Kalimah of Islam as "There is no deity but Allah" (La ilaha illallah). This beautiful phrase is the bedrock of Islam, its foundation and its essence. It is the expression of this belief which differentiates a true Muslim from a Kafir (unbeliever), Mushrik (one who associated others with God in His Divinity) or Dahriyah (an atheist).

2 Differentiates Muslim from non Muslim -

The acceptance or denial of this phrase produces a world of difference between man and man. The believer in it from an opposing group. For the believer, there is unhindered progress and success in this world and in the hereafter while failure and ignominy are the ultimate lot of those who refuse to believe in it.

Tawhid:-

Tawhid is the most important Islamic belief. It means the oneness or uniqueness of Allah. It is the main part of Iman (Faith).

Risalah

Risalah means Prophethood. It is a channel of communication between Allah and mankind.

Allah sent Prophets to every nation at different times to bring forgetful human beings back to the right path.

Concept of oneness of God (Tawheed) in Islam.

Q No 2

What are the four books that Allah sent down?

Ans:

Some Books Sent by Allah

- * Tawrat - to prophet Moses (Musa)
- * Zabur - To prophet David (Dawud)
- * Injil - To prophet Jesus (Isa)
- * Quran - To prophet Muhammad (S)

(i) Quran also mentions the Sahifa (scrolls) of Ibrahim (Abraham)

it is a requirement for muslim to believe in all of the above mentioned books in their original form.

* Belief and Action.

- (i) Beliefs are like the foundation of a building.
- (ii) Action are like the pillars, walls and roof.

(iii) Deeper, well grounded the foundation = taller, elegant structure of the building.

* Last prophet = prophet Muhammad (S)

Muhammad (SAW) is not the father of any man among you, but he is the messenger of Allah and the last (end) of the prophet and Allah is ever all-aware of

Qno 3: In which age children are
ought to be learnt prayer?

Ans:

i) Firstly: The child who is born
to two muslim parent is ruled to
be a muslim, according to
scholarly consensus.

if a parent have different religions,
then the child follows the one who
is muslim, whether it is father
or the mother.

ii) It says in al-mawsoo'ah al-fiqhiyyah
al-Kuwaitiyyah (4/270): The
Juz'ah are unanimously agreed
that if the father becomes
muslim and he has young
children, then these children
are to be regarded as muslim
following their father.

iii) Secondly: when the muslim child
reaches the age of puberty, he is
not required to utter the
Shahadatayn again.

• Shaykh al-Islam Ibn Taymiyyah said:
the muslim are unanimously
agreed that if a child reaches
the age of puberty as a
muslim, he is not required to
renew the Shahadatayn. End quote
from Dar al-Taqdud 4/107

When the child reaches the age
of seven, his parent should
instruct him to pray and
encourage him to do so, because
of the report narrated by
Abd. Allaah ibn 'Amr ibn-'Aas
(may Allah be upon him) said.
According to which the
messenger of Allah (blessings and
peace upon him) said instruct your children
to pray when they are seven
years old and smack them if
they do not do it when
they are ten. Narrated by
Abu Dawood (495): classed
as Sahih by al-Albani in
Sahih Abi Dawood (466)