Name: sheraz ahmad

Id:13812

Bs dental

Q.1 What is meant by Tawhid in Islam?

Ans: Tawhid: Faith in the Unity of God

Tawhid means 'oneness, and 'uniqueness. The concept of Tawhid is that God is one and unique;, and that there is only one God, Alah to be Worshipped and obeyed

The technical meaning of tawheed:

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

Kinds of tawheed:

1. In being

2. In attributes.

3. In worship

The doctrine is embodied in 'Sura Ikhlas' in the Holy Quran as follows:

"Say; He is Allah the one;

Allah the independent of all; He begets not, nor was He begotten; and none is

comparable unto Him".

The significance of this concept:

The Concept and Importance of Tawheed The concept of tawhid encapsulates the Islamic world-view. It is the basis of Islamic culture and civilization. Knowledge, social action and social organizations in Islam are based on the world-view defined by tawhid. Tawhid defines the relation between the human and the creator as well the relationships among the various creations in the universe. The One God, known by His Arabic name Allah (SWT), is the core of Islam in all of its facets, and attestation to this Oneness, tawhid, is the axis around which all that is Islamic revolves. Allah (SWT) is beyond all relationality and duality, beyond the differences of gender and of all qualities that distinguishes beings from each other in this world. Yet, He is the source of all existence and all cosmic and human qualities as well as the End to whom all things return. At the heart of Islam stands the reality of God, the One, the absolute and the infinite, the infinitely good and merciful, the one who is at once transcendent and immanent. The first of the five pillars is the shahadah: “I bear witness that there is no god except Allah (SWT), and I bear witness that Muhammad (SAW) is the messenger of God.” This shahadah is not the creed or a philosophical argument. It is simply a testimony or witness to what the Qur’ān asserts to be a primordial fact; “God bears witness that there is no god but He, as do the angels or those who are possessed of knowledge.” 3 It means that knowledge of God’s Oneness (tawhid) is true knowledge; it is true Islam, the antithesis of jahilliyah.

Tawhid in the Light of the Qur’ān Belief in the existence of Allah (SWT) and in His Unity is the fundamental doctrine of Islam. It is inconceivable for anyone who claims to be a Muslim to deny the Unity of Allah. For a Muslim belief in the Unity of Allah is axiomatic, for which no argument is needed. As, however, the Holy Qur’ān is not only a book of guidance for the righteous, those who fear Allah, but it is also a guide to mankind in general, the Qur’ān contains hundreds of arguments to impress upon the Unity of Allah. The Qur’ān testifies: ‘And your God is one God [Allah there is no god but He, Most Gracious, Most Merciful.”9 The Unity of God, according to the Holy Qur’ān, implies that God is One in His person (dhāt), One in His attributes (sifāt) and One in His works (af’āl). His Oneness in His Person means that there is neither plurality of gods, nor plurality of persons in the Godhead; His oneness in attributes implies that no other being possesses one or more of the Divine attributes in perfection; His Oneness in works implies that none can do the works which God has done, or which God may do. The doctrine of Unity is beautifully summed up in one of the shortest and earliest chapters of the Holy Qur’ān: “Say Allah is unique, Allah the source (of everything). He has not fathered any. One nor was He fathered and there is nothing comparable to Him.” The nature of Allah is indicated in a few words, such as we can understand. The qualities of Allah are described in numerous places throughout in the Qur’ān. The believers are specially taught to avoid the pitfalls into which men and nations have fallen at various times in trying to understand Allah. The first thing to note is that His nature is so sublime, so far beyond our limited conceptions, that the best way in which we can realize Him is to feel that He is a Supreme Personality, and not a mere abstract conception of philosophy. He is near us; He cares for us; we owe our existence to Him. Secondly, He is the One and Only God, the Only One to Whom worship is due; all other things or beings that we can think of are His creatures and in no way comparable to Him. Thirdly, He is Eternal, without beginning or end, Absolute, not limited by time or place or circumstance, the Reality before which all other things or places are mere shadows or reflections. Fourthly, we must not think of Him as having a son or a father, for that would be to import human qualities into our conception of Him. Fifthly, He is not like any other person or thing that we know or can imagine: His qualities and nature are unique.

1. Most important teaching of Muhammad.

Tawhid in the Teachings of Prophet Muhammad (SAW) Allah (SWT) sent his Messenger (SAW) to call people to the tawhid and to forbid them from committing shirk. Prophet (SAW) performed this in the best possible manner and suffered a lot for the sake of Allah . In the teachings of Prophet Muhammad (SAW) faith in One God is the most important and fundamental principle. It is the bedrock of Islam and the mainspring of its power. All other beliefs, commands and laws of Islam stand firm on this foundation as mentioned in numerous Hadith of Prophet (SAW). It is narrated by Ibn Abbas (RA) When the Prophet (SAW) sent Mu'adh to Yemen, he said to him, “You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them is to testify the tawhid of Allah (i.e.,‘laa ilaaha illallaah,’ none has the right to be worship but Allah. If they accept that, tell them that Allah has enjoined on them, five compulsory congregational salah (prayers) to be offered in one day and one night. And if they offer their prayers, tell them that Allah has enjoined on them zakah of their properties; and it is to be taken from the rich among them and given to the poor among them. And if they agree to that, then take from them zakah, but avoid the best property of the people.” In another Hadith Umar ibn al-Khattab (RA) reported, We were seated once near the Apostle of Allah (SWT) and there appeared a person to us, a person fully dressed in white clothes and had jet black hairs. No fatigue of journey did appear on him till he sat down near the Prophet. There he joined his knees to his knees and placed both his palms over his two thighs and said: O Muhammad (SAW) inform me about Islam. He replied: Islam is that you attested there is no Lord but Allah (SWT) and that Muhammad (SAW) is the messenger of Allah (SWT), that you keep up prayer, pay poor rate, keep fast of Ramadan and make pilgrimage of the House, provided if you have means of making journey to it. He replied: you have spoken the truth; we were astonished to see that he were asked him and corroborated him. Then he departed. The Messenger of Allah (SAW) kept silent for some time and then addressed me: O Umar, do you know about the enquirer?”Allah (SWT) and his Apostle know better”, I replied. The blessed Prophet (SAW) said: “certainly he is Jibreil; he had come to you to teach you your religion.”

2. Differentiates Muslim from non Muslim.

The acceptance or denial of this phrase produces a world of difference between man and man) the beievers in it become one single community and those who do not believe in it form an opposing group. For the believers there is unhampered progress and success in this world and in the hereafter, while failure and igmominy are the ultimate ot of those who refuse to believe in it.

Q.2 What are the four books that ALLAH sent down?

Ans: Tawrat-To Prophet Moses (Musa)

Zabur-To Prophet David (Dawud)

Injil -To Prophet Jesus (lsa)

Quran-To Prophet Muhammed (s)

Quran also mentions the Sahifa (scrolls) of lbrahim (Abraham)

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

The Tawrat (also Tawrah or Taurat; Arabic: توراة‎) is the Arabic name for the Torah within its context as an Islamic holy book believed by Muslims to be given by God to Musa (Moses). When referring to traditions from *Tawrat*, Muslims did not only identify it with the Pentateuch, but also with the other books of the Hebrew Bible, Talmudic- and [Midrashim](https://en.wikipedia.org/wiki/Midrash" \o "Midrash) writings.

Lo! We did reveal the At-Taurah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So, fear not mankind, but fear Me. And barter not My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.

The Law mentioned in Quran (5:45)

And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.

— *Quran, sura 5 (Al-Ma'ida), ayat 45*

Similarly, it is mentioned in the Exodus

Eye for eye, tooth for tooth, hand for hand, foot for foot,  
Burning for burning, wound for wound, stripe for stripe.

— *Quran, sura 5 (Al-Ma'ida), ayah 110*

Some quotations are repeated from other books of the Hebrew Bible. An example of this is 48:29,

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

In hadith

Because he believed the Quran replaced it, Muhammad did not teach from the Torah but referenced it heavily. He did say that Moses was one of the few prophets to receive a revelation directly from God, that is, without an intervening angel. On one occasion, it is recorded that some Jews wanted Muhammad to decide how to deal with their brethren who had committed adultery. Abu Dawood recorded:

Narrated Abdullah Ibn Umar:

A group of Jews came and invited the Apostle of Allah (peace\_be\_upon\_him) to Quff. So, he visited them in their school.

They said: AbulQasim, one of our men has committed fornication with a woman; so, pronounce judgment upon them. They placed a cushion for the Apostle of Allah (peace\_be\_upon\_him) who sat on it and said: Bring the Torah. It was then brought. He then withdrew the cushion from beneath him and placed the Torah on it saying: I believed in thee and in Him Who revealed thee.  
He then said: Bring me one who is learned among you...... Then a young man was brought. The transmitter then mentioned the rest of the tradition of stoning similar to the one transmitted by Malik from Nafi'(No. 4431).

— *Abu Dawood, Sunan Abu Dawood*

Q. 3. In which age children are the ought to be learnt prayers?

Our children are creatures whose upbringing Allah has trusted us.

And the main task of parents is to teach children what the Almighty has commanded each one of His slaves to fulfill.

To begin this important training, no doubt, one should start with namaz - prayer, because in the hadeeth of the Prophet ﷺ it is said:

"Teach a child to pray, beginning at the age of seven, and punish him for refusing it from the age of ten"

[at-Tirmizi No. 407].

Concerning the instruction of children to pray in

"Parents are obligated to command their children, regardless of their sex - male or female - after reaching seven years, from the moment they became mumayyiz (i.e.the age at which a child can discern between right and wrong, distinguish between a man and a woman and what to eat and drink), so that they pray with all the required conditions, be it a mandatory timely or missed prayer.

If there are no parents, the responsibility rests with grandfather and grandmother on the part of the father or mother and on those next of kin available. And if there is neither one nor the other, responsibility to command performing namaz passes to the guardian of the child.

  If necessary, they should command children to perform prayer and even warn them that they will be punished if they leave it."

When the child reaches the age of ten, the above mentioned guardians of the child should punish him/her without causing them pain for negligent attitude to the obligatory or missed prayer, or its conditions.

The reason for this is the authentic hadith of the Messenger of Allah:

"You command the children to perform namaz when they are seven years old, and after reaching ten [for negligence], punish."

[Abu Dawood No. 493]

And the wisdom of this attitude is to educate and strengthen in children diligence in worship that will not allow them to forget the skills of worship.