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Q1: What is meant by tawheed in Islam?

Ans:-

Tawheed:-

Tawhid means "oneness" and "uniqueness (وحدانية)". The concept of Tawhid is that God is one and unique; and that there is only one God, Allah to be worshipped and obeyed.

The technical meaning of tawheed:-

Allah is one in his beings and attributes and he is the only one who is worthy to be worshipped 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:

قل هو الله أحد الله الصمد * لم يلد ولم يولد * ولم يكن له كفوا أحد

"Say: He is Allah one;

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Allah the independent of all;
He begets not, nor was he begotten;
and none is comparable unto him.⁹⁹

The significance of this concept:

1. Most important teaching of Muhammad (SAW)

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 Kalmah 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 associates others with God in his Divinity) or dahriyah (an atheist).

2. Differentiates muslim from non-muslim.

The acceptance or denial of this phrase

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produces a world of difference between man and man) the believers 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 ignominy are the ultimate lot of those who refuse to believe in it. Linguistically the word tawheed means unification (to make something one).

From Islamic view, it refers to Allah being singled out alone, in all that is particular to him.

The opposite of tawheed is "Shirk" which is to associate partners with Allah by giving that which belongs to him, to others.

Kalimah tawheed:-

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُتَنَبَّأُ بِإِيمَانِهِ وَيُؤْتَى بِهِ الْقِيَامُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

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There is no God besides Allah. He is one. He has no partner. His is the kingdom and for him is all praise. He gives life and causes death. In his hand is all good. And He has power over everything. It is because of Tawheed that Allah created the creation, sent the messengers and revealed books. It is also on account of Tawheed that mankind differed and are divided into believers and disbelievers, the fortunate and the unfortunate. It is the first obligation upon the legally obliged Muslims, the first thing by which man enters Islam and the last thing upon which he should die.

Q2: What are the four books that ALLAH sent down?

Ans:-

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The four books that were sent down by Allah are:-

- Tawrat - To Prophet Moses (Musa)
- Zabur - To Prophet David (Dawud)
- Injil - To Prophet Jesus (Isa)
- Quran - To Prophet Muhammad (s)
- Quran also mentions the Sahifa (scrolls) of Ibrahim (Abraham).

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

The above mentioned books are described down briefly:-

Quran:-

The Quran is the central religious text of Islam, which Muslims

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believe to be a revelation from Allah. The Quran is divided into chapters (sura), which are then divided into verses (ayah). Muslims believe the Quran was verbally revealed by Allah to Muhammad through the angel Gabriel (Jibril), gradually over a period of approximately 23 years, ~~beginning~~ beginning on 22 December 609 CE, when Muhammad was 40, and concluding in 632, the year of his death. Muslims regard the Quran as the most important miracle of Muhammad, a proof of his prophethood, and the culmination of a series of divine messages that started with the messages revealed to Adam and ended with Muhammad. It is widely regarded as the finest work in classical Arabic literature. According to Islamic tradition the Quran was revealed to Muhammad in seven *ahzaf* (translated variously as "styles", "forms", or "modes", singular *hazf*). However, Uthman canonized only one of the *hazf*.

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(According to tradition). This was because after Muhammad's death a rivalry began to develop among some of the Arab tribes over the alleged superiority of their dialect. In addition, some new converts to Islam began mixing the various forms of recitation out of ignorance. Consequently, when the Quran was canonized, caliph Uthman ordered the rest of the dialect to be destroyed.

The Quran was canonized after Muhammad's death in 632 CE. According to traditional Islamic history, the third caliph, Uthman (r. 23/644-35 AH/655 CE) established the canonical Quran, reportedly starting the process in 644 CE (the exact date was not recorded by early Arab annalists). It is generally accepted that the Uthmanic text comprises all 114 surahs (chapters of the Quran) in the order known today.

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Tawrat or Torah:

According to the Quran, the Torah was revealed to Moses (Musa) but the Quran argues that the current Torah has suffered corruption over the years, and is no longer reliable. Moses and his brother Aaron (Harun) used the Torah to preach the message to the Israelites (Banu Israil).

Zabur:-

The Quran mentions the Zabur, often interpreted as being the Book of Psalms, as being the holy scripture revealed to King David (Dawud in Islam). Scholars have often understood the Psalms to have been holy songs of praise. The current Psalms are still praised by many muslim scholars, but the muslims generally assume that some of the current Psalms were written later and are not divinely revealed.

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Injil or Gospel:-

The Injil was the holy book revealed to Jesus (Isa), according to the Quran. Although some lay Muslims believe the Injil refers to the entire New Testament, scholars assume that it refers not to the New Testament but to an original Gospel, given to Jesus as the word of Allah. Therefore, according to Muslims belief, the Gospel was the message that Jesus, being divinely inspired, preached to the children of Israel. The current canonical Gospels, in the belief of Muslim scholars, are not divinely revealed but rather are documents of the life of Jesus, as written by various contemporaries, disciples and companions. These Gospels, in Muslim belief, contain portions of the teachings of Jesus, but neither represent nor contains the original Gospel from Allah, which has been corrupted and/or lost.

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Muslims believe the Quran to be the final revelation of God to mankind, and a completion and confirmation of previous scriptures. Despite the primacy that Muslims place upon the Quran as God's final word, Islam speaks of respecting all the previous scriptures, and belief in all the revealed books is an article of faith in Islam.

Q3 In which age children are ought to be learnt prayer?

Ans:-

Salah or Salat (Arabic:- ^{الصَّلَاةُ} as-salah, Arabic: ^{السَّلَامَاتُ} as-salawat, meaning "prayer", "supplication", "blessing" and "commendation"; also known as Namaz (from Persian: نماز)) among most non-Arab Muslims, is the second of the five pillars in the Islamic faith as daily obligatory standardized prayers. It is a physical, mental, and spiritual act of worship that

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is observed five times everyday at prescribed times. While facing towards the Kaaba in Mecca, Muslims pray first standing and later kneeling or sitting on the ground, reciting from Qur'an and glorifying and praising God as they bow and prostrate themselves in between. Ritual purity is a precondition.

Salah is composed of repetitive cycles of bows and prostrations, divided into prescribed units called rak'ah. The number of rak'ahs varies according to the time of day.

Age to learn prayers for children:-

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

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hadeeth of the prophet it is said:-

“علموا الصبي الصلاة ابن سبع سنين، وافرجه وليها ابن عشر”

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

قال الطالبين:

Concerning the instruction of children to pray in “i’anat at-talibin” the following is written:

ويؤمر (ذو صبا - ذكر أو أنثى - عميداً) بأن يبدأ يأكل ويشرب
ويستنجي (ذو صبا - ذكر أو أنثى) على كل من أبوية وولي ولا
ثم الوصي... أن يأمر (ذو صبا) أي الصلاة، ولو قضاء
والتصحيح... ثم (ذو صبا) أي بعد سبع من السنين أي
عند تمامها وإن عجز قبلها: وينبغي مع هيئة الأمر
التهذيب -

“Parents are obligated to command their children, regardless of their sex - male or female - after reaching seven years, from the moment they became mummayyiz

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

وإذا ضربت فبا غير عيب - و. أو با - ممن ذكر (ولها) أي
ولي تائها - فلو قضاء - أو تلك شرط من شرطها
(التشديد) أي بعد استكمالها للتبنيح المستبح: عروا
البيبي بالصلاة إذا بلغ سبع سنين وإذا بلغ عشر سنين
فانبرأه عليها - وتكلمة
نداء التوبيخ على العبادة ليتعودها فلا يتدكها.

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

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.
