**IQRA NATIONAL UNIVERSITY**

**SEMESTER FALL 2020**

**MIDTERM Assignment**

**TOTAL MARKS 30**

**SUBJECT ISLAMYAT**

**PROGRAM BFD, BTD, BID**

**Time duration 6 days**

**(With the name of Allah the most merciful and the most beneficent, May Almighty Allah protects us all from the pandemic situation amen.)**

|  |  |  |
| --- | --- | --- |
| S.NO | QUESTIONS | MARKS |
| Q1. | What is shirk and what are the categories of shirk | 10 |
| Q2. | In the light of Quran explain what the Day of Judgment is and what are the signs of Day of Judgment? | 10 |
| Q3. | What is Tawheed and what are the effects of Tawheed on Human Lives? | 10 |

**ANSWER NUMMBER#1**

**SHIRK:**

“SHIRK” means to avoid or neglect (a duty or responsibility). The word “SHIRK” comes from the Arabic root with the general meaning of "to share".

**QURANIC REFERENCES ON SHIRK:**

In the context of the Quran, the particular sense of "sharing as an equal partner" is usually understood, so that polytheism means "attributing a partner to Allah". In the Quran, shirk and the related word “MUSHRIKIN” those who commit shirk and plot against Islam—often refer to the enemies of Islam.

**SHIRK OR KUFR IN ISLAM:**

In Islam, shirk is the sin of idolatry or polytheism for example the deification or worship of anyone or anything besides Allah). It means ascribing to, or the establishment of, partners placed beside Allah. It is termed Tawhid (monotheism). Mushrkin ( people of Mushrik) are those who practice shirk, which literally means "association" and refers to accepting other gods and divinities alongside God (as God's "associates").

**TYPES OF SHIRK OR POLYTHEISM:**

There are two types of shirk or polytheism;

*1.Greater shirk (Shirk-al-Akbar)*

Open and apparent.

*2.Lesser shirk (Shirk-al-Asghar)*

Concealed or hidden.

**1.Greater shirk:**

Greater shirk or Shirk-al-Akbar means open polytheism. Muhammad describes major shirk in two forms.

1.To associate anyone with Allah Taala as his partner (to believe in more than one god).

2.To associate Allah's attributes with someone else. (Attributing, considering, or portraying Allah's knowledge or might to being those of anyone else).

Other interpretations also derived from the Quran and the prophetic tradition (Sunnah) divide shirk into three main categories. Shirk can be committed by acting against the three different categories.

**1.Shirk - ur - Roboobiyyah (Lordship);**

This category of shirk refers to either the belief that others share Allah's lordship over creation as his equal or near equal, or to the belief that there exists no lord over creation at all.

**Shirk by association;**

This is the shirk concerned with associating "others" with Allah.

**Shirk by negation;**

This is shirk in Shirk - ur - Roboobiyyah (Lordship).

**2.Shirk - ul - Asmaa (names and attributes);**

Shirk in this category includes both the non-believer practices of giving Allah the attributes of his creation as well as the act of giving created beings Allah's names and attributes.

**Shirk by humanization;**

In this aspect of shirk, Allah is given the form and qualities of human beings and animals. Due to man's superiority over animals, the human form is more commonly used by idolaters to represent Allah in creation. Consequently, the image of the creator is often painted, moulded or carved in the shape of human beings possessing the physical features of those who worship them.

**Shirk by deification;**

This form of shirk relates to cases where created beings or things are given or claim Allah's names or his attributes. For example, it was the practice of the ancient Arabs to worship idols whose names were derived from the names of Allah. Their main three idols were; Al-lāt (taken from Allah's name al-Elah), al-'Uzza (taken from al-'Aziz), and al-Manat (taken from al-Mannan). During the era of Muhammad there was also a man in a region of Arabia called Yamamah, who claimed to be a prophet and took the name Rahman which, in Islam, belongs only to Allah.

**3.Shirk- ul- Ibadah (worship);**

In this category of shirk, acts of worship are directed to others besides Allah and the reward for worship is sought from the creation instead of the creator. As in the case of the previous categories, shirk in Shirk- ul- Ibadah has two main aspects.

This form of shirk occurs when any act of worship is directed to someone else besides Allah. It represents the most obvious form of idolatry, against which the prophets were specifically sent by Allah, calling the masses of mankind to give it up. Examples of this shirk are asking for forgiveness, admittance to paradise, etc. that only Allah can provide, from others besides Allah.

**2.Lesser shirk;**

Lesser shirk or Shirk-e-Asghar means hidden polytheism. A person commits hidden polytheism when he professes tawhid (there is no god except Allah) but his thoughts and actions do not reflect his belief.

**Answer Number#2**

**DAY OF JUDGMENT IN HOLY QURAN:**

After the blowing of the trumpet and the death of all men; and the changing and sinking into themselves of the general systems of the earth and the heavens, the trumpet would be blown once again and all the human beings present in Barzakh would become alive again and present themselves before the Almighty Allah for accounting of their deeds.

The Holy Quran says:

***“Do not these think that they shall be raised again, for a mighty day, the day on which men shall stand before the Lord of the worlds? “***

According to the Holy Quran, the occurrence of Qiyamat is imminent and no one should have any doubt in it. It says:

***“Allah, there is no god but He – He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah? “***

Resurrection and life after death is a deep rooted belief as all divine prophets have informed about them. And most people throughout the ages, even in the pre-historic age, had believed in it. Although there are also some who have no faith in it. But they don’t have any evidence to negate it; on the contrary they show its occurrence to be a doubtful matter.

The Quran says:

***“And says man: What! when I am dead shall I truly be brought forth alive? Does not man remember that We created him before, when he was nothing? “***

In reply to them and to negate its improbability, the Quran mentions the initial stage of the creation of man and says: We created man from a lifeless matter and then gave life to him. To enliven him a second time is obviously easier than the first creation and I have the power to do this. The following verses are clear evidences of it.

***“He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.”***

***“And He it is Who originates the creation, then reproduces it, and it is easy to Him… “***

***“O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage. This is because Allah is the Truth and because He gives life to the dead and because He has power over all things. And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves.”***

The Holy Quran considers resurrection to be bodily and spiritual; common Muslims, on the contrary, followers of all heavenly religions have the same belief. That man would be raised on Judgment Day with the same personality and the same body that he had in this world. He would be raised in the same form and built as he had in the world and he would present himself before the Lord of the world.

In such a way that those who are acquainted with him would recognize him and remark: He is so and so person who was there in the world.

Most Muslims have consensus on the belief and it is also considered as a necessary principle of faith.

**SIGNS OF DAY OF JUDGMENT:**

In Sunni Islam, a number of greater and lesser signs foretell the end of days.There is debate over whether they could occur concurrently or must be at different points in time, although Islamic scholars typically divide them into three major periods.

**GREATER SIGNS:**

1. Sexual immorality appears among people to such an extent that they commit it openly, except that they will be afflicted by plagues and diseases unknown to their forefathers;
2. People cheat in weights and measures (business, trades, etc.) and are stricken with famine, calamity, and oppression as a result;
3. They withhold charity and hoard their wealth, and rain is withheld from the sky from them; there is rain only for animals;
4. They break their covenant with God and His Messenger and God enables their enemies to overpower them and take some of what is in their hands;
5. God causes those who do not live according to His book to fight among themselves.

**LESSER SIGNS:**

1. The coming of fitna (tribulations) and removal of khushoo' (fearfulness of God, taqwah, reverence, etc.)
2. The coming of Dajjal, presuming himself as an apostle of God.
3. A person passing by a grave might say to another the following: "I wish it were my abode."
4. The loss of honesty, as well as authority put in the hands of those who do not deserve it.
5. The loss of knowledge and the prevalence of religious ignorance.
6. Frequent, sudden, and unexpected deaths.
7. Increase in pointless killings.
8. Acceleration of time.
9. Rejection of Hadith.
10. The spread of riba (usury, interest), zina (adultery, fornication), and the drinking of alcohol.
11. Widespread acceptance of music.
12. Pride and competition in the decoration of mosques.
13. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.
14. Abundance of earthquakes.
15. Frequent occurrences of disgrace, distortion, and defamation.
16. When people wish to die because of the severe trials and tribulations that they are suffering.
17. Jews fighting Muslims.
18. When paying charity becomes a burden.
19. Nomads will compete in the construction of very tall buildings.
20. Women will appear naked despite their being dressed.
21. People will seek knowledge from misguided and straying scholars.
22. Liars will be believed, honest people disbelieved, and faithful people called traitors.
23. The death of righteous, knowledgeable people.
24. The emergence of indecency (obscenity) and enmity among relatives and neighbours.
25. The rise of idolatry and polytheists in the community.
26. The Euphrates will uncover a mountain of gold.
27. The land of the Arabs will return to being a land of rivers and fields.
28. People will increasingly earn money by unlawful (Haram) ways.
29. There will be much rain but little vegetation.
30. Evil people will be expelled from Al-Madinah.
31. Wild animals will communicate with humans, and humans will communicate with objects.
32. Lightning and thunder will become more prevalent.
33. There will be a special greeting for people of distinction.
34. Trade will become so widespread that a woman will help her husband in business.
35. No truly honest man will remain and no one will be trusted.
36. Only the worst people will be left; they will not know any good nor forbid any evil (i.e. No one will say there is no god but Allah).
37. Nations will call each other to destroy Islam by any and every means.
38. Islamic knowledge will be passed on, but no one will follow it correctly.
39. Muslim rulers will come who do not follow the guidance and tradition of the Sunnah. Some of their men will have the hearts of devils in a human body.
40. Stinginess will become more widespread and honorable people will perish.
41. A man will obey his wife and disobey his mother, and treat his friend kindly while shunning his father.
42. Voices will be raised in the mosques.
43. The leader of a people will be the worst of them.
44. People will treat a man with respect because they fear the evil he could do.
45. Much wine will be drunk.
46. Muslims shall fight against a nation who wear shoes made of hair and with faces like hammered shields, with red complexions and small eyes.
47. The emergence of the Sufyani within the Syria region.
48. The truce and joint Roman-Muslim campaign against a common enemy, followed by al-Malhama al-Kubra (Armageddon), a Roman vs. Muslim war.
49. The Black Standard will come from Khorasan, (see Hadith of black flags) nothing shall turn them back until it is planted in Jerusalem.
50. There will be disagreement concerning succession. Then a man will emerge from Madina. He will hurry to Makkah, and the people of Makkah will come out to him and urge him and try to force him to accept the Bai'aa.
51. Mecca will be attacked and the Kaaba will be destroyed.
52. Emergence of an army, from Yemen, that will make Islam dominant.
53. One of the last of the lesser signs, and which will signal the coming of the 10 major signs is the appearance of the Mahdi.

**ANSWER NUMBER#3**

**TAUHEED:**

Tauheed is the most important Islamic belief. It implies that everything in existence originates from the one and only Creator, who is also the Sustainer and the sole Source of Guidance. This belief should govern all aspects of human life. Recognition of this fundamental truth results in a unified view of existence which rejects any divisions of life into religious and secular.

**VERSES ON TAUHEED:**

***"Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful".***

***And say: "(All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom".***

Allah is sole source of Power and Authority, therefore entitled to worship and obedience from mankind. There is no scope for any partnership with the Creator. tauheed tells man that Allah is not born, nor is anyone born of Him. He has no son or daughter. Human beings are His subjects. Linguistically Tauheed means: ”To make something one, or to assert the oneness of something.”

Everything originates from ‘Him’ and eventually will return to ‘Him’, as stated in the Qur’an:

***“We originated the first creation, so We shall bring it back (to its former state) again.”***

Although we, the people of the scientific age, have been blinded to some fundamental human limitations by great advances in technology, man is not, in essence, an omnipotent being. Neither is he self-sufficient and self-existing nor are his powers without limitations. He is, in fact, weak, frail, needy and destitute.

***Say: "I do not control any benefit or harm for my own soul except as Allah please".***

***Say: "Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good".***

Tauheed is the highest conception of deity, the knowledge of which God has sent to mankind in all ages through His Prophets.

***Say: "Who gives you the sustenance from the heavens and the earth? Say: Allah".***

***"Or who is it that will give you sustenance if He should withhold His sustenance?"***

***Say: "What! Shall I seek a Lord other than Allah? And He is the Lord of all things".***

***"And rely on Allah; and Allah is sufficient for a Protector".***

***"Allah, there is no god but He; and upon Allah, then, let the believers rely".***

***"O my two mates of the prison! Are sundry lords better or Allah the One, the Supreme?”***

***Say: "Allah is the Creator of all things, and He is the One, the Supreme".***

***"And those whom they call on besides Allah have not created anything while they are themselves created".***

***“And no one has with him any boon for which he should be rewarded, except the seeking of the pleasure of his Lord, the Most High".***

***Say: "Do you serve besides Allah that which does not control for you any harm, or any profit?"***

**EFFECTS OF TAUHEED ON HUMAN LIVES:**

It brings numerous effects in the life of a believer. Believers, who transform the meaning of religion as a set of rituals, fail to implement the true essence of Tauheed into their lives. There are numerous aspects which Tauheed adds into the life of a Muslim which is imperative and the key to success in the life and in the life hereafter. Following are the effects which Tauheed enriches ones life with.

1. Firstly, Tauheed begins with the Kalima that there is no God but Allah and Muhammad is His Messenger. The Kalima does not limit or narrow the powers of seeking and exercising knowledge, in fact, it gives a believer a vision which makes him capable to gain refined knowledge. For example, his belief that Allah is one does not limit him to believe in false deities or a group of them; he knows everything is created by Allah and He is perfect. This assurance of perfectness can only be found in Allah because other assumed gods have features and characteristics of a human being. Therefore, the believer is able to relate and trace each and every source of information or knowledge with Allah which makes him educated and the life in this world becomes easier for him.
2. Secondly, the belief makes the believer mentally very strong. It helps him to control his inner senses i.e. the mind, the soul or the ego. The control over the inner senses assists him always to go through a self realization mode. He constantly realizes and reminds himself that every thing or every act is from Allah; be it a happy moment or an accident. He knows that The Powerful can only make things happen and His Creation does not possess the power to harm or benefit anyone. It keeps one away from Shirk (ascribing partners to Allah) and also makes the believer fearless from those creatures who try to play god in this world. He refuses to bow down against those who try to fear him which boosts his morale, self respect and self esteem.
3. Thirdly, the belief in Tauheed assists a person to remain modest and courteous in the affairs of this world. The reason for such a feeling to arise in him and the possibility of it effecting positively on him is the simple fact that He knows he is successful in the affairs of the world because it has been written by Him in his destiny i.e. because it is the will of Allah. He knows and acknowledges that for his success the only reason is that he is in the good books of Allah i.e. he might be doing good deeds for which Allah is rewarding him. This helps the human being to live lowly and stay away from arrogance and pride.
4. Fourthly, the Tauheed develops the feeling of patience and satisfaction in the life of a Muslim. Such feelings are developed easily in the life of a human being through the practice of Tauheed into his worldly affairs. The believer knows that if he sacrifices the evil acts or from his pocket, he knows what he is trading with Allah will bring him profits. The believe in the profits/rewards from Allah creates satisfaction and takes perseverance levels to unprecedented heights.

Therefore, Tauhid brings numerous benefits in the life of a Muslim and has numerous positive aspects which can transform the live of the believer from despair to prosperity i.e. only if the believer is able to grab the gifts Allah has set forth for those who believe He is one and no one else is worthy of worship. The point to ponder and to realize is that Our Lord has revolved His Creation around the simple fact the key to success is to believe in his Oneness and He will provide success, faith and piety into our lives.