**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.)**

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| 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 |

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Subject : Islamiyat

Q,1 - Ans ) Shirk is to associate someone other than Allah in those aspects which are unique to Allah and His exclusive right. Shirk is to worship created beings like Allah is worshipped, to venerate created beings like Allah must be venerated, and to assign a portion of His divinity to someone else.

Severity of Shirk

There is no issue upon which Islam is so strict as the one of tawheed (monotheism). Therefore, shirk is considered the greatest violation with which the Lord of the heavens and the earth is defied. The severity of shirk can be summarized in the following points:

(1) Shirk makes the Creator like His creation, in that matters that are exclusive to Allah are associated with others who have no right to it. Therefore, Allah declares shirk to be the (2) Allah has declared that He will not forgive the sin of shirk unless the person repents from it,

“Surely Allah forgives not that a partner should be set up with Him, and forgives all besides that to whom He pleases.” (Quran 4:48)

(3) Allah has forbidden Paradise to those who do not repent from committing shirk, condemning him to Hell for eternity,

“Surely whoever associates (others) with Allah, Allah has forbidden to him Paradise and his abode is the Fire.” (Quran 5:72)

(3) All the good works a person may have done are lost, become worthless, and are rendered vain if a person dies unrepentant of shirk,

“And certainly, it has been revealed to you and to those before you: if you should associate (anything) with Allah, your work would surely become worthless, and you would surely be among the losers.” (Quran 39:65)

(4) Shirk is the deadliest of all major sins. On one occasion, the Prophet, may the mercy and blessings of Allah be upon him, asked his companions if they knew what was greatest of all major sins. He then explained to them,

“The major sins are: shirk, not being kind to one’s parents…” (Saheeh Al-Bukhari, Saheeh Muslim)greatest wrong,

 Types of Shirk

(1) Greater Shirk (Shirk Akbar)

(2) Lesser Shirk (Shirk Asghar)

Definition of Greater Shirk

Greater Shirk is associating others with Allah in those aspects which are unique to Allah in his person taking a rival or associate unto Allah and making it an equal to Allah.

Shirk in Allah Being the Lord

This category includes:

(i) Atheism (the belief that human beings have no Lord).

Pharaoh denied the existence of Allah and claimed his own self to be the Lord over Moses and the people of Egypt. He announced to people:

“I am your Lord, Most High.” (Quran 79:24)

Modern day philosophers that deny the existence of Allah or scientists who consider the universe created itself or has no beginning or end fall under this category. Also, the idea that nature itself is God, or that God dwells within His creation is also shirk.

(b) The belief that Allah shares His rule and control over the creation.

People who fall into this category are those who may believe in Allah’s powers and abilities, but also believe that Allah is several “persons,” that He is somehow “split” into different beings. An example is Christians who believe that Allah is God the Father, God the Son, and God the Holy Spirit, all at the same time. Also, Hindus believe in One God who takes the forms of Brahma – the creator-god, Vishnu – the preserver-god, and Shiva – the destroyer-god. Islam teaches that Allah is One in every sense: perfect, indivisible, and complete.

Another example of this shirk is held by people who pray to the dead. They believe the souls of the saints and other people can meddle in the affairs of mortal men, that somehow the departed souls can cause change in the life of men and women by answering their prayers or in other ways. The truth is that the dead have no power over the lives of the living; they cannot answer anyone’s prayers, nor protect them, nor grant their wishes.

Greater Shirk: Shirk in Allah’s Names & Attributes

Making Allah like the creation or making the creation like Allah is the essence of shirk on Allah’s Names and Attributes. It can be further classified into two types:

(i) Humanizing Allah by giving Him attributes similar to humans is shirk. Depictions of God in paintings and sculpture are of this type. Christianity, the major religion of the West, views God in human terms, as Jesus is considered God incarnate by them, so it naturally produced the likes of Michelangelo who depicted the Face and Hand of ‘God’ in paintings. Hindus worship countless idols as forms of God. On the contrary, the Muslim tradition has been clear on this point because of the Quran’s clear teachings, “There is nothing like Him, and He sees and hears all things.” (Quran 42:11)

(ii) Another form of this type of shirk is when human beings are deified by giving them divine names or qualities. For example, the Christians raise Mary, the mother of Jesus, to a divine status by giving her some of Allah’s attributes, such as the Merciful. They also call Mary the mother of God, ‘God’ being a reference to her son Jesus. The latter they have called the Living God, the First and the Last – Names reserved for God alone. The Messenger of Allah, may the mercy and blessings of Allah be upon him, said:

“Allah Almighty has said: ‘The son of Adam… reviled Me and he had no right to do so… As for his reviling Me, it is his saying: Allah has taken to Himself a son, while I am the One, the Everlasting Refuge. I beget not nor was I begotten, and there is none comparable to Me.’” (Saheeh Al-Bukhari, An-Nasai)

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Q2-Ans - 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? (83:4-6)

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

اللَّهُ لَآ إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثاً

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? (4:87)

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:

وَيَقُولُ الإِْنْسَانُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيّاً \* أَوَلَا يَذْكُرُ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئاً

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? (19:66-67)

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:

يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَىِ‏ّ وَيُحْىِ الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَ لِكَ تُخْرَجُونَ

MAJOR SIGENS OF DAY OF JUGEMENT

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. (30:19)

 Description: This final article of the series mentions the very last of the Major Signs that will occur before the Day of Judgment. These signs include three landslides, the appearance of a smoke, the rising of the sun from the West, the appearance of a beast from the earth and finally a fire that will drive all people to a given location…

 The Three Landslides

As quoted earlier in a hadeeth (saying of Prophet Muhammad), among the major signs of the Day of Judgment are the three landslides that will occur. One will occur in the East, one in the West and one in the Arabian Peninsula. Not much further information has been given concerning these events—and therefore not much can be added. However, the well-known hadeeth exegete ibn Hajar does note that landslides are a well-known occurrence and have occurred often. Therefore, he says, it is likely that the nature of these three landslides which will occur shortly before the Day of Judgment will be of a much greater magnitude and severity, setting them apart from what occurs customarily in this world.[1] And God alone knows best.

The Smoke

Among the major signs mentioned by the Prophet, may the mercy and blessings of God be upon him, is that of “the smoke.” God refers to this event in the Quran, saying:

“Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this will be a painful torment” (Quran 44:10-11)

Again, beyond what has been stated explicitly by the Prophet, very little comment can be made concerning this sign. However, there is a hadeeth in which the Prophet said:

“Verily, your Lord has warned you concerning three [matters]: the smoke that overtakes the believer like a cold and overtakes the disbeliever and makes him swollen until it comes out of his ears.”

The Rising of the Sun from the West

According to a large number of the Quranic commentators, based on the hadeeth of the Prophet, the italicized portion of the following verse is in reference to the phenomenon of the rising of the sun from the West just prior to the Day of Resurrection:

“Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some Signs of your Lord should come! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say [to the disbelievers], ‘Wait you! We (too) are waiting’” (Quran 6:158).

In an authentic narration, the Prophet recited this verse after mentioning the people see the rising of the sun from the West. Thus, al-Bukhari records, that the Prophet said:

“The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the time) when no good will it do to a soul to believe then.” Then he recited the complete verse (6:158).

In numerous narrations, the Prophet has made it abundantly clear that the nature of this sign is such that no one would have any reason to doubt, question or refuse to believe after seeing it. When an individual experiences a sign of this nature, the reality virtually becomes exposed to him and, therefore, there is no longer any sense of a trial or test. In fact, at that time, the test is over and the individual is already seeing the results unfolding in front of his/her very eyes. That is why “conversion” to faith will have no meaning at that time and will not be acceptable by God.[2]

However, before this occurs, the door to repentance to God and His mercy is always open—such is how great the mercy of God is but it is also just and based on wisdom. Thus, Muslim recorded that the Prophet said:

“He who seeks repentance (from the Lord) before the rising of the sun from the west (before the Day of Resurrection), God turns to him with Mercy.”

The rising of the sun from the West is one of three greatly definitive signs of this nature. Thus, the Prophet said:

“When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the Dajjaal, and the beast of the earth.”[3]

Muslim also recorded that the Prophet said:

“The first sign[4] would be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which of the two happens first, the second one would follow immediately after that.”

This leads directly into the next sign which is the appearance of the Beast of the Earth.

The Beast of the Earth

God says in the Quran,

“And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Signs” (al-Naml 27:82).

This verse referrs to the beast of the earth who will appear shortly before the Day of Judgment.

When the Beast comes, it will distinguish the people and declare who is a believer and who is a disbeliever. Ahmad recorded that the Prophet said:

“The beast will appear and he will brand the people on their noses. The people will then go on living with this branding such that a person will buy a camel and when he is asked, ‘From whom did you buy it?’ he will reply, ‘From one of the branded people.’” (Al-Albani)

The Fire that Will Gather the People

This is the last of the great signs. After this starts the beginning of a new experience and creation. Muslim records a hadeeth in which the Prophet stated the ten major signs and it concludes with, “at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.” One can only imagine the intensity of this fire and the shear horror and fear that the individuals alive at that time will experience. After this, all that will be left is for the masses of humanity to be resurrected and to face the reckoning of their Lord.

Final Words

No one, of course, can say why God has chosen to end this creation in the remarkable and amazing fashion that He has so chosen. This is truly an amazing and marvelous creation and perhaps it is fitting that it should be brought to an end via amazing and marvelous events. In any case, a Muslim knows with full certainty that this is what is going to occur, as the Quran and Prophet have described these events. These events will occur and the Hour will be established. With the Hour comes judgment and this is what every human should be thinking about and preparing for, especially as he/she is reading about these events that shall occur before that momentous occasion.

 FOOTNOTES:[1]Ibn Hajar, Fath al-Baari, vol. 13, p. 84

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Q3: (Ans)

 Abul A'la Mawdudi says Let us study the effects which the belief in La ilaha illallah has on the life of a man and see why he should always make a success of life and why one who denies it becomes a failure in life, both here and in the hereafter. A believer in this Kalimah can never be narrow in outlook. He believes in a God Who is the Creator of the heavens and the earth, the Master of the East and the West and Sustainer of the entire universe. After this belief he does not regard anything in the world as a stranger to himself. He looks on everything in the universe as belonging to the same Lord he himself belongs to. His sympathy, love and service are not confined to any particular sphere or group. His vision is enlarged, his intellectual horizon widens, and his outlook becomes as liberal and as boundless as is the Kingdom of God. How can this width of vision and breadth of mind be achieved by an atheist, a polytheist or one who believes in a deity supposed to possess limited and defective powers like a man? This belief produces in man the highest degree of self-respect and self esteem. The believer knows that Allah alone is the Possessor of all power, and that none besides Him can benefit or harm a person, or provide for his needs, or give and take away life or wield authority or influence. This conviction makes him indifferent to, and independent and fearless of, all powers other than those of God. He never bows his head in homage to any of God's creatures, nor does he stretch out his hand before anyone else. He is not overawed by anybody's greatness. This attitude of mind cannot be produced by any other belief. For it is necessary that those who associate other beings with God, or who deny God, should bow in homage to some creatures, regard them able to benefit or harm them, fear them and place their hopes in them. Along with self-respect this belief also generates in man a sense of modesty and humbleness. It makes him unostentatious and unpretending. A believer never becomes proud, haughty or arrogant. The boisterous pride of power, wealth and worth can have no room in his heart, because he knows that whatever he possesses has been given to him by God, and that God can take away just as He can give. In contrast to this, an unbeliever, when he achieves some worldly merit, becomes proud and conceited because he believes that his merit is due to his own worth. In the same way pride and self-conceit are a necessary outcome and concomitant of shirk (association of others with God in His divinity), because a mushrik believes that he has a particular relation with the deities which does not exist between them and other people. This belief makes man virtuous and upright. He has the conviction that there is no other means of success and salvation for him except purity of soul and righteousness of behavior. He has perfect faith in God Who is above all need, is related to none and is absolutely just. This belief creates in him the consciousness that, unless he lives rightly and acts justly, he cannot succeed. No influence or underhand activity can save him from ruin. As against this, the kafirs and the mushriks always live on false hopes. Some of them believe that God's son has atoned for their sins; some think that they are God's favorites, and will not be punished; others believe that their saints will intercede with God on their behalf; while others make offerings to their deities and believe that by so bribing the deities they acquire a license to do whatever they like. Such false beliefs keep them enmeshed in sin and evil deeds; depending on their deities, they do not bother about their souls and living pure and good lives. As to atheists, they do not believe that there is any Being having power over them, to Whom they should be responsible for their good or bad actions; therefore they consider themselves independent to act in whatever way they like. Their own fancies become their gods and they live like slaves of their wishes and desires. The believer never becomes despondent. He has a firm faith in God Who is Master of all the treasures of the earth and the heavens, Whose grace and bounty have no limit and Whose powers are infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope. Although he may meet with rejection from all sides in this world,

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