IQRA NATIONAL UNIVERSITY

SEMESTER FALL 2020

MIDTERM Assignment

SUBJECT ISLAMYAT

ID: 12163

S.NO QUESTIONS

Q1. What is shirk and what are the categories of shirk.?

A: Shirk means partnership and it is the opposite of oneness (tawheed). Shrik means partner.

The Quran calls people to accept the oneness of Allah and severely prohibits people from associating partners with His personality or attributes.

The Quran states that shirk is a big sin and oppression that God Almighty will never forgive associating partners with him and that He will forgive the sins except shirk of the people He wishes.

It is a grave sin and great oppression for man whom everything on the earth is appointed to serve and to whom the administration of everything is given to accept some beings that serve him as gods and to worship them instead of Allah.

Shirk is a sin and oppression not only because it is transgression of the rights of Allah and that it includes slander and insult but also because it is a great insult and transgression of the rights of the universe and all of the creatures.

• Types of Shirk

Main types of shirk are as follows:

1. To leave Allah and to adore and worship living and non-living things other than Him.

2. To believe in Allah but to associate partners with Him, that is, to believe that some other beings have the attribute of divinity.

The belief of trinity in Christianity is included in this part...

3. To accept that there is a creator of this world but to worship non-living things like idols and sculptures in order to approach Him.

Idolatry is included in this part.

4. Another form of shirk is to accept some people as Lord, that is, to obey their orders and to avoid their prohibitions instead of the orders and prohibitions of Allah by believing them blindly. It is stated in the Quran that Jewish people accept their rabbis and Christians accept their clergymen as Lords.

5. The most common type of shirk is the one in which man obeys his own passion and desires blindly and see his desires as a divinity.

In the Quran, those kinds of people are condemned by this verse:

“Seest thou such a one as taketh for his god his own passion (or impulse)?”

6. There is another form of shirk: hidden shirk, that is riya (hypocrisy). That is, instead of praying and worshipping only for the sake of Allah, to pray and worship so that other people will see them and appreciate him. Worshipping like that is a kind of associating partners with Allah. Our Prophet defined it as hidden shirk.

A believer must avoid all kinds of shirk; whether hidden or visible, whether open or covered. The real oneness can only be obtained like that.

All kinds of shirk are rejected severely in the Quran; the real belief of oneness is preached to humanity.

Questions on Islam

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Q.no 2:

 In the light of Quran explain what the Day of Judgment is and what are the signs of Day of Judgment?

A: According to the **Quran**, without them, the creation of humanity would be in vain. Thus the **Day of Judgment**, al-Qiyamah, (also known as the **Day** of Reckoning or Resurrection, the Last **Day**, or the Hour) is one of the six articles of faith in Islam.

 ** And those who believe and do good deeds, they are dwellers of Paradise, they dwell therein forever. **

* **Those who have disbelieved and died in disbelief, the earth full of gold would not be accepted from any of them if it were offered as a ransom.  They will have a painful punishment, and they will have no helpers.**

to obey Him, as God has said in the Holy Quran.

This life we live today is a very short life.  The unbelievers on the Day of Judgment will think that the life they lived on earth was only a day or part of a day, as God has said:

** He (God) will say, “How many years did you stay on the earth?”  They will say: “We stayed a day or part of a day....” **

And He has said:

* **Did you then think that We had created you in jest (without any purpose), and that you would not be returned to Us (in the Hereafter)?  So, God is exalted, the True King.  None has the right to be worshipped but Him... **

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.

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”.**

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*.***

***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.

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Q no 3: What is Tawheed and what are the effects of Tawheed on Human Lives?

Tawheed :

 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.

"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. tawheed 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 Tawheed means: ”To make something one, or to

assert the oneness of something.”

Effects of Tawheed on Human Life:

 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.

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.

 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.

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 produces in man a very strong degree of determination, patient perseverance and trust in God. When he makes up his mind and devotes his resources to fulfilling the Divine Commands in order to secure God's pleasure, he is sure that he has the support and backing of the Lord of the universe. This certainty makes him firm and strong like a mountain, and no amount of difficulties, impediments and opposition can make him give up his resolution. Shirk, kufr and atheism have no such effect.

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