**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.  ANS | What is shirk and what are the categories of shirk  **Shirk**  **shirk** means partnership and it is the opposite of oneness (tawheed). Sharik means partner.  **The Quran people to accept the oneness of Allah and severely calls 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 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.  **categories of shirk**  Firstly Shirk by Association this is a denial of Tawhid ar-Rububiyah by means of associating equal or lesser partners to Allah. For example, Hindus worship one creator of the universe named Brahman, but they join him in a trinity with a preserver god named Vishnu, and a destroyer god named Shiva. Another example can be found in christianity, where Allah is joined with the Prophet Isa (AS) and the 'holy spirit' (who is said to exercise Allah's will on earth). Other examples of this type of shirk is found in the Zoroastrian, Yoruba and Zulu faiths, in which a supreme god is joined with lesser deities.  Secondly, Another cateorgry of Shirk Is Shirk by Negation This is a denial of Tawhid ar-Rububiyah by means of denying the existence of Allah altogether. Most obviously, this is a sin commited by Atheists and those who follow faiths which deny the existence of Allah, such as Buddhism.  Thirdly, another category of Shirk Is::  Shirk by Humanisation This is a denial of Tawhid al-Asmaa was-Sifaat by means of giving human attributes to Allah. One example (which was mentioned above) is the biblical notion that Allah feels fatigue, so much so that after He created the universe, He needed to take a rest for an entire day! This is refuted in Ayat Al-Kursi. | 10 |
| Q2.  ANS | In the light of Quran explain what the Day of Judgment is and what are the signs of Day of Judgment?  **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]](https://www.islamreligion.com/articles/626/major-signs-of-day-of-judgment-part-7/" \l "_ftn10121" \o " Ibn Hajar, Fath al-Baari, vol. 13, p. 84.)  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.  **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 refers 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. | 10 |
| Q3.  ANS | What is Tawheed and what are the effects of Tawheed on Human Lives?  **Tawhid**  tawḥid, meaning unification or oneness of God also romanized as Tawheed Touheed, Tauheed or Tevhid is the indivisible oneness concept of monotheism in Islam the first part of the shahada (the Islamic declaration of faith) is the declaration of belief in the oneness of God.  **Effects of Tawhid 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. 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. | 10 |