

Islamiyat

A core text for Cambridge O Level

Teaching Guide

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INTRODUCTION

This Teaching Guide is intended to be used together with *Islamiyat, A core text for Cambridge O Level* (Revised Edition, OUP, 2010, ISBN 978 019 547904 1). The Teaching Guide, revised to match the changes in the textbook, follows the same structure and sequence as the textbook to meet the requirements of the current Cambridge O level syllabus 2058/1, 2. The Teaching Guide aims to facilitate teachers in better use and instruction of the text as well as to prepare students for the O Level examination. Questions from past papers (2009) and from Specimen papers (2009) have been included in the textbook to familiarize students with the Assessment Objectives and the style of questioning and expected responses.

Changes in the textbook and Teaching Guide: The sequence of the chapters and topics has been rearranged to correspond to the sequence of topics in the Cambridge O Level Islamiyat syllabus 2058/1, 2. Furthermore, a new chapter on the Khulafa-al-Rashidunﷺ has been added (Chapter 5). As such, text pertaining to their Caliphates in Chapter 3, The First Muslim Community, has been moved to the new chapter and additional text covering important events during the era of the Khulafa-al-Rashidunﷺ has been added in. Every chapter concludes with selected questions from specimen papers and past papers as well as sample questions to familiarize and facilitate students.

Secondly, the textbook includes appendices covering Suras and Ayaat from the Qur'an, and Ahadith selected for special study in the syllabus. The Arabic text is given along with translation (from the syllabus) and explanation to facilitate students and teachers alike. The Teaching Guide provides suggestions for teaching the material covered in all the main sections of the textbook, keeping in mind a major requirement of the syllabus, which is to encourage students both to know about the basic teachings and early history of Islam, and also to understand and relate this knowledge to their own circumstances and the world they live in. And so we have suggested ways in which teachers can present factual material, and also ways in which they can help and stimulate students to explore the implications of this material individually and in groups.

This Teaching Guide is not a set of instructions on how the syllabus should be covered. In the different circumstances of different schools, teachers with their own experience and expertise would wish to adopt their own approaches and also to add their own material to the basics given here, in the form of stories, illustrations, and so on. Teachers should look on the Islamiyat textbook and this Teaching Guide as only one resource for covering the syllabus as the textbook is not expected to contain every fact or story about Islam that students may need or wish to know. Teachers are encouraged to search and find authentic material for themselves and make it available for the students; they should be ready to direct students to other sources. Above all, they should encourage students not to rely solely on the textbook (however useful they may find it) or to learn portions of it by heart but to take interest in the subject and do further research.

This guide aims to help teachers in their task of trying to make the topics included in the syllabus and the content of the textbook as accessible and interesting as they can by presenting them in their own ways. The authors hope that this Guide will prove useful in conducting lessons, and will enable both students and teachers to find the syllabus fruitful and beneficial.

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CHAPTER 1: The Holy Qur'an

Some parts of this chapter are introductory, while others are either preparatory for later units or directly related to this part of the syllabus. Many of the Qur'an passages set for special study are incorporated here, and students will benefit from discussing these in the context of wider discussion as well as working through them separately in detail. You are advised to cover all the material included, and in the sequence in which it is presented. In order to derive most benefit from studying this chapter, students should have access to the text and translation of the Qur'an, since they are frequently asked to look up passages. The translation used throughout the students' book is that of Abdullah Yusuf Ali, in a slightly modernized form.

By the end of this chapter, students should be reminded of facts about the Qur'an which they may already know; they should know about the precise reasons for its importance and its main themes, should be aware of its centrality in Muslim history, life and spirituality, and should have been challenged to think about it in new ways. They should also be equipped to answer the various types of questions asked on the Qur'an in the examination.

Study of the Qur'an is central to the Islamiyat course, just as it is basic to the whole of Islam. In the examination, candidates are expected to refer to it frequently, not only in answers to the questions that are set specifically on it, but also in other answers where quotations from it or references to it will improve the discussion. So it is important for them to understand what it is, how it reached its present form and what its main teachings are, as well as to know in detail the significance and themes of the passages set for special study.

To begin with, it is useful to remind students of the frequency with which the Qur'an is mentioned or appears in Muslim life. Try an exercise of asking them to say or write down where they have recently seen or heard verses from it? There are some obvious suggestions at the very beginning of the chapter. Where else may they have come across it recently?

Go on from this short informal exercise to encourage them to ask why the Qur'an is so important to Muslims. Allow a brief discussion arising from suggestions they may make. This will lead into study of the units in this chapter.

Unit 1.1 Who is the Holy Qur'an from?

This unit is intended to remind students of the nature and status of the Qur'an. It is preliminary to the main study in many respects. But while it need not take up too much teaching time, it should be covered with care since it introduces for the first time some material that is covered more fully in later chapters.

1.1.1 In the first place, the Qur'an comprises Allah's own words, addressed to the whole of creation or parts of it, including individuals and the Prophet Muhammad ﷺ himself. A few examples are given. Can they identify any more (other prophets, unbelievers)?

1.1.2 In the second place, it is Allah's eternal word. Help them to understand what this means, i.e. that the Qur'an was not composed by any human, or not intended for only one particular group of listeners or readers, or not limited to one time or location; rather it is for all people at all times and places.

There are a number of implications:

- Its teachings are not to be doubted.
- It contains teachings applicable to all circumstances and all people.
- **It has always been treated with great respect.**

Ask them to give examples of respect shown to the Qur'an. One is the story on page 2 of their textbook. Can they suggest others? For example, washing one's hands before handling it, keeping copies of it in a special place, disposing of old copies reverently and using the best materials when making copies. Show pictures of handwritten versions of *Sura al-Fatiha*, and other pages of the Qur'an the richer and more intricately decorated, the better.

- **It has been used as the foundation of the whole of Islamic thinking.**

Spend a little time talking about the Qur'an as the basis of the *Shari'a*, which will be covered fully in Chapters 7 and 8. Begin by explaining that the whole intention of the *Shari'a* is to draw out from the Qur'an the teachings it contains about how people are to live their life. The accepted method for doing this is by (i) employing the Prophet's ﷺ own comments and example, his *Sunna*, as his interpretation of the Qur'an in thought and action; (ii) the consensus of the Muslim community, the *Ijma'*, as an agreed way of judging and acting in line with the teachings of the Qur'an, and (iii) applying reasoning from familiar instances in the Qur'an to new situations which resemble them, *Qiyas*.

Explain that the *Shari'a* originally means a watering place. Ask students to suggest why this word was used for this legal exercise of drawing out the implications of the teachings in the Qur'an. The answer is probably that these teachings were regarded as bringing out the guidance by which people can obey Allah, can please Him, and can gain the thirst-quenching satisfaction of eternal rewards.

1.1.3 In the third place, it sums up all that Allah has been saying throughout history—the guidance to mankind to lead a life based on goodness and in keeping with His commands. Talk briefly about the messengers and prophets who were sent in early times, up to the coming of the Prophet Muhammad ﷺ himself. Give some names and ask for others, and give the names of the messages brought by some of the prophets as these are given in the Qur'an, such as *Suhuf* (books)—Hazrat Ibrahim عليه السلام, *Tawrat* (Torah)—Hazrat Musa عليه السلام, *Zabur* (Psalms)—Hazrat Da'ud عليه السلام, *Injeel* (Gospel)—Hazrat 'Isa عليه السلام.

Explain the relationship between these messengers and Hazrat Muhammad ﷺ (the image of lights of varying brightness is often employed), and more fully, the relationship between earlier revelations and the Qur'an, as partial guidance given to particular groups and universal guidance given to all people.

BOX (margin, page 3): Other names for the Qur'an are: *al-Hikma* (the Wisdom), *al-Dhikr* (the Remembrance), *al-Tadhkira* (the Warning/Guidance), and *al-Furqan* (the Criterion).

All these names indicate the nature of its contents, and its importance.

Unit 1.2 Who is the Holy Qur'an for?

This unit is intended to remind students of the purpose of the Qur'an. Like Unit 1.1, much of it is preliminary and should not take too much time. It should nevertheless be taught with care.

1.2.1 Students should already be clear that the Qur'an is for all people, and in fact for all creatures, since it refers to jinns as well humans.

1.2.2 The Qur'an gives the foundations upon which individual and communal life can be built, particularly verses that form the basis of legal thinking.

Can the students suggest any familiar legal teachings touching their own lives or those of their families that are taken from the Qur'an?

1.2.3 It outlines the duties of Muslims in this life, and gives promise of Paradise for true believers.

Help them to think briefly about the duties as well as the privileges of being a Muslim individual, with regard to Allah, family members, friends, other Muslims and non-Muslims. According to what principles should a Muslim act? Should an individual always be friendly, or are there times when sternness is required?

Then help them to think about the duties as well as the privileges of a Muslim group or nation being a 'community justly balanced', with regard to other groups or nations. According to what principles should the group act? In what circumstances should it be friendly and when not?

Base your exploration of both these aspects of Muslim life on specific teachings in the Qur'an and examples from the Holy Prophet's life. (This discussion is preparation for the fuller treatment of Muslims' relations with others in Chapter 6.)

1.2.4 The Qur'an contains teachings that humans cannot know by their own efforts. Prominent among these are what it says about the end of the world and the existence that follows. What does it say about the end of the world (see *Sura* 101)? And how does it portray Paradise (see *Suras* 55.46, 76.12-22, etc.)?

The Qur'an also contains teachings that human minds find difficult to grasp, and require much study and reflection.

BOX (margin, page 5): Ask them to list teachings in the Qur'an that could not otherwise be known, for example, about some figures of past history such as Hazrat Yusuf عليه السلام (*Sura* 12), Hazrat Ibrahim عليه السلام (*Sura* 2.124-126) and Hazrat Salih عليه السلام (*Sura* 26.141-59).

1.2.5 Study of the Qur'an has been one of the main disciplines of Islam. This does not mean just learning the text and reciting it properly; it has also taken the form of understanding its meaning by commenting on it, *tafsir* or interpretation, in Arabic and later in Persian, Urdu and other languages.

In past times, scholars composed truly vast commentaries on the Qur'an: among the most famous are those of al-Tabari (d.923), al-Zamakhshari (d.1144), Fakhr al-Din al-Razi (d.1209),

and the work begun by Jalal al-Din al-Mahalli and completed by his pupil Jalal al-Din al-Suyuti (d.1505) known as the *Tafsir al-Jalalayn*, 'The Commentary of the Two Jalals'.

Tell them a little about Abu Ja'far al-Tabari. He was both a Qur'an scholar and a historian. His huge 'History of Messengers and Kings' contains an account of the history of the world from the creation to his own times. His Qur'anic commentary, *the Jami' al-bayan fi tafsir al-Qur'an*, 'Collection of Explanations for Interpretation of the Qur'an', is the earliest full commentary that has survived from Islamic times. In it, he collected comments from Muslims on every verse of the sacred text, preserving the words of scholars from much earlier times than his own, even from the first century of the Hijra. The published text of this monumental work is thirty volumes long.

In order to understand the text, commentators (*mufasssirun*) employed many different methods. One of the best known is *tafsir al-Qur'an bil-Qur'an*, 'commentary of the Qur'an by the Qur'an', which involves discovering the meaning of a verse with the help of other verses elsewhere in the Qur'an.

Nevertheless, different scholars have sometimes given different meanings to the Qur'an.

This may be because:

(a) They read the grammar differently.

Ask students about the two translations in the BOX on page 6. These are both of the same Arabic words, which can be divided either as

(i) *Wama ya'lamu ta'wilahu illa Allahu.*

Wa-al-rasikhuna fi al'ilmi yaquluna:

Amanna bihi...

"But no one knows its true meaning except Allah.

And those who are firmly grounded in knowledge say:

'We believe in it, the whole of it is from our Lord.'

And none will grasp the message except men of understanding."

Or as

(ii) *Wama ya'lamu ta'wilahu illa Allahu wa-al-rasikhuna fi al'ilmi.*

Yaquluna: Amanna bihi...

"But no one knows its true meaning except Allah

and those who are firmly grounded in knowledge. They say:

'We believe in it, the whole of it is from our Lord.'

And none will grasp the message except men of understanding."

Ask them to work out what either form means (they only have the English, but in both forms), and what the differences are.

The first suggests that Allah alone knows the meaning of the text, and that knowledgeable people acknowledge simply that the Qur'an comes from Him.

The second suggests that both Allah and knowledgeable people know the meaning of the text.

What implications arise from these two readings?

(b) They give the text different meanings.

Work through the examples of a Sufi interpretation and the Shi'i interpretation. Take some trouble to help the students see that the meaning that different Muslims have derived from the text is often influenced by their own beliefs. It is important for Sunni and Shi'i students to appreciate the shades of difference between their respective beliefs here, and to respect them as both having a basis in the Qur'an.

Unit 1.3 How did the Holy Qur'an come into its present form?

This is a substantial unit, and students are advised to read through carefully and grasp the facts it contains. It covers the history of the text from the first revelation to the Holy Prophet ﷺ to the final edition prepared under Hazrat 'Uthman رضي الله عنه.

The unit attempts to follow a traditionally accepted account of this history.

1.3.1 The Qur'an itself says that it was revealed, or 'sent down', to the Prophet Muhammad ﷺ.

Ask them what information about the first revelation is given in the four passages quoted in the textbook (the time, from whom, by whom, for what purpose).

With some students it may also be fruitful to ask where the Qur'an had been before this time, what form it had before it was given to the Holy Prophet ﷺ, and why Allah chose to reveal it now. (The answers to such questions are almost impossible to find, but pondering the questions can help students to appreciate the mystery of the Qur'an, and of Allah's ways.)

1.3.2 Students should know in detail the account of the Prophet's ﷺ first experience of revelation. The long quotation here contains the story as it appears in al-Bukhari's *Sahih*, and while the students need not memorize this, they should concentrate on the parts played in it by the main characters involved, the Prophet ﷺ himself, the angel Hazrat Jibra'il عليه السلام, Hazrat Khadija رضي الله عنها and Waraqa.

1.3.3 Students should also have some grasp of the concept of *asbab al-nuzul*, 'circumstances of revelation', or the precise occasions when particular verses or passages were revealed to the Prophet ﷺ.

One example is given, from verses in *Sura 8* which refer to the Battle of Badr. Ask them to suggest other examples from the passages set for special study—an obvious example is *Sura 108*, which is traditionally linked with the time following the death of the Prophet's ﷺ son.

The important points in connection with the *asbab alnuzul* are:

- that the Prophet ﷺ never knew beforehand when a revelation would come;
- that the whole Qur'an was revealed over a period of 23 years;
- and that it was revealed while the Prophet ﷺ was going about his life, and sometimes reflects his personal circumstances, for example, Sura 93, which refers to the great improvements in his life, and Sura 24.11-13, which refers to the people who told lies about Hazrat A'isha (see 3.1.4).

1.3.4 The immediate circumstances in which he received a revelation are briefly described by the Prophet ﷺ too.

The Qur'an itself refers to what seems to have been the careful recording of the words given to the Prophet ﷺ following a revelation. It also refers to the completion of the process of revelations in the verse that is accepted as the last to be revealed, Sura 5. 3.

1.3.5 Of course, all Muslims believe that the revelations that form the Qur'an were completed by the time of the Prophet's ﷺ death, and it is also believed by many that he arranged the final order of the *suras*. The precise details of the collection of the Qur'an in the decades following his death are given in slightly differing accounts by different historians, though it is agreed that collections were made under the caliphs Hazrat Abu Bakr (رضي الله عنه) and Hazrat 'Uthman (رضي الله عنه). It is not clear from the records what the relationship between these two collections was, but it is unlikely to be a simple matter of the latter collection being a straightforward copy of the earlier; the latter is more likely to have been based upon the former with careful additional checks made by the Muslims commissioned to carry it out.

Students should grasp fully the details of the account of the compilation of the Qur'an, and should focus on the parts played by the main characters and particularly Zayd ibn Thabit (see also 3.4.2). Zayd appears to have been the only person entrusted with the collection under Hazrat Abu Bakr (رضي الله عنه), but under Hazrat 'Uthman (رضي الله عنه), he was helped by a group of leading Muslims. They employed a number of methods to check that the passages they accepted were authentic and among these to prefer passages in the dialect of Quraysh to others.

Ask students why they employed this method.

The questions gathered here are already referred to above. It is useful for students to know about the major figures involved in the collection of the Qur'an after the Prophet's ﷺ lifetime; and also for them to know about the methods employed to check the text. Both these matters help them to see that after the time of Hazrat Muhammad ﷺ the early Islamic community played an important part in preserving and guaranteeing the authenticity of the Qur'an.

Unit 1.4 What does the Holy Qur'an contain?

This unit reinforces some items covered already about the contents of the Qur'an. In this respect it may help students to be familiar with its teachings and have confidence to refer to it, or even have enough knowledge to quote from it, in answers to questions where its guidance is relevant.

The unit also touches on some of the themes represented in the passages set for special study upon which Paper 2058/1 Question 1, and Paper 2058/2 Question 1 are based. Details of ways in which to help students cover the Qur'an passages, in preparation for these particular questions, will be given at the end of this chapter.

1.4.1 The Qur'an provides evidence that Allah exists and is the Creator.

Ask students how the two verses quoted here precisely offer evidence of Allah's existence and activity.

What other evidence from the Qur'an can they suggest about the presence of Allah (see *Sura* 23.12-22 for a number of examples)?

The Qur'an also gives some descriptive attributes of Allah.

Surat al-Ikhlās is one of the main sources of information about Allah in the Qur'an. Ask the students what they can tell from it about Allah? (Remind them that the words 'beget' and 'begotten' must be carefully understood. They are old English words which mean something like 'give birth to' and 'given birth to', though they can also be used for the father of a child and not just the mother, as in 'When he was an old man Abraham begot Isaac'. They are, in fact, closer in meaning to 'produce' and 'been produced', or 'cause' and 'been caused'.)

The purpose of the exercise on the painting by Ahmed Moustafa is to emphasize the dense richness of this *Sura*. If the students have not found it easy or simple to detect exactly how the *Sura* elaborates on Allah's attributes, they may appreciate this expression of the density of the *Sura* in pictorial terms. The point of the picture, and the answers to the questions at the end of 1.4.2, are that the meaning of the *Sura* requires a great deal of work and effort to uncover. Why? Maybe because any details about the being of Allah will be difficult for human minds to grasp and understand.

1.4.2: The passages quoted here give further details about the nature of Allah. Students should work through the passages closely and understand the main points of the teaching about Allah and His relationship with the created world.

Ask them to explain how the teaching about Allah is summed up in the *Shahada*. Answers should focus on

- i) the uniqueness of Allah and His mysterious nature;
- ii) His intention to communicate with the world through messengers, and supremely through His last Messenger, Hazrat Muhammad ﷺ.

1.4.3 Here and in the following subsections, students are reminded of the references to the past, present and future to be found in the Qur'an.

Students should have a thorough knowledge of the common characteristics and roles of the prophets who preceded Hazrat Muhammad ﷺ, and should also know details of some of the most prominent among them (see also 7.1.4).

The story of the Prophet's ﷺ *Isra'* (night journey) and *Mi'raj* (ascension) is told here because it illustrates his relationship with other prophets: his meetings with them in the various heavens

and his proceeding beyond each, finally into the presence of Allah implies that he is one of them but superior (discussion of the passage also helps in preparation for answering one of the set passages from the Qur'an).

Carry out the exercise about the four well-known Qur'anic prophets. For this, students will require Qur'ans or copies of the passages cited. In each, they should try to build up a description of the prophet based on the information given in the verses.

Hazrat Ibrahim عليه السلام—he repaired the Ka'ba and instituted the Hajj (2.124-126); he was a strict monotheist, like Hazrat Muhammad ﷺ after him (3.67-68); and he found proof from natural events that Allah is the Creator of everything (6.74-83).

Hazrat Musa عليه السلام—he was ordered to go to the Pharaoh and show Allah's power (28.29-31); his task was to secure the freedom of the people of Israel from Egypt (20.42-79); he received divine guidance from Allah in the form of commands for his people.

Hazrat 'Isa عليه السلام—he was sent by Allah as a sign to humankind (19.19-21); he proclaimed the oneness of Allah (3.48-51) and used miracles to announce Allah's power to his people (19.28-35); he received divine guidance for his people.

Hazrat Muhammad ﷺ—he remained true to Allah despite the taunts of his enemies (108); he experienced Allah's assistance in the various stages of his life (93); Allah's guidance came to him not only for his people but for all times to come.

Ask them what features unite these four accounts? Answers should include: proclamation of Allah's oneness; guidance from Allah; obedience to Him; assistance from Him in danger.

1.4.4 It is useful here to touch briefly on the present dimension of the Qur'an's teachings in anticipation of Unit 1.5, and later of Chapter 8, where its uses in legal thinking are dealt with.

Help students to see that a passage such as *Sura* 107 can be relevant today, even though it originally refers to the situation in the Holy Prophet's ﷺ life when he was aware of false believers. Can they picture the kind of individual depicted here and describe such a person in their own words?

1.4.5 The teachings in the Qur'an about the future focus on the responsibilities of living in this world and accountability before Allah, on the end of the world and the Day of Final Judgement and the life hereafter.

Ask students to think, for example, of the main features of the teachings about the end of the world and describe them in their own words, basing their accounts on the passages listed in the BOX (page 18) in addition to *Sura* 101. They should bring out, particularly, the descriptive features of what will take place, the part played by angels, the destiny of good and bad humans, and what is taught about the power of Allah. Can they find any more details in other parts of the Qur'an?

Unit 1.5 How is the Holy Qur'an used?

This unit covers three main ways in which the Qur'an is used by individuals and the community. The first two are general, while the last anticipates the use of the Qur'an in legal thinking that is dealt with more fully in Chapter 8.

1.5.1 The Qur'an is used extensively in Muslim prayer, both in the five daily performances of *salat* and on other occasions. In addition to the occasions listed here, ask students to list other uses. These might include the beginning of lessons, meals or journeys; in funeral prayers; at marriages; as *tarawih* recitations during Ramadan.

As well as passages from the Qur'an being used in prayers and invocations, the Qur'an also urges Muslims to pray. Can students see in the verses quoted, indications of prayer times and other details about the performance of prayer?

The Qur'an also indicates other forms of worship and observance. Here four of the five Pillars of Faith are referred to. Can students think of any reference to the remaining Pillar (for example, in *Suras* 2.255, 112, 4.59, 64.8, 64.12)? How are these made fuller and more comprehensible to Muslims? (The Prophet's ﷺ Sunna gives full details.)

1.5.2 An important element of the teachings of the Qur'an is that it urges people to use their minds. As Muslims see the world around them, they should reflect upon it and ask questions about it. The Qur'an asserts that since everything comes from Allah, both the evidence of the world and the teachings of the Qur'an point to the same truth, that Allah is the Creator.

With some groups it may be profitable to discuss the relationship between the teachings of the Qur'an and scientific discoveries. There may be incidental differences, but is there any essential difference between what they each tell about?

1.5.3 The Qur'an is used extensively in Islamic legal thinking. Here, keep the emphasis upon the importance of the Qur'an as the source of legal thinking, as it is the source of Allah's guidance. The methods employed to apply its teachings are further explored in Chapter 8. The Qur'an gives a number of clear and unambiguous directions about Muslim living. Can the students think of more?

It also appears to outline the bases to be employed in laying out the *Shari'a* (though not everyone reads *Sura* 4.59 in this way): the Qur'an, the *Sunna* of the Holy Prophet ﷺ, *Ijma'*, consensus, and *Qiyas*, analogy. How exactly are these referred to in this verse?

Hopefully by this stage, students will not only be reminded of what they already know about the Qur'an, but will also see fully its central importance in all aspects of Islam.

Unit 1.6 Questions for further practice

Passages set in the syllabus for special study

Appendix I in the textbook comprises 15 passages from the Qur'an listed in the syllabus for special study. These represent three major themes of its teaching, Allah in Himself, Allah's relationship with the created world, and Allah's messengers. In this chapter, a number of these passages have already been referred to, and some comments have been made about their contents.

In Paper 2058/1 Question 1, students are asked about the main teachings of the passages and how these are distinctively presented. In the following questions, they may be asked to comment on the Prophet's experience of revelation, the relevance of Quranic teachings to Muslim life, or the stages of compilation of the Qur'an.

The remaining four questions are in two parts, (a) and (b). Part (a) requires a descriptive response, while part (b) is an evaluative question.

It is important for students to realize that in the examination they are asked to focus on the teachings in their answers rather than paraphrasing or summarizing the passages themselves. They should also realize that they are not expected to discuss the background of the passages except where a knowledge of this is directly relevant to its meaning. For example, it is necessary to know that the ‘you’—singular in Arabic—addressed in *Surat al-Duha*, 93, is generally identified as Hazrat Muhammad ﷺ, and to know about the Prophet’s ﷺ loss of his son in order to appreciate *Surat al-Kawthar* 108.

In addition to Qur’anic verses, the students are also assessed for their understanding and knowledge of the sequence of revelation, the Prophet’s ﷺ experience, and the process of compilation of the Qur’an.

CHAPTER 2: The life and significance of the Holy Prophet ﷺ

This chapter covers the life and significance of the Prophet Muhammad ﷺ. It provides a biographical overview of the Prophet’s ﷺ life and places particular emphasis on the events that were important for the establishment of Islam and the early Muslim community. There is also discussion concerning the character of the Prophet ﷺ and the importance of him being the Seal of the Prophets of Allah.

The Prophet Muhammad ﷺ is centrally important to Islam. Not only was he the person who communicated the revelation of the Qur’an to the people, for all times to come, but his conduct and sayings, as preserved in the Ahadith, are the second most important textual source of Islam. Many Qur’anic revelations make reference to events in the Prophet’s ﷺ life, hence knowledge and understanding of these events is critical to understand the context of certain Qur’anic verses. Many of the practices of Islam, such as the details of the prayer (*salat*) are based on the example and teaching of the Holy Prophet ﷺ. Likewise, the founding of the Muslim Ummah takes place by way of his actions, which provides normative examples for subsequent Muslim generations. Therefore, it is essential that students understand the central importance of the Prophet’s ﷺ life.

Unit 2.1 Early years in Makka

This section provides an overview of the context into which the Prophet ﷺ was born and the early events in his life until the first revelation.

2.1.1 In presenting the details of the historical and geographical background of the Prophet’s ﷺ birth, it is very useful to explain this with examples of maps and photographs of Arabia, reflecting the environment and the historical towns and trade routes. This helps students to understand the significance of the city of Makka in relation to the sixth century Middle East. Additionally, it is worthwhile to provide an overview of the religious beliefs and practices of the area at this time, emphasizing that there were also Christians and Jews as well as the Hunafa who lived in the vicinity of Makka and Madina. This wider view helps students to place the

Qur'anic discourses in context and to also understand the severity of the opposition to the Prophet Muhammad ﷺ in Makka by the polytheists.

2.1.2 The family background of Hazrat Muhammad ﷺ is important as it is subsequently referred to in Qur'anic verses (*Al-Duha* 93.68). In the context of the religion of the time, this helps students to understand the uniqueness of the Prophet ﷺ from early on in his life. It might be a useful exercise, at this point, to explore with students the early lives of other prophets, as outlined in the Qur'an, to see the common patterns that lowly and humble people have been elevated as the messengers of Allah.

2.1.3 Hazrat Muhammad's ﷺ marriage to Hazrat Khadija ﷺ illustrates his trustworthiness and the nobility of his character. It also provided him with the moral and personal support he needed when he received the first Qur'anic revelation. It is worth pointing out to students, also, that it shows the central involvement of a woman, Hazrat Khadija ﷺ, in the emergence of Islam—other examples can be used as further illustrations, such as Hazrat Fatima ﷺ and Hazrat A'isha ﷺ.

2.1.4 The incident of the replacement of the Hajar al-Aswad indicates further the early qualities of the Holy Prophet ﷺ, that he was a man of wisdom in dealing with people, in addition to his spirituality and trustworthiness. It also illustrates his central significance in the events of Makka at this time.

Unit 2.2 The early years of Prophethood

This section covers the Makkan period of the Prophet's ﷺ life and mission. It is important that students are clear about the two phases of the Prophetic mission as this is reflected in the patterns of the Qur'anic revelation. Also it delineates clearly the contrasting experiences of persecution and statehood of the early Muslims.

2.2.1 The call to Prophethood was a crucial event in the Prophet's ﷺ life and the establishment of Islam. It is worth going over these events in depth, covering the context of the Prophet's ﷺ religious practices prior to this time, with his contemplation and prayer in the cave of Hira on Mount Noor. Reference to the relevant Qur'anic text is also very important for students to have a sense of the momentous significance of this event.

2.2.2 The early converts to Islam played an important subsequent role in later developments in Madina, so it would be useful for students to be made aware of the circumstances of these conversions.

2.2.3 The persecution of the early Muslims in Makka sets the context in which the subsequent *Hijra* to Yathrib/Madina took place. The reasons for the persecution need to be outlined, such as the threat to the political power of the Makkan rulers and the risk to trade that the new religious teachings of Hazrat Muhammad ﷺ might have had. An understanding of the social and political circumstances of the time is important also, such as the system of tribal protection, as it provides students with an understanding of the relative degrees of maltreatment that individuals suffered. It is also useful for students to have an awareness of individual stories of oppression.

2.2.4 The increasing importance of particular converts to Islam, such as Hazrat Hamzaؓ, helps to explain the actions of the Makkans in trying to place increasing pressure on the Prophetﷺ to stop preaching.

2.2.5 The account of the self-exile of some Muslims in Abyssinia, helps to illustrate the seriousness of the persecution and also to show that Islam was a part of the same tradition as Christianity. It is worth using this opportunity with students, to perhaps do some work on the beliefs and practices of Christians in this historical period, to show why the Negus was sympathetic to the early Muslims (this work can relate to Chapter 6: Muslims in Relation with Others).

2.2.6 An understanding of the system of tribal protection is essential to fully appreciate the boycott of the Banu Hashim, when they were driven out of Makka to an enclosure near a gorge. Try and get students to imagine the effects of such a boycott, given the context and the period of time— three years—and the impact that this must have had on the early Muslims who yet maintained their religious faith despite all the distress and privations.

2.2.7 The deaths of Abu Talib and Hazrat Khadijaؓ were a tragic time—personal losses—for the Prophetﷺ and illustrate the extreme difficulties he faced during this period; yet he did not waver in his faith. Both his uncle Abu Talib and Hazrat Khadijaؓ, in particular, were very supportive of the Prophetﷺ and their importance during the early years of prophethood needs to be emphasized to students.

2.2.8 The events in al-Ta'if show that the opposition to the Prophetﷺ was not only in Makka. The persecution experienced by Hazrat Muhammadﷺ in al-Ta'if shows the continued and relentless pressure that he was under.

2.2.9 The *Mi'raj* is an extremely important event and students need to be aware of its details as well as its significance. It took place after relentless persecution and also the tragedy of the deaths of Hazrat Khadijaؓ and Abu Talib. The journey to Jerusalem emphasizes that Islam is a part of the same religious tradition of Judaism and Christianity, and it is the central event in making Jerusalem one of the most holy sites for Muslims to this day. It was also during this journey that the Prophetﷺ was given the details of the prayer (*salat*). Students should be aware of the details of the journey and the incidents that took place during it, as well as the relevant Qur'anic verses associated with it. The timing of this event also shows the shift from a time of constant oppression to the establishment of the early Muslim community in Yathrib/Madina.

2.2.10 The pledges of 'Aqaba laid the basis for the subsequent Hijra—the migration of the Prophetﷺ and his fellow Muslims from Makka to Madina. These events are important as their outcome was to change the course of events for the early Muslims and subsequent generations. It would be useful for students' understanding to discuss why the people of Yathrib were more predisposed to the Prophet'sﷺ message than the Makkans.

Unit 2.3 Later years in Madina

This section covers the events of the *Hijra* and the battles of Badr, Uhud, and Ahzab as well as the Treaty of al-Hudaybiya.

2.3.1 The *Hijra* is the focal event for the Muslim *Ummah* as borne out by the fact that it is the point at which the Muslim calendar starts. Students should be made aware of the social and religious context of Yathrib/Madina and the circumstances which led to the Muslims being invited to stay there (see 2.2.10). The details of the Prophet's ﷺ departure from Makka should also be covered, including the companionship of Hazrat Abu Bakr ﷺ and the willingness of Hazrat Ali ﷺ to risk his life to protect the Prophet ﷺ. It would be helpful to use maps and photographs to illustrate where these events took place.

2.3.2 The establishment of the Muslim community in Madina is the basis of Muslim society to this day. The early period in Makka laid emphasis on spirituality in the face of persecution, but the period in Madina allowed the Muslims to practice their faith without interference and establish a cohesive community. Particular points that need to be emphasized to students when covering this section are: the behaviour of the *Ansar* in supporting the *Muhajirun*, the changing of the *Qibla* from Jerusalem to Makka, thus showing the maturing of the religious community; and the emerging problems of the opposition to the Muslims from within Madina, that would have future significance.

2.3.3 The Battle of Badr is significant as it showed the Makkans that the Muslims had not severed their connection with Makka; more importantly, it also illustrates that the Muslims received divine support when they were outnumbered in the battle. Students should not only be aware of the detailed circumstances of the battle but also be aware of its importance as a victory to the early Muslims, which illustrates the impact that strength of faith can have on a community.

2.3.4 Like the Battle of Badr, the Battle of Uhud showed the Makkans that the Muslims were still a force for them to deal with; it also shows that because of disobedience and indiscipline on the battlefield, the Muslims lost. Students, again, should be familiar with the details of the events of this battle and, also of the impact that defeat had on the Muslims. There should also be an awareness of the relevant Qur'anic verses.

2.3.5 Apart from dealing with the Makkans, the Muslims were experiencing conflict from within Madina, particularly from some Jewish tribes. These events show the cohesion of the Muslims, and the leadership qualities of the Prophet ﷺ in the face of conflict.

2.3.6 The Treaty of al-Hudaybiya marked the basis upon which the Muslims in Madina would return to conquer Makka. It would be useful for students to know the details of the treaty and what it meant for the Muslims and how it illustrates, again, the wisdom and foresight of the Prophet ﷺ who at the time agreed to unfavourable terms which, in time, eventually went in the Muslims' favour.

2.3.7 The sending of representatives by the Prophet Muhammad ﷺ to other empires and nations paved the way for the eventual expansion of Islam outside Arabia. It would help students to be aware of the details of these representations and how they related to subsequent events during the caliphates of Hazrat 'Umar ﷺ and Hazrat 'Uthman ﷺ in terms of Muslim expansion.

Unit 2.4 The last years

This section deals with the triumph of the Muslims in Makka and the final days of the Holy Prophet ﷺ, including his Farewell Sermon and his death.

2.4.1 Students should learn of the circumstances whereby the Muslims finally returned to Makka. Provide them with an overview of how a small group of early converts, who were lowly and persecuted, became such a powerful army that the Makkans surrendered without a fight. Emphasis should be given, also, to the Prophet's ﷺ generosity and forgiveness after this victory and how this relates to his overall character (see Unit 2.5). Discuss with the students the impact of the Prophet's ﷺ actions on the people of Makka.

2.4.2 Some discussion should take place in class as to how Islam eventually spread across the whole of Arabia and how it settled tribal divisions, so that the Arabs became united. It is also worth taking the opportunity here to illustrate the transformation into religious belief and practice that had taken place across Arabia.

2.4.3 Students should make themselves familiar with the Prophet's ﷺ Farewell Sermon (reproduced in the Students' Book). It provides important guidance for Muslims and anticipates future issues that were to arise amongst the subsequent Muslim generations. Moreover, the Farewell Sermon is also a template of human rights.

2.4.4 Hazrat Muhammad ﷺ died in 632CE, in Madina. He was aware that he was shortly to die as he had confided this to close friends and his daughter Fatima ﷺ.

Unit 2.5 The character of the Prophet Muhammad ﷺ

This section examines the character of the Holy Prophet ﷺ as a model for Muslims.

2.5.1 It might be an interesting and useful exercise for students to make a list of the different characteristics of the Holy Prophet ﷺ, based on detail from stories of his life or from Hadith. This will help them think about different aspects of his life and relate them to how his character and example are the basis for the behaviour of Muslims to this day.

Unit 2.6 The last Messenger ﷺ

Hazrat Muhammad ﷺ was the last of a long line of prophets and messengers sent by Allah to guide mankind. The finality of his prophethood is a crucial element of Muslim teaching.

2.6.1 To understand how Hazrat Muhammad ﷺ is the Seal of the Prophets, students must be aware of the different prophets and messengers and the central unified message of *tawhid* that they brought. Understanding of the different scriptures and how they relate and differ from the Qur'an is important, as well as to why the Qur'an is considered to be the final revelation which was sent for the whole of humanity.

It is advisable for the teachers to acquaint themselves with reliable biographies of the Holy Prophet ﷺ, based on authentic sources and researched and written by acclaimed and accepted authors. These will further support the information in the textbook and enhance understanding of the Prophet's ﷺ times, his life, and mission.

Unit 2.7 Questions for further practice

The contents of this chapter are part of Paper 1 of the Cambridge O Level syllabus. Questions from CIE Specimen and past papers familiarize students with the assessment pattern. They also test their understanding and knowledge of the Prophet's ﷺ early life and circumstances, the reaction of the Makkans to the Divine revelation and Hazrat Muhammad's ﷺ message, the events leading to the Hijra and early years in Madina, as well as the battles and treaties made by the Prophet ﷺ, and finally the conquest of Makka.

CHAPTER 3: The first Muslim community

This chapter examines the lives and significance of many of the early Muslims who played a crucial part in the life of the Prophet Muhammad ﷺ and the development of the first Muslim community. Individual Muslims, including the wives of the Prophet ﷺ, some of the most important Companions, and the scribes of the Prophet ﷺ, are discussed. This might offer an opportunity for project work, where individual students or groups could choose one of the early Muslims, to research into the stories of their life and perhaps prepare a class presentation. There are many different books available which would provide the resource for such an exercise.

Unit 3.1 The wives of the Prophet ﷺ

This unit discusses the individual wives of the Prophet ﷺ, providing brief biographical sketches, with some comments on their significance.

3.1.1 The wives of the Holy Prophet ﷺ provided him with support and assistance during his mission. As discussed later in Chapter 6, the example of these women shows that they played a full and important role in the emergence of the first Muslim community. Students should be encouraged to reflect on the role of women in Islam, generally, in the light of these first female Muslims.

3.1.2 As was seen in Chapter 2, Hazrat Khadija ﷺ played an extremely important part in the Prophet's ﷺ life by supporting him, particularly during the first revelations of the Qur'an. His time with her also represents the majority of the Makkan period of the revelation and the fact that while he was married to her, the Prophet ﷺ did not take any other wife illustrates his close relationship with her. Students should be encouraged to reflect on the qualities of Hazrat Khadija ﷺ as an example of the ideal Muslim woman. Her life and the role she played in the cause of Islam also elaborate on the status of women in Islam.

3.1.3 Hazrat Sawda bint Zama'a ﷺ was the first person the Prophet Muhammad ﷺ married after Hazrat Khadija's ﷺ death. She took on the responsibilities of her predecessor and became an example of self-sacrifice.

3.1.4 Hazrat A'isha's ﷺ relationship with the Holy Prophet ﷺ is very important in the history of Islam. Events in her life are referred to in the Qur'an and there are many resources for students to refer to which give accounts of her life with the Prophet ﷺ, her involvement in events after his death, such as the Battle of the Camel, and her importance as a source of Hadith.

3.1.5 Hazrat Hafsa رضي الله عنها has particular significance, not only as one of the wives of the Prophet ﷺ, but also as a preserver of the Qur'anic texts, which she passed to Zayd ibn Thabit when he was making his collection of the Qur'an during the caliphate of Hazrat Uthman رضي الله عنه. Her role in this is important when examining the process of preserving and compiling the Qur'an.

3.1.6 Hazrat Zaynab bint Khuzayma رضي الله عنها was the next wife of the Holy Prophet ﷺ, known for her generosity. Students can, when researching the different wives of the Prophet ﷺ, identify their differing qualities.

3.1.7 Hazrat Umm Salama رضي الله عنها is an example of one of the marriages of the Prophet ﷺ, which was motivated to protect her as she had been widowed with a number of children to care for. She was also a source of the Prophet's ﷺ Hadith and was one of the last to have outlived him.

3.1.8 Hazrat Zaynab bint Jahsh رضي الله عنها was a cousin of the Prophet Muhammad ﷺ. The circumstances of her divorce from Zayd bin Harith and marriage to the Prophet ﷺ are used in the Qur'anic revelation to give directives on various legal, religious, and social issues.

3.1.9 Hazrat Juwayriyya bint al-Harith رضي الله عنها was a captive woman, but as the Prophet ﷺ had paid for her ransom, she had willingly married him.

3.1.10 Hazrat Umm Habiba رضي الله عنها was Abu Sufyan's daughter Ramla whose husband had converted to Christianity while in Abyssinia; the Prophet ﷺ married her as she was alone. This is another example of his marrying a woman to provide her with protection.

3.1.11 Hazrat Safiyya bint Huyayy رضي الله عنها was the daughter of a Jew; she accepted Islam and married the Holy Prophet ﷺ. She is an example of the diversity of the background of many of the Prophet's ﷺ wives, which should be drawn to students' attention.

3.1.12 Hazrat Maymuna bint al-Harith رضي الله عنها was another widow who the Prophet ﷺ married to provide protection.

3.1.13 Other women that the Prophet ﷺ married provide further examples of the diverse backgrounds and circumstances of his wives. This should provide students with an understanding of the society during the Prophet's ﷺ time, the contexts in which his marriages took place and how the Prophet's ﷺ marriages brought together a broad range of people from his society.

3.1.14 All the wives of the Prophet ﷺ are worthy of respect by all Muslims. The Qur'an accorded them special status, and they were expected to take on particular responsibilities. Their example provides guidance to Muslim women, generally, and when students are studying the material on women in Islam (Chapter 6), they should make reference to the stories and accounts of the wives of the Prophet ﷺ as illustration.

Unit 3.2 The descendants of the Prophet Muhammad ﷺ

The Prophet ﷺ had children only from Hazrat Khadija رضي الله عنها and Hazrat Mariya رضي الله عنها, the Copt. His sons from these two wives died in childhood and the only survivors were his four daughters born to Hazrat Khadija رضي الله عنها.

3.2.1 During the period of persecution by the Makkans, taunting remarks were made about the Prophet Muhammad ﷺ not having male descendants. The Qur'an revealed, in the *Surat al-Kawthar* (108) that he would have many descendants. The most significant of his four daughters was Fatima ﷺ; she is given special respect by Shi'i Muslims, and the Prophet ﷺ showed her special respect. When looking at the issue of women in Islam (Chapter 6), students should also pay attention to the Prophet's ﷺ daughters and their roles.

3.2.2 The only male grandchildren of the Prophet ﷺ were the sons of Fatima ﷺ and Hazrat 'Ali ﷺ, Hasan and Husayn ﷺ. They have a central role in Shi'i Islam and students need to be aware of their biographical details, as they are important in relation to the events after the Prophet's ﷺ death, especially in the Battle of Siffin. Husayn ﷺ is particularly important in the formation of the Shi'i faith, especially with regard to the events at Karbala. Students need to have some understanding of how these political divisions arose and the reasons behind them.

3.2.3 The family of the Prophet ﷺ and his descendants are given special respect, even in contemporary times. Students should know about the immediate descendants of the Prophet ﷺ and the reasons, based in the Qur'an and Hadith, as to why they have a special status.

3.2.4 The descendants of Husayn ﷺ form the line of the twelve Imams of the Shi'i faith, after Hazrat 'Ali ﷺ, Hasan and Husayn ﷺ. All students would benefit from knowing about the teachings of the Shi'i faith and the basis of the emergence of their religious teachings and political authority, which will help them understand contemporary differences between the Sunni and Shi'i Muslims.

Unit 3.3 The leading Companions of the Prophet Muhammad ﷺ

The Companions of the Holy Prophet ﷺ—*Sahaba*— are given great respect by all Muslims; and as early converts to Islam, in particular, they suffered greatly under Makkan oppression. They also had to sacrifice a great deal by giving up family and home to maintain their Islamic belief. To understand the emergence of the early Muslim community, students need to pay attention to the main companions of the Prophet ﷺ, being aware of their diverse personalities and their contributions to the establishment of Islam. Again, students could work on a project looking at one of the *Sahaba* and presenting a biographical account to the class.

3.3.1 and 3.3.2 The Prophet ﷺ spoke highly of his companions which reflects his trust in them. The Companions are held in special regard also because they lived with and witnessed the events of the Prophet's ﷺ life. Their lives followed his example. The textbook gives a brief account of each, but teachers can use verifiable sources to provide further information.

Regarding Hazrat Abu Bakr ﷺ, Hazrat 'Umar ﷺ, Hazrat 'Uthman ﷺ, and Hazrat 'Ali ﷺ, this chapter covers their lives and contributions only during the Prophet's ﷺ lifetime. The era of the *Khulafa-al-Rashidun* ﷺ, and their contributions and events during their caliphates are dealt with in a separate chapter (Chapter 5, *Khulafa-al-Rashidun* ﷺ, the Rightly Guided Caliphs).

The main Companions were those who were very close to the Holy Prophet ﷺ, four of whom became Caliphs after him. Students should be familiar with their basic biographic details, in particular of the ten closest 'blessed companions', the '*Ashara Mubashshara*'. Through study of

their lives and the responsibilities entrusted to them by the Prophet Muhammad ﷺ, we also learn of his understanding of their character and his relationship with them.

3.3.3 Hazrat Abu Bakr رضي الله عنه was perhaps one of the closest companions of the Prophet ﷺ, who supported him from very early times and showed him great loyalty. Students should be aware of the various events in his life and the many examples of the assistance that he provided to the Prophet Muhammad ﷺ especially during the Hijra to Yathrib/Madina.

3.3.4 Likewise, students should be aware of the personality and actions of Hazrat ‘Umar رضي الله عنه and his strong, unfailing support to the early Muslim community. He is an example of how the differing personalities of the *Sahaba* made unique and complimentary contributions to the establishing of Islam at this time.

3.3.5 Hazrat ‘Uthman رضي الله عنه was an extremely important Companion who like Hazrat Abu Bakr رضي الله عنه, Hazrat ‘Umar رضي الله عنه and Hazrat ‘Ali رضي الله عنه, also became Caliph, after the Prophet ﷺ. He provided material support as well, to the cause of Islam. There are many biographical details about his life that students can research, based in a number of resources.

3.3.6 Hazrat ‘Ali رضي الله عنه was the son of the Prophet’s ﷺ uncle, Abu Talib. He was taken in by the Prophet ﷺ and was one of the first people to accept Islam at the age of 10 or 11 years old. He was willing to sacrifice his life when Hazrat Muhammad ﷺ left Makka for Madina and he distinguished himself as a warrior in the battles that followed. He was made the fourth caliph, though the Shi’is believe that he should have been the immediate successor to the Holy Prophet ﷺ. Because of his close relationship, his contribution to the establishment and consolidation of Islam should be studied along with how he came to be at the centre of disagreements after the Prophet’s ﷺ death, leading to the formation of the Shi’i sect. As he was married to Hazrat Fatima رضي الله عنها, Hazrat ‘Ali رضي الله عنه was also a part of the immediate family of the Prophet Muhammad ﷺ.

3.3.7 ‘Abd al-Rahman ibn ‘Awf رضي الله عنه also suffered persecution in Makka, being one of the early converts. He provides an example of business enterprise in Madina and there are many stories of his contribution to the early Muslim community.

3.3.8 Abu ‘Ubayda ibn al-Jarrah رضي الله عنه was particularly trustworthy and a courageous fighter, who participated in the successful campaigns in Syria and Iraq. He is a further example of the diversity of the personalities of the early Muslims.

3.3.9 Talha ibn ‘Ubaydullah is important, not just for his support to the Prophet ﷺ during his lifetime, but also in his objection to the delay in Hazrat ‘Ali’s رضي الله عنه punishing the murderers of Hazrat ‘Uthman رضي الله عنه. He was killed during the Battle of the Camel, although he was involved in raising an army against Hazrat ‘Ali رضي الله عنه over this issue.

3.3.10 Zubayr ibn al‘Awwam was a notable warrior in the battles of Badr and Uhud. He played a major role in the conquest of Egypt. He was killed during the Battle of the Camel. Students should be aware of the history of Zubayr and Talha in relation to their involvement with the battle of the Camel against Hazrat ‘Ali رضي الله عنه even though they had originally supported his appointment as the first caliph.

3.3.11 Sa'ad ibn Abi Waqqas was another example of one of the first converts to Islam, who consistently supported the Prophet ﷺ, particularly in military matters. He played a significant role in the conquest of Iran.

3.3.12 Sa'id ibn Zayd رضي الله عنه, the brother-in-law of Hazrat 'Umar رضي الله عنه, also was particularly significant in military matters both during and after the time of the Prophet ﷺ.

Students might find it a beneficial exercise to identify the differing talents and abilities of the close Companions and see how they worked together, in differing ways, to meet the needs of the emerging Muslim community, both before and after the Prophet's ﷺ lifetime.

Students should also know that there were many other close Companions of the Prophet ﷺ who are also worth studying: for example, Bilal رضي الله عنه, who was the first to give the call to prayer, and is notably significant as a black slave, who had to endure terrible torment for the sake of Islam at the hands of the Makkans.

Unit 3.4 The scribes of the Prophet Muhammad ﷺ

As it is accepted that the Prophet ﷺ could not read or write, it was necessary for scribes to receive dictation of the Qur'anic revelation, as well as write up other important documents. Students should be aware of the processes and historical events that led up to the writing of the Qur'anic revelation and its compilation. As explained in the textbook, the first impetus came from the events following the Battle of Yamama, in Hazrat Abu Bakr's رضي الله عنه time, and then later, to compile the authentic manuscript, as was done by Zayd ibn Thabit, during the time of Hazrat 'Uthman رضي الله عنه.

3.4.1 Students should be aware as to who the scribes were and something about their life, although this will also be covered in the material about the ten close Companions, although there are also others, such as Mu'awiya, who played a political role after the Prophet's ﷺ death.

3.4.2 It is important that students are aware of how the Qur'anic revelations were written down and particularly the role of Zayd ibn Thabit as the secretary to the Prophet Muhammad ﷺ and his central part in the collection and compilation of the Qur'anic text after the Prophet's ﷺ death.

Unit 3.5 The Emigrants and Helpers

The *Muhajirun* and the *Ansar* are examples of the great sacrifices that those at the time of the Prophet ﷺ made for Islam. They also illustrate the exemplary relationship between two communities and are models which contemporary Muslims should try and emulate in showing dedication for the sake of Islam. The unity between the *Ansar* and *Muhajirun* embodied the principles of Islam and paved the way for the creation of an Arab nation.

3.5.1 Students need to try and understand what it must have been like for the early Muslims to give up their homes for Islam. By reading accounts of the lives of the *Muhajirun* and the stories of the Companions who moved to Madina, it should be possible to gain some understanding and feeling as to the sacrifices made by these early Muslims.

3.5.2 Likewise, students should be made aware of the sacrifices that the *Ansar* made to share their belongings with strangers to whom they were not related. This action became the basis upon which tribal differences were overcome and also provides an example for contemporary Muslims to abide by in helping strangers.

Unit 3.6 Questions for further practice

The contents of this chapter are part of Paper 1 of the Cambridge O Level syllabus. Questions from past CIE papers are provided in this section to familiarize students with the assessment style. Part (a) of the question requires a descriptive response and part (b) is an evaluative question.

CHAPTER 4: The Hadith of the Holy Prophet ﷺ

This chapter includes the following topics: characteristic features of a Hadith, the compilation of the canonical collections of Ahadith, and the use of Ahadith in establishing the *Shari'a*. In this way it covers those parts of the syllabus that relate to the history of the *Sihah Sitta*, the 'Six Books', and the importance of Ahadith in legal formulations. It concludes with a section on ways in which students should prepare to comment on the Ahadith that are prescribed in the syllabus for special study.

Begin by distinguishing between 'Hadith' and 'Sunna'. A Hadith (plural Ahadith) is, strictly speaking, a saying recorded from the Prophet Muhammad ﷺ, while the *Sunna* is the whole of his customary practice. Thus the Prophet's ﷺ *Sunna* includes his Ahadith, together with his actions and his approval of what others did. However, this distinction is not always observed, and the two terms are often used interchangeably.

Unit 4.1 The virtues of following the Holy Prophet's ﷺ example

This brief unit is introductory. Building upon teachings given in the Qur'an, it reminds students of the importance and authority accorded to the Prophet's ﷺ example.

4.1.1 The Qur'an explicitly refers to the Prophet Muhammad ﷺ as a guide to be accepted and followed. It explains that Muslims should obey him in order to obtain guidance.

Ask what is meant by the phrases 'you shall be on right guidance' (24.55), and 'so that you may be guided' (7.158). Guidance for what? Guided to where?

4.1.2 Answers to these questions are in part given in the verse quoted here. Hazrat Muhammad ﷺ is a model, an 'excellent pattern of conduct', *uswa hasana*, for people who wish to obey Allah and obtain rewards.

The conclusion that these indications lead to, is that Hazrat Muhammad ﷺ is of great importance as a link between what is taught by Allah in the Qur'an and the Muslims who receive and try to follow it, because he helps them to understand it and put it into practice. So even Allah blesses him, and Muslims should do so as well.

Ask students to list the occasions when Muslims regularly mention the Prophet ﷺ and call down blessings on him. These may be formal, such as prayer times, or informal, when mentioning him in conversation, or indeed writing about him in an examination.

Unit 4.2 What is a Hadith?

It is important for students to understand the parts of a Hadith and their significance.

4.2.1 Work through the example given in the students' book. This is the very first Hadith in al-Bukhari's *Sahih*, and part of it is included in the Ahadith listed in the syllabus for special study. Begin by pointing out and naming the two parts of the Hadith, the *sanad* (pl. *asnad*; another form *isnad*, pl. *asanid*, is also used) and the *matn*. Briefly explain the importance of each: the *sanad* is the source which links the Hadith with the Prophet ﷺ, and the *matn* is the text which contains its teaching.

Take this opportunity to explain that a collector of Ahadith is called a *Muhaddith*. Ask why he is called this (get them to make the link between the two words, as indicated in the letters *h*, *d*, *th*, common to both).

4.2.2 Point out that the 'to us' in the first line of the *sanad* is, of course, al-Bukhari himself, and that a *sanad* always begins with the person who records the Hadith in writing and gradually moves back in time to a Companion and then the Holy Prophet ﷺ himself. Al-Bukhari died in 870AD, nearly 240 years after the Prophet ﷺ, so the eight individuals in this particular *sanad* (including the Prophet ﷺ and al-Bukhari himself, who is not named here) represent about two and a half centuries of transmission.

Building on this observation, ask why the collectors took great care to discover as much as they could about each person in the *sanad*. Help students to see that the *muhaddith* was concerned to check first that each person was alive during the lifetimes of the persons named before and after him, so he could have met them and could have heard the Hadith from the previous person and transmitted it to the later person. Secondly, it was also important to know how reliable the transmitter was in his character and in his memory, so that the hadith that was transmitted could be accepted as authentic and correctly quoted.

Explain that each person in the *sanad* is known as a *rawi*, 'transmitter'.

4.2.3 Point out that the *matn*, the actual teaching of the Hadith, always contains words spoken by the Holy Prophet ﷺ himself. Explain that all the twenty Ahadith listed in the syllabus in their full forms contain *asnad* similar to this, though including different individual names.

Ask them why the fact that the Ahadith contain words of the Prophet ﷺ himself makes it so important to guarantee that they are authentic. The answer is given in Unit 4.1, where Hazrat Muhammad ﷺ is identified as a reliable source of guidance; if this is so, then any teaching from him has great authority.

Point out the difference between a *Hadith-e-Nabawi*, a prophetic Hadith, and a *Hadith-e-Qudsi*, a divine Hadith. The form is the same, but in the latter the Prophet's ﷺ words include direct speech from Allah Himself.

Unit 4.3 How were the Ahadith collected?

This unit covers the history of Hadith collection from the time of the Prophet Muhammad ﷺ to the mid-third/ninth (AH/CE) century when the six canonical collections of Sunni Hadith were made. It is part of the syllabus that goes historically beyond the time of the Prophet ﷺ, his immediate family and his descendants (the twelve Shi'i Imams), his Companions and the *Khulafa-al-Rashidun* ﷺ.

It may be necessary to help students grasp this point by giving some historical detail about the early Islamic dynasties of the Umayyads (661AH/CE750) with their capital at Damascus, and the 'Abbasids (750AH/CE1258) with their capital at Baghdad. The six collections of Hadith were all made at the time of 'Abbasid rule, in parts of the empire that lay outside Arabia, and often by men who did not come from Arab ancestry.

Another way of helping them grasp the time scale is to go back to the *sanad* given in 4.2.2 and show them again that the line of transmitters stretches from the time of the Prophet ﷺ to the time of al-Bukhari (whose name shows he came from Bukhara in Central Asia—present-day Uzbekistan) who lived under the rule of the 'Abbasids.

4.3.1 It is not necessary to go into detail about the development of Hadith collection in the period from the first/seventh century to the third/ninth century. With regard to the first generation of Muslims, it is enough to recall that some Companions are particularly remembered as collectors of Ahadith. The names of some of the best known are given in the book. Take care not to confuse students over the collection of the Qur'an and the collection of Hadith. The collection of the Qur'an was complete by the time of Hazrat 'Uthman ؓ within twenty years of the Prophet's ﷺ death. The collection of the Hadith is not known to have begun systematically until at least a century after the Prophet's ﷺ lifetime.

In the second and early third centuries (AH) two significant collections can be mentioned. They were made by Malik ibn Anas, after whom the Maliki law school is named, and Ahmad ibn Hanbal, after whom the Hanbali school is named. Malik's *Muwatta'* is not a systematic collection of Ahadith, but a law book which incorporates Ahadith. And Ahmad's *Musnad*, a huge undertaking in which he was engaged for most of his life and which was finished by his sons, groups the Ahadith in sections according to the Companion who is named first in the line of transmitters from the Prophet ﷺ, for example, the Ahadith of Hazrat Abu Bakr ؓ, the Ahadith of Hazrat A'isha ؓ, etc. It differs in this respect from the six canonical collections, where Ahadith are grouped according to the main themes of the teachings in their *matns*.

Explain to the students this difference between the methods of arrangement in Ahmad's *Musnad* and the *Sihah Sitta*. Ahmad's system is known as the *musnad* system, since it is based on the *sanad*, and the system used in the *Sihah Sitta* is known as the *musannaf* system, since it divides the Ahadith into categories, *asnaf* (singular *sanf*), according to the contents of the *matn*.

Ask them what advantage the system used in the canonical collections has over that used by Ahmad. The system employed in the *Sihah Sitta* enables a Muslim to find out what the Prophet ﷺ taught about a particular point of belief or action simply by looking at the section in which Ahadith on that point are collected, whereas in the *Musnad* it is necessary to know

which Companion related a Hadith on the point in question. So for most purposes Ahmad's system is cumbersome and difficult to use—this is referred to in 4.3.3 and also in 8.2.1.

4.3.2 Tell the students about al-Bukhari's life, as an example of a *muhaddith* and his work. Some details are given in the student's book, but you may wish to supplement this with material from elsewhere. In particular, give details about the extreme care and scrupulousness with which he went about his task of collecting Ahadith, rejecting any that came from men whose honesty and uprightness could be questioned in any way.

A point important to grasp with regard to al-Bukhari's collection is that it repeats the same Ahadith in different parts. As briefly explained in the student's book, this is because al-Bukhari collected Ahadith according to themes, and if a particular Hadith contained teachings relevant to more than one theme, he repeated it as necessary.

4.3.4 BOX (page 78) Ask the students to write briefly on the questions given here. Their answers should contain the two following points:

The transmitters were the channels through which the Ahadith came down from the Holy Prophet ﷺ, so they must be trusted to have passed on his words reliably without changes, additions or subtractions, and not to have invented any themselves. The only way that later Muslims could be certain about this was to examine the character of each transmitter to make absolutely clear that he was trustworthy.

The *muhaddithun* took great trouble to find out about the circumstances and character of transmitters in the generations from the Prophet ﷺ down to their own time, in order to be certain that they were trustworthy and that the words they passed down in the name of the Prophet Muhammad ﷺ, definitely came from him.

4.3.5 Students should know the names of the collectors of the *Sihah Sitta*, and be aware that they all lived at about the same time. They should also know that among these six authoritative books the two *Sahihs* of al-Bukhari and Muslim are regarded as especially reliable.

4.3.6 Use this section as an opportunity to cover the main methods used to guarantee the reliability of a Hadith. *Scrutiny* of the line of transmitters of a Hadith has been covered. In addition to this, multiple *attestation* of a single Prophetic utterance through different lines of transmitters was also regarded as a guarantee.

As well as checking the *sanad*, the collectors also checked the *matn* of the Hadith in the ways given here.

Ask the students why each of these principles were employed. In different ways, each gives a guarantee that the actual contents of the Hadith were most likely to come from the Prophet Muhammad ﷺ. For example, Ibn Maja relates some Ahadith that praise his hometown of Qazwin. Scholars expressed doubt about these, and concluded that they had probably been made up by people from Qazwin and included by Ibn Maja out of loyalty to his own.

4.3.7 Students should understand the distinction between the three main categories into which scholars sorted the Ahadith. It is not necessary for them to have a close knowledge of further categories.

Unit 4.4 How are the Ahadith used?

Here it is important to ensure the students recognize the authoritative status of the Ahadith.

4.4.1 Firstly, explain how *Sunna* was originally defined differently by different people, until al-Shafi'i in the early third/ninth century defined it as what the Prophet ﷺ himself was known to say or do. This narrows the definition down from what the people of Madina or what the Companions said and did, and makes it clear that since the Prophet ﷺ is the reliable example to follow, his *Sunna* must be identified as precisely as possible. This is why the *muhaddithun* were so careful in separating Ahadith that were genuine from others about which there may be some doubt.

4.4.2 Ensure that students grasp the principle of the relationship between the Qur'an and the Ahadith, which might be summed up as respectively providing general and detailed teachings about aspects of the faith. Work through the single example of the teachings in the Qur'an and al-Bukhari's collection of Ahadith about *zakat*, to show how the general principle enunciated in the Qur'an is given detail in the practical statements of the Ahadith. This example both illustrates the relationship between these two supreme sources of Islamic teaching and prepares for the discussion of the two as sources of legal instruction in Chapter 8.

4.4.3 The list given here provides examples of the range of topics covered in the Ahadith. While students do not need to learn them, they should work through them in order to gain some acquaintance with the variety of teachings to be found in a tiny proportion of the Holy Prophet's ﷺ words that are contained in just one of the six collections.

Ask them whether they or people they know make use of Ahadith in their daily lives. For example, do they hear people quoting Ahadith in conversations or when they give advice?

Unit 4.5 Questions for further practice

Ahadith set in the syllabus for special study

The first question of Paper 2 of the Cambridge O Level examination of this syllabus, 2058/2, tests students' understanding and application of Ahadith to Muslim lives. The students have a choice of writing on any two of the four ahadith given in Question 1 Questions 1 and 2 a compulsory and the students may select any two of the remaining three questions. The process of compilation of the Ahadith and methods of ensuring authenticity are also topics of assessment in the paper. As in Paper 1, the remaining four questions comprise two parts, (a) and (b).

Students' answers should reflect their understanding of the teachings in any Hadith, by giving examples from their own experience as well as by stating any religious principles they see embodied in the Prophet's ﷺ words. By doing this they show that they fully understand what the Hadith contains and can see how to apply it in actual circumstances.

In the examination, candidates should take care not simply to repeat the given Ahadith or to paraphrase them, since neither of these is an explanation of what they contain. They should also be aware that in view of the few marks allocated to each Hadith, they would be wasting precious time if they set about writing long answers.

The questions also test students on the compilation of Ahadith and methods of authentication used by the compilers. Students' understanding of the application of Ahadith in Muslims' lives is also tested.

CHAPTER 5: *Khulafa-al-Rashidun* ﷺ, the Rightly Guided Caliphs

This is a new chapter added in with the revision of the Cambridge O Level Islamiyat syllabus, 2058/1, 2 for 2011 onwards. It looks at the role of the first four caliphs in consolidating and strengthening Islam in Arabia as well as in the conquered territories beyond. The chapter also covers the significant events of each Caliph's period of rule and their contributions, and how these impacted the nascent Islamic Empire.

The first four caliphs are accepted as the *Khulafa' al-Rashidun*—the Rightly Guided Caliphs—by Sunnis, although the Shi'is believe that Hazrat 'Ali ﷺ should have been the Prophet's ﷺ first successor. Students should be aware of the process by which the different successions were established. They should also research further into the contributions of each Caliph in facing opposition to Islam, strengthening the Muslim state, spreading Islam beyond Arabia, and establishing administrative systems to run the state.

Unit 5.1 Hazrat Abu Bakr al-Siddiq ﷺ (11–13AH/CE632–634)

It is necessary for students to be made aware of the main events and contributions of the caliphate of Hazrat Abu Bakr ﷺ. In particular, during his brief caliphate of two years, he successfully faced the problem of the uprisings by those revolting against Islam, the rise of false prophets, and began the expansion of the Muslim Empire.

5.1.1 The *Ridda* wars were the result of apostasy movements in the Arabian Peninsula. The four false prophets, viz. Al-Aswad al-Ansi, Tulayha ibn Khuwaylid ibn Nawfal al-Asadi, Sajah bint al-Harith, and Musailimah al-Kadhdhab, who were instrumental in spreading this conflict, have been discussed here. The Battle of Yamama and its consequences for the Muslims have also been covered. Hazrat Abu Bakr's ﷺ effective dealing with the *Ridda* movements made him the saviour of Islam.

5.1.2 The expeditions to the Persian and Byzantine empires, the main battles fought and their results, the notable leaders and warriors and their strategies, and the consequences of these events have been covered in adequate detail. These are significant in (i) consolidation of the Islamic state and faith, and (ii) identifying future leaders, like Khalid ibn al-Walid.

Unit 5.2 Hazrat 'Umar ibn al-Khattab ﷺ (13–23AH/CE634–644)

The personalities of Hazrat Abu Bakr ﷺ and Hazrat 'Umar ﷺ were quite different—the former was thoughtful and benevolent, the latter impetuous, strong-willed, and stern. Students should be made aware of the main events of the caliphate of Hazrat 'Umar ﷺ, in particular, his expansion of Muslim lands, including the taking of Jerusalem, and his contribution to the administration of the newly developing Muslim empire are important features. He established the system of Islamic meritocracy and the Diwan. His forceful personality and personal interest in people helped to establish his authority.

5.2.1 Hazrat ‘Umar رضي الله عنه continued the expansion of the Islamic territories begun in Hazrat Abu Bakr رضي الله عنه’s caliphate. Some of the important historic battles that took place are described in the students’ book. New camp towns also came up as a result of this expansion and later developed into large important cities that survive to this day, such as Cairo that developed close to the camp at Fustat in Egypt.

5.2.2 The Iraq campaigns are marked by the battles of Marwa, Buwayb and Qadissiya; the last battle was decisive in the conquest of Iraq which was then a part of the Persian Empire. It is important for the students to learn, apart from the clever war strategies employed by Muslim military leaders, how conquered lands and people were treated as fairly as possible (see Box in margin, page 90). Students should be made aware of the Prophet ﷺ’s tradition of fair dealing with all, which was followed by the Caliphs رضي الله عنهم.

5.2.3 The Syrian campaigns led to the defeat of the Byzantines and ultimate capture of Jerusalem, the first *qibla* of Islam. The main battles were at Fihl and the memorable battle of Yarmuk where Muslims faced the formidable, well-equipped and trained Roman armies; but through sheer effort and learning by observation, Muslims were successful. Talk about Hazrat ‘Umar رضي الله عنه’s journey to Jerusalem, accompanied by his servant, and about measures taken to deal peacefully with the non-Muslims.

5.2.4 and 5.2.5 These sections deal with the conquest of Persia and the battle of Nihawand, and the conquest of Egypt and fall of Alexandria to the Muslims. These victories expanded the influence of Islam.

5.2.6 Hazrat ‘Umar رضي الله عنه’s reforms, the administrative systems he set up and measures he took to consolidate the government of the expanded Islamic territories are an important subject for study. Not only did the boundaries of the Muslim empire expand but more importantly, the administration of the far-flung lands and diverse peoples was exemplary for later rulers.

Unit 5.3 Hazrat ‘Uthman ibn Affan رضي الله عنه (23–25AH/CE644–656)

The main events of the caliphate of Hazrat ‘Uthman رضي الله عنه which should be focussed upon include the continued expansion of the Muslim territories to Persia, Afghanistan, Armenia, North Africa, and parts of the eastern Mediterranean and his appointment of governors, including Mu’awiya, his nephew, who would subsequently cause difficulties for Hazrat ‘Ali رضي الله عنه. The collection and compilation of the Qur’an was also completed during the caliphate of Hazrat ‘Uthman رضي الله عنه, having been started by Hazrat Abu Bakr رضي الله عنه. Students should also be aware of the controversial aspects of Hazrat ‘Uthman رضي الله عنه’s rule and their political outcomes.

5.3.1 Hazrat ‘Uthman رضي الله عنه’s appointment of his relatives as governors of the conquered territories and as close advisers was not welcomed by the common people. This led to criticism and unrest especially over the distribution of war booty and rewards. The favours to his cousin Marwan and his influence on the caliphate were a particular source of discontent.

5.3.2 Students need to understand that problems arose from the advantages others took of the Caliph رضي الله عنه’s age and his gentle nature, and these multiplied to the extent that large groups of people from the outlying regions gathered in Madina to confront him. The siege of the

Caliph's ﷺ house and, ultimately, the attack that resulted in his death led to a host of problems for his successor too. At the same time, stress the positive aspects of Hazrat 'Uthman's ﷺ personality—his generosity, kindly disposition, the compilation of the Qur'an into its present form.

Unit 5.4 Hazrat 'Ali ibn Abu Talib ﷺ (35–40AH/CE656–661)

The supporters of Hazrat 'Ali ﷺ believed that he should have been the immediate successor to the Prophet ﷺ; this itself was a cause of controversy during the caliphate of Hazrat 'Ali ﷺ which was particularly difficult. Students need to understand that many of the problems that Hazrat 'Ali ﷺ faced were a result of issues that had arisen during the time of Hazrat 'Uthman ﷺ.

5.4.1 The murder of Hazrat 'Uthman ﷺ resulted in divisions among the Muslims. His supporters, especially his kinsman Mu'awiya, demanded revenge. Hazrat 'Ali's ﷺ approach in dealing with this issue led to dissent and conflict although he did take some steps. The administration of Hazrat 'Ali ﷺ, his governance modeled on the Prophet's ﷺ example and Qur'anic teachings, and rules of conflict between Muslims should be studied.

5.4.2 and 5.4.3 Students should learn about the details of the Battle of the Camel, its results and the shifting of the capital from Madina to Kufa. The details of the Battle of Siffin, its underlying causes and the subsequent consequences need to be understood, including the emergence of the Kharijites and the assassination of Hazrat 'Ali ﷺ. The divisions that had existed since the death of the Prophet Muhammad ﷺ became wider and resulted in consolidation of the Shi'is as a separate Islamic movement.

Teachers should approach the discussion on these important though delicate issues with maturity and discretion.

Unit 5.5 Questions for further practice

The contents of this chapter come under the topics of Paper 2 of the Cambridge O Level syllabus. Questions in this section assess students' understanding of the events pertaining to the Caliphates of the Rightly Guided Caliphs ﷺ. The sequence of succession and the events in the Caliphs' ﷺ lives are also addressed as well as their successes and the problems they had to deal with. The allocation of marks to the parts of the questions guides students on the detail that is required in the answers.

CHAPTER 6: Muslims in relation with others

This chapter examines the importance of the Muslim community and the relationships that are expected of individuals with regard to one another, based on the Qur'an and the teachings of the Prophet ﷺ. Of central importance is the *Umma*, the global Muslim community and the maintenance of good relations within this community. The chapter also covers issues of personal modesty, respect for others, the rights of women, and financial dealings within the *Umma*. The relationships Muslims should have with other religions and communities are also covered.

It is important that students have a full understanding of what the *Umma* means in terms of social and religious cohesion. The *Umma* functions on the basis of the Qur'an and Hadith, as exemplified by the actions and sayings of the Holy Prophet ﷺ, and so students need to be aware of how these sources contribute to the overall understanding of a Muslim society. The community of Madina, at the time of the Prophet ﷺ, is a good starting point for understanding how Muslims should act to establish a just society, but students should also be able to relate this to how the example of Madina can be applied in contemporary times. Other areas of study that particularly emphasize this aspect of Islam is to ensure that students understand how the Five Pillars of Faith contribute to good relations with others, especially with regard to the community, such as communal prayers, the provision of *zakat* for the poor, the social interactions that take place around the fasting in Ramadan, and the collective experience of the *Hajj*. Additionally, students should understand how the *shari'a* establishes justice in society and that all Muslims have collective and individual responsibilities.

Unit 6.1 Personal modesty

This unit deals with personal modesty, in particular how Muslims dress and how they conduct themselves. The rules regarding modesty in dress are established for the sake of maintaining a morally stable society and apply equally to men and women. Students should be aware of the basis of these rules, how they apply and the underlying reasons for them. Additionally, there should be an awareness of the example that was set by the Holy Prophet ﷺ himself and how that can be applied to individual Muslims in the contemporary world. In particular, there is the example of living a simple and discreet life, as shown by the early Muslims. The spiritual understanding of living modestly should also be outlined to students, as reflected in *Al-A'raf* (7.260), and students should be encouraged to explore contemporary examples of how to apply the Holy Prophet's ﷺ behaviour with regards to personal modesty.

Unit 6.2 Respect for other people

The practice of *adab* is a central element in Muslim conduct and reflects the degree of respect that a Muslim shows to other people. Students should explore, by reference to the example of Hazrat Muhammad ﷺ, how Muslims should behave with others, especially in terms of social etiquette. An exercise could be given on particular aspects of *adab* in the Ahadith, asking students to draw up a list of how these could be applied in the contemporary world, drawing on personal experience. Individual examples could be given, or even acted out in class, and then a discussion could take place which establish the degree to which the examples meet with rules of Islamic etiquette and how changes in behaviour could have been made to bring the examples more in accord with *adab*.

The one important element of *adab* is that it can bring a cohesive and universal pattern of behaviour and etiquette that applies wherever a Muslim might travel. For example, notwithstanding cultural variations, a Muslim from Pakistan can socially interact comfortably with a Muslim in Malaysia or Britain, each understanding the basis of conduct in terms of greeting, eating, etc.

Unit 6.3 Women and their rights

The issue of women in Islam has been controversial in many non-Muslim societies in particular. Islam emphasizes equality of men and women albeit acknowledging differences. The most visual aspect of the issue of women in Islam tends to be based on dress, but there are many more important elements that need to be stressed when covering this topic.

6.3.1 The situation of women in pre-Islamic Arabia should be understood to see clearly the reforms that the Qur'an established. Also, the importance of the role of women in the Prophet's ﷺ life, and in the establishment of Islam needs to be highlighted, to show that women made important contributions to the early Muslim community. Students could be set a task to reflect on the different roles of women in contemporary society and how these roles are understood in Islam, and how this is related to the teachings of the Qur'an and the Holy Prophet ﷺ. Perhaps this understanding can then be compared with examples from Islamic history as well as contemporary life in Muslim society.

6.3.2 This section covers the rights and responsibilities of women in Muslim societies. As an exercise, students could try and find examples of the application of these rights in the early Muslim community and then contrast these in relation to contemporary society. This could be done by one group of students presenting the case of Muslim women's rights in Islam and another group of students presenting the situation of women in contemporary society. A discussion could then take place exploring any contrasting examples and why this might be so.

Unit 6.4 Relations with non-Muslims

This unit looks at how Muslims should relate to other religions. This is divided into People of the Book, the Jews and the Christians, in particular, and other religions. The distinction is a Qur'anic one and students need to be aware of the theological reasons why Jews and Christians are given special attention in the Qur'an.

6.4.1 This section looks at the relationship of Muslims with Jews. The historical and theological commonalities need to be emphasized, by reference to the Qur'anic text. Muslims share with them many common prophets and so share a heritage of which students should know. In addition to the theological aspects, understanding is needed about the experience of the early Muslims with the Jews of Madina and how the Prophet ﷺ related to the different Jewish communities of his time. Finally, some discussion could be attempted regarding contemporary relations between Muslims and Jews, as compared to examples of good relationships in the past, such as in Muslim Spain.

6.4.2 This section explores the relationship of Muslims to Christians. The Qur'an has many references to Christians and the Prophet Hazrat Isa عليه السلام and his mother Hazrat Maryam عليها السلام. These Qur'anic texts can be examined, exploring the theological contrasts between Muslims and Christians with regard to the Hazrat Isa عليه السلام in particular. Reference could be made to how the Negus of Abyssinia helped the early Muslims. If possible, a Christian could be asked to speak to the students outlining Christian beliefs and inviting open and tolerant discussion. This might help create understanding about the special status given to the Christians in the Qur'anic text.

6.4.3 With regard to other religions, students could make a list of other religions, which are not included among the People of the Book, and outline what these religions believe and practice. Historical examples of how the early Muslims dealt with these religious communities as Islam expanded, could be explored and discussed and related to an understanding of how Muslims should deal with these religious communities in the contemporary world.

Moreover, verses from the Qur'an, such as in Al-Baqara (2.256) which stress that there is no compulsion in religion, should also be kept in mind when addressing this issue.

Unit 6.5 Islam in community life

One of the most important aspects of the Islamic way of life is the centrality of the community and the role of the Muslim *Umma*. The main qualities of this community should be explored with students, perhaps with reference to the Madinan community of the Prophet ﷺ. The essential elements of justice and mutual support should be highlighted. The situation of contemporary Muslims could also be discussed, contrasting it with the Madinan community.

The role of the mosque as a focus of the community should be examined and discussed. Students working in groups could suggest how the mosque is a focus for Muslim societies, in their own communities. The different roles that the mosque fulfils in different contexts could be explored, such as in Britain, where Muslims are very much a minority, as compared to Pakistan; the function of the mosque in these two situations is going to be different. The role of Muslims as a community during the 'Umra and Hajj pilgrimages is also significant in context of the *Umma*.

Students need to be aware of the different interpretations of the Qur'an and Hadith in Muslim history and the consequential differing theological opinions that arise. Also, the question of religious and political authority should be sensitively and fairly discussed, particularly with regard to the emergence of the Shi'i and the dispute over the succession to the Prophet Muhammad ﷺ.

Unit 6.6 Financial dealings with others

6.6.1 Students need to be aware of the rules concerning *riba* and the Qur'anic teachings regarding this. The social implications of *riba* need to be outlined in terms of maintaining justice in society and protecting the poor from exploitation. The situation of peasants, forever in debt to landlords or money lenders, can be discussed in this context. Also refer to the practice of Islamic banking which is guided by *shari'a* rules.

6.6.2 Other financial rules in Islam also emphasize the need for justice in society and the protection of the poor. This includes the prohibition of unfair trading, such as hoarding and artificially escalating prices and cheating. Students could look at alternative financial systems and then compare them with the Qur'anic rules, paying particular attention to the social implications. The role of *zakat* can also be looked at in this context and how it is seen as a right of the poor to receive it, and how it has spiritual benefits for the giver. The implications for setting up a social welfare system and the responsibility of the rich towards the poor should be

discussed, as part of the socio-economic teachings of Islam. Overall, it should be stressed how financial rulings are related closely to the spiritual dimension and how Islam does not distinguish between religious obligations and social and economic obligations.

Unit 6.7 Relations with other states in the Holy Prophet's ﷺ time

The deputations and delegations sent to other states at the time of the Prophet ﷺ show that Islam was about to expand beyond Arabia. These delegations were peaceful and simply invited the rulers of neighbouring empires to join the fold of Islam.

When other communities/states became Muslim, they retained their language and those of their own customs that were not contradictory to Islam. They were not forced into cultural conversion. A good example of this are Indonesia and Malaysia, and early Muslim societies in the subcontinent—Pakistan, India and Bangladesh.

Unit 6.8 Relations of Muslim states with others in the contemporary world

There is considerable variance in how Muslim states put the teachings of the Qur'an and the Prophet ﷺ into action, with regard to relating to others in the contemporary world. Students, in exploring this issue, could take the example of a contemporary Muslim state and discuss, perhaps after a presentation, how different aspects of its foreign policy fit into the Prophetic and Qur'anic model. Reasons as to why there will be discrepancies between the contemporary situation and the ideal teachings could be discussed to see how it is often necessary to re-interpret these rules in the context of a modern, technological age.

At the same time, principles of peaceful and honourable coexistence do not need to be sacrificed but can be upheld even in the modern context. The accounts of past practices can serve as guides or examples for present times.

Unit 6.9 Questions for further practice

The content of this chapter is mainly about the application of Islamic values as taught by the Qur'an and practised by Hazrat Muhammad ﷺ and his Companions and family. Examination questions on these topics aim to assess students' understanding and knowledge of them. Questions from past and specimen papers are given to familiarize students with the assessment pattern and requirements, for success in the Cambridge O level examinations.

CHAPTER 7: Major beliefs and observances

This is a short chapter which covers the Articles of Faith and the Five Pillars of Islam. In many ways, this is very straightforward for students to learn and there are many resources for them to use to expand on this area. What is important, though, is to emphasize the underlying significance of the teachings and practices. In view of the misconceptions among non-Muslims and Muslims alike on the topic of jihad, and understanding of its meaning and application, a special section has been added in the 2011-12 Cambridge O Level Islamiyat syllabus 2058/1, 2 and in this textbook as well.

Unit 7.1 The Articles of Faith

The Articles of Faith outline the main beliefs of Muslims concerning the nature of Allah, angels, the divine books, the prophets, predestination and decree, and resurrection and the Day of Judgement.

7.1.1 The basis of this section is on *Tawhid* which is the central theological tenet of Islam. The core *Sura*, which teaches this is *Surat al-Ikhlās*; students should be encouraged to learn the *Sura* and understand its background and its importance. Other Qur'anic verses, which give insight into the nature of Allah should also be used to extend students' understanding.

7.1.2 Teaching about the angels should, again, be focussed on using Qur'anic verses, but there are many references to angels in the Hadith, which will extend students' understanding. Students should also have some awareness of the most important angels that are referred to in the Qur'an, and their spiritual roles. A brief account is given in the textbook, and the role of each angel can be discussed.

7.1.3 Students should know what Islam teaches concerning the revealed scriptures that came before the Qur'an, their names and nature, and the people they were revealed for. They should understand, also, that the Qur'an teaches that these previous scriptures became corrupted and that their remnants that exist today are not accurate. The early Muslims took great steps to ensure the accuracy of the Qur'anic text, to prevent any deviation from the original—this material has been covered in Chapters 1 and 5, but could be restated when dealing with this section, also.

7.1.4 The Qur'anic teaching concerning the prophets and Messengers of Allah should be related to the belief in the Divine Books. It would be useful to students if they not only learnt the prophets named in the Qur'an, but also had some understanding and knowledge of their life, the nature of their message and the people they brought it to. Parallels could be drawn between the personalities and characters of the different prophets, for example, Hazrat Musa عليه السلام and the Prophet Muhammad ﷺ, and also the response that they received from the people to whom they delivered the message. It would be worthwhile for students to research and share their findings on some of the prophets listed in the box on page 117.

7.1.5 Teaching on predestination and decree can be difficult to understand and students may wish to raise some important theological and philosophical questions concerning this—such as predestination vis à vis free will. While making reference to the Qur'anic teachings on this matter, discussion should be encouraged and the subject explored, especially with more able and mature students.

7.1.6 Students should be given a clear understanding of the Day of Judgement, covering the details of what the Qur'an and the Hadith teach about the judgement and resurrection and the events that will take place on that day. The concept of resurrection and judgement is linked to the concept of accountability for one's actions. Students should understand that Muslims believe that the actions of this life have consequences in the life hereafter, and that, therefore, Islam provides guidance for right living. A vivid example of this is provided in *Surat al-Fatiha* when

we pray for guidance to the right/straight path which is blessed by Allah and to be kept away from that path on which His wrath falls.

Unit 7.2 The Five Pillars of Islam

This section deals with the main practices of Muslims. Most students will be very well aware of the details of these practices, but they need to explore the significance and meaning behind them.

7.2.1 The *Shahada* i.e. bearing witness to the Oneness of Allah (*Tawhid*) and to the prophethood of Hazrat Muhammad ﷺ is the main testimony of faith and is essentially the main statement of belief that differentiates a Muslim from a non-Muslim. Students should understand how this profession of faith leads from words to actions and that the remaining Pillars of faith are an outcome of the *Shahada*. They should also understand how the Muslim community has cohesion and identity as a result of its members sharing this common core statement of belief.

7.2.2 Prayer or *Salat* is one of the most visible and important actions of Muslims. Its recurrence through the day maintains a Muslim's focus on Allah. Students should know the details of the prayers and requirements of *wudu'*. Many will be already very familiar with these details from personal experience, but they should at least be aware that there are variations amongst different Muslims.

What is particularly important for students to understand is what *salat* means to the person praying and how prayer might add to the cohesion of the Muslim community, for example, by bringing people together for the Friday prayers, and how the mosque becomes a focus of communal meeting.

7.2.3 Students should be familiar with the rules of the *Zakat* and who benefits from it. It is particularly important that they are aware of the underlying social benefits that it brings to the Muslim community in protecting people from poverty and therefore steering them away from wrongdoing. Also, it is important that there is awareness that *Zakat* is a right of the poor and a way for those more fortunate to purify their wealth before Allah. *Zakat* is an act of worship and therefore is not just an ordinary form of almsgiving as it has a spiritual basis. Students could, perhaps, be given an exercise whereby they have to work out how much they should pay on a given amount of wealth. It is not necessary, however, to burden students with too much detail of the *fiqh* with regard to particular forms of wealth, such as livestock and grain, but to teach them the basic principles and the underlying meaning and benefits to the Muslim community. Explain that it is just as important to fairly manage the distribution of *zakat* to the deserving, as it is to give it, in order to achieve its socio-economic benefit to the community.

7.2.4 The fasting of Ramadan is something that most students will likely be very familiar with. They should be aware of the basic rules of the fast and its main features, including the *tarawih*. They should also be aware of the rules concerning what breaks the fast and its consequences. They should be familiar too with *Laylat-al-Qadr*, the Night of Power, and its meaning, and the nature of the 'Id-al-Fitr celebration at the end of Ramadan. However, it is also important that students understand the underlying spiritual meaning and social benefits

of fasting, such as encouraging self-control, the increased awareness of the experience of the poor, and the socializing and generosity that takes place at the time of *iftar*, in particular, and throughout this month.

7.2.5 The Hajj is quite a complex practice for students to initially understand without experiencing it. However, there are ways to provide them with a much fuller understanding. One way is to use charts, maps, and photographs of the pilgrimage so that they can clearly be taken through the main steps, although it is not necessary for them to be given extensive details of the prayers that are said for each stage. Additionally, there are videos available which give a very clear picture of what takes place during the Hajj, which will also help them to understand more fully. There are many booklets too, which are published as guides for people going on Hajj and 'Umra, which can be referred to. Once students have a grasp of the basic procedures of Hajj, it would be very useful if someone who has been for Hajj or 'Umra could speak to the class—this could be a teacher or parent. Students could also interview someone and ask them about their experience and how they felt.

To understand the nature of the Hajj and its history, and the significance of each ritual stage, students will need to know of its background and the significance of Hazrat Ibrahim عليه السلام and his wife Hajar and son Hazrat Ismail عليه السلام, referring to the Qur'an and also to the life of the Prophet Muhammad ﷺ. This will help them make sense of what is taking place during the rituals.

It is also very important that students understand the underlying significance for Muslims who perform the Hajj and 'Umra. The travelling to Makka and performance of the rituals can place great demands on people, especially the old, and represents a great sacrifice, especially if they have had to save for many years. The coming together of people from all over the world, bound together by a unified belief and purpose, is also important for students to appreciate that the experience of Hajj is an act of worship and public statement of unity of the Muslim Umma.

7.2.6 The issue of jihad, a core principle of Islam, needs to be discussed astutely and with understanding. Conflict and battle that the Qur'an defines as *qital*, have clear rules of engagement in Islam and the concept of jihad is understood as primarily spiritual struggle. However, where there is injustice, Muslims are obliged to intervene, even if this requires confrontation. It is useful to explain that the Qur'an advocates peace when the enemy has ceased fighting, but when one's faith is at stake, Muslims are advised to fight even in months when fighting was prohibited.

This topic is a sensitive one and of importance in contemporary times. A useful exercise with students would be to outline the teachings of Islam regarding jihad, with reference to the original sources, and then ask students to explore examples of Muslims declaring jihad in contemporary times and how their actions compare with the original teachings.

Unit 7.3 Questions for further practice

The Articles of Faith and the Pillars of Islam are an important component of Paper 2 of the Cambridge O Level syllabus. The questions given here for practice and further reinforcement not only address the practical details of the Articles of Faith and Pillars of Islam, but they also assess students' understanding and applications of these in Muslims' lives.

CHAPTER 8: Sources of religious and legal authority

This chapter covers the four major bases of Islamic law, the Qur'an, the Prophet's ﷺ *Sunna*, the Consensus of the Community, *Ijma'*, and Reason, *'Aql*. In earlier chapters students have already been introduced to many of the points covered here. As they repeat a point here, they should be encouraged to refer back and see how it was treated in a different context.

Students should be helped to understand how the bases introduced here relate to one another, and how they are regarded as the foundations upon which legal and practical teachings are established.

Begin by explaining that the teachings of Islam have always been applied in new situations as Islam spread and time moved on. While the Holy Prophet ﷺ was alive, Muslims had an immediate authority to whom they could refer when they encountered a difficulty or a new situation. But after his death they had only the divine teachings he had brought them, their memories of his own utterances and example, and their own mental faculties. (Shi'i Muslims continued to have the immediate authority of the Imams for two centuries after the time of the Prophet ﷺ, but following the disappearance of the twelfth Imam they also had to make use of what they had been left by the Prophet ﷺ in the Qur'an and his *Sunna*, and by the Imams, as well as their own mental faculties). Muslims were faced with the challenge, and still are today, of ensuring that their actions and words in new situations were consistent with the foundation teachings of Islam. The methods they used for establishing new teachings that did not depart from the Qur'an or *Sunna* are what we are concerned with here.

BOX (page 131): Ask the students to think about the Caliph Hazrat 'Umar's ﷺ action in not performing prayers in the church. Why did he not want to risk his followers turning it into a mosque? There is ample teaching in the Qur'an about respect for People of the Book and Hazrat 'Umar ﷺ may have had this in mind. More pragmatically, he may not have wanted to alienate his new subjects by taking over their most important church for Islamic use. Whatever his reason, he thought quickly and correctly for himself in this new situation.

Unit 8.1 The Qur'an as a source of religious authority

(See 1.5.3, which contains some general points on this.) This unit explores the ways in which experts sought to apply the Qur'an in new contexts and the solutions they found to understanding its directions and putting them into practice.

8.1.1 The Qur'an itself makes clear that Muslims should, in principle, accept and follow its teachings. This is something that is made plain in the text itself, not something that later believers discovered for themselves.

8.1.2 In legal matters, the Qur'an gives a number of clear and unambiguous instructions. But other instructions are less straightforward, and require reflection and a systematic application of interpretational method to the text. This is the science of *tafsir* (see 1.2.5).

Work through the example of the two verses from *Surat al-Ma'ida*, to ensure that the students understand how verse 3 amplifies verse 1, and so provides a practical basis for laws governing

the killing of animals and preparation of meat. This is an illustration of the principle of *tafsir al-Qur'an bil-Qur'an*, 'interpretation of the Qur'an by the Qur'an'.

8.1.3 Discuss with the students the four conditions for being a good *mufasssir*. Why is each of these important? Each is related to the requirement of having extensive knowledge about the Qur'an.

In particular, explain why knowledge of the *asbab al-nuzul*, the 'circumstances of revelation', helps to clarify the primary meaning of a verse or passage as it relates to an incident in the Prophet's ﷺ life, and that this primary meaning then helps to provide a wider meaning that Muslims in other times can understand and follow (see 1.3.3).

Work through the example of *Sura* 108, ensuring that students appreciate how the primary meaning is related to the wider meaning. Try repeating this with other passages set in the syllabus, for example, *Sura* 112 and verses 101-103 of *Sura* 6.

Explain also why knowledge of the later *nasikh* verses and the earlier *mansukh* verses helps to clarify which teachings of the Qur'an are final and intended to be observed by Muslims. Work through the example of the two passages from *Sura* 73 to ensure students appreciate how verse 20 adds details to verses 1-5, and also qualifies what is said in them. For practical purposes of deciding what should be prescribed for prayer at night, the later verse is more useful than the earlier verses.

8.1.4 These preliminary investigations should help students to understand that the task of applying the teachings of the Qur'an in practical circumstances that Muslims everywhere can follow is by no means straightforward. It requires much knowledge of the Qur'an itself and of the history of its revelation. But Muslims have also agreed that in addition to using the Qur'an alone, it is necessary to employ other means to draw out the practical implications of its teaching.

Some Muslims have identified in *Sura* 4:59 references to what these methods are (see 1.5.3). Examine this verse with the students and ask how it gives permission for using the four Sunni bases of Islamic laws.

Unit 8.2 The *Sunna* of the Prophet Muhammad ﷺ as a source of teaching

This unit recounts the way in which the Sunni books of Ahadith were compiled as sources for legal reference (see 4.3 and for the *Sunna*, 4.4.2). Much of it repeats points made in Chapter 4, though usually with a different emphasis.

The first point to make is that the Ahadith serve two legal functions:

- (i) to explain and illustrate a principle given in the Qur'an;
- (ii) to give a teaching on points about which the Qur'an has not spoken.

The great achievement of al-Shafi'i in the early third/ninth century was to define the relationship between the Qur'an and *Sunna* as complementary sources of law that never contradict one another.

8.2.1 This repeats much of 4.3.1, and should be taken as an opportunity to revise the main points that were covered there. In particular, ensure that students understand the differences between the *musannad* and *musannaf* types of Hadith collection, and the superiority of the latter for the practical purpose of discovering what the Holy Prophet ﷺ said or approved concerning a point of law.

Ask them why al-Bukhari's *Sahih* contains many repetitions of the same Ahadith (because their contents were relevant to more than one of the points of law according to which he divided his work). The answer to this question is actually given in 8.2.2.

8.2.2 Go back to 4.3.2 and revise details of al-Bukhari. Then work through the Ahadith from 'The Book on Sales' and examine what each says about trading. They provide examples of the Qur'an's condemnation of *riba*, and also stand as independent teachings about business transactions. They serve as a good instance of how the *musannaf* collections of al-Bukhari and the other five *muḥaddithun* that make up the *Sihah Sitta* helped legal scholars in their efforts to find authoritative guidance on practical issues that were pressing in their own time.

8.2.3 It may interest some students to take the story of Hadith compilation a little further. They can see in the *Masabih al-sunna* and *Mishkat al-masabih* how later authors attempted to make consultation of Ahadith even more easy, by condensing the two most reliable collections, those from al-Bukhari and Muslim, into single collections. These enabled Muslims to find the most widely accepted Ahadith by looking in only one volume.

8.2.4 It is interesting and important for all students to know about the Shi'i collections of Ahadith. In form and principle these agree with Sunni collections, but they differ in content because they include Ahadith from the Imams ﷺ as well as the Prophet ﷺ. For Shi'is the most authoritative collections are the four listed in this section.

Unit 8.3 *Ijma'*, the consensus of the community

Students should realize that *ijma'* is much more important than at first might appear. Ask them why the major beliefs of the faith are thought to be true, or why the events of more than a thousand years ago are accepted as historical. The answer will be that the majority of people have said they are true or historical. In other words, the *ijma'* of the Muslim community is the basis of much that is believed and taken as fact.

Read through the three verses from the Qur'an given and ask the students to identify where exactly each of them mentions *ijma'* and approves of it.

8.3.1 Following from this, explain the differences between the more general form of *ijma'* and the more specific form in which a legal matter is agreed by consensus.

But what is consensus? The word itself means the unanimous agreement of a group, or agreement by everyone without any disagreement. How can this work, in practice in Islam? Go through the various definitions of *ijma'* that have been given, and then ask how *ijma'* might be possible today. Should it be of all Muslims, or of legal experts? Should it be of all Muslims or experts in a country, or in a province or town? How is it to be made a practical reality?

Work through the examples to show the students how many legal decisions made by *ijma'* are both based on the Qur'an and are also extensions of its teaching where it is silent. It is important for them to appreciate that this legal instrument is used when the Qur'an and Prophet's ﷺ *Sunna* do not specify on a matter of practice; that while it should always be compatible with them, it can go beyond them where they are silent. In this way, it helps the Muslim community to legislate about problems and situations that the first generation of Islam did not face or know about. The second and third examples are particularly good illustrations for this purpose.

Ask them what is the method behind the first example of *ijma'*. Presumably, the community elected Hazrat Abu Bakr ﷺ because in the first place they understood that the community should have a leader as it had during the Holy Prophet's ﷺ lifetime, and then proceeded to choose the best man among them, but chose him as someone who would maintain the Prophet's ﷺ ideals rather than an innovator who would rule according to his own desires. But see 8.4.3 below where the community could be understood to be employing a form of *Qiyas*.

Unit 8.4 *Qiyas*, analogical reasoning

8.4.1 Whereas *qiyas* has been accepted by many Muslims as a basis on which new legal decisions and teachings can be founded, students should know that it has not been accepted by all. The reason is that it depends on the ability of a single scholar to link a new situation with a known precedent given in the Qur'an or *Sunna*. So it may possibly involve subjectivity and produce decisions that may not be entirely in line with the Qur'an and *Sunna*.

8.4.2 In the light of this, it is important to understand that many Muslims have detected justification for the use of *qiyas* both in sayings of the Holy Prophet ﷺ and in verses of the Qur'an. Work through the examples given here, and ensure the students see where each is, either giving consent for the use of *qiyas*, or appears to be an actual example of it in practice.

In particular, discuss with them *Sura* 4.43: here the original principle is that water should be used for washing before prayer; but clean sand can also perform the same function of rubbing away dirt; so in the absence of water, clean sand can be used for the function of cleaning parts of one's body before prayer. This is a good example of analogy from one principle to another by means of a link between them.

8.4.3 This example introduces the actual method of *qiyas*. Explain the three elements in an analogy that lead to the final judgement, and work through the two examples given here. With some groups it might be possible to construct your own examples of this kind of analogy.

8.4.4 In Shi'i belief, doubts about the use of *qiyas* have led to a preference for the use of '*aql*', reason, in deciding matters upon which the first three bases of law are silent. This is because of unease about two situations having natural links between them, and about scholars at times resorting to stratagems in order to make links. For Shi'is, the use of reason based upon the other three bases has therefore proved superior, with less danger of distortion of true teaching creeping in.

Ensure the students grasp the difficulty that Shi'is perceive here, arising from individuals having to invent a link between two situations where one may not naturally exist. The preferable

alternative is to use pure reasoning, though always in line with what the Qur'an, the *Sunna* and consensus have set down.

In practice there may be little difference between the use of *qiyas* and the use of reasoning. But in principle, the latter avoids possible forced comparisons that may be thought to introduce distortions into the teachings of Islam.

Unit 8.5 Questions for further practice

The contents of this chapter fall mainly under the topics covered variously in Paper 2 of the Cambridge O Level syllabus. The questions in this unit provide reinforcement for the chapter content and how it links with material in Chapter 1, 4 and 5, with regard to development of the Islamic Sharia and its application. The questions also provide practice for the students to understand and prepare for the Cambridge O level examinations.

Appendix 1: *Ayaat, Suras* from the Quran

Ayaat and *suras* from the Qur'an have been selected for special study as part of the syllabus, and these support the concepts that are covered in the study of Islamiyat. The Arabic script for the 15 selections is given along with the translation, as in the syllabus document (reprinted with permission), and further supported by explanation of each *Sura* or set of *ayaat*.

The *ayaat* and *suras* have been divided according to three themes: Allah in Himself, Allah's relationship with the created world, and Allah's messengers. The first group of passages from the Qur'an elaborates on Allah's majesty and glory, His command over all creation seen and unseen, signs of His power and His quality of mercy, and His unique 'Oneness': that Allah is eternal and neither begotten nor does He beget and has no partner. The powerful language of these *ayaat* and *suras* reflects their divine source.

The second group of Quranic passages throws light on the relationship of the Creator to His creation and man's duties towards Allah—to be thankful, to obey His laws, and to serve Him and His creatures. There is emphasis on the importance of education and worthwhile knowledge as the first revelation commands man to read.

The third group of passages from the Qur'an informs us about Allah's messengers, the prophets who, through the ages, brought Allah's guidance to mankind. From the creation and appointment of Hazrat Adam عليه السلام to the last Divine Messenger, Hazrat Muhammad ﷺ, the Quran emphasizes the qualities and missions of the major prophets, including those to whom divine scriptures were revealed. This section also clarifies how the Qur'an and the teachings of Hazrat Muhammad are for all people and all times, unlike those of the earlier prophets who preached to their communities alone.

The understanding and application of these *ayaat* and *suras* is tested in the first question of Paper 1, 2058/1.

Main teachings: The passages have been chosen in order to reflect the three major themes mentioned above. Students should be encouraged to concentrate on the way in which each

passage represents and exemplifies these themes so that in the examination they can identify and comment on them as they are expressed in the particular form in which each passage contains them.

Students must spend time in a close study of these passages, with the particular requirements of the examination questions in mind and also with the aim of being able to use the passages, or parts of them, in answers to other questions set in the papers.

Appendix 2: Ahadith

This section comprises twenty selected traditions of the Holy Prophet ﷺ, his Ahadith, from the Sahih collections of al-Bukhari and Muslim which are a source of guidance for Muslims. Appendix 2 supports the contents of Chapters 4 and 8, in particular as the Ahadith incorporate the *Sunna* of the Holy Prophet ﷺ and provide basis for legal thought and guidance.

The sayings also highlight the noble qualities of the Prophet's ﷺ character and exhort believers to follow his example towards creating a better society in this world and reward in the hereafter. The selected ahadith illustrate the qualities and actions modelled by the Prophet ﷺ himself that not only improve our lives and of those around us, but also those qualities and deeds that will bring us closer to Allah and gain us His favours and reward in this world and the next. There is also the concept of accountability for one's actions in this life and the concept of resurrection and judgement.

The selected ahadith are presented here with translations as well as brief explanations of each, to clarify their meaning and application in the life of the Holy Prophet ﷺ and later as remembered, understood, and applied by succeeding generations of Muslims.

The understanding and application of the Ahadith is tested in Question 1 of Paper 2, 2058/2 of the Cambridge O Level examinations.