

# *International GCSE*

# Islamiat

(9237) Specification



**For teaching** from September 2024 onwards

**For exams** May/June 2026 onwards

**For teaching and examination** outside  
the United Kingdom

**Use of salutations for Hazrat Muhammad (حَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ)**

OxfordAQA uses the following salutation for Hazrat Muhammad (حَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) in the textbook and in this specification.

OxfordAQA uses the Arabic unicode salutation for Hazrat Muhammad ﷺ in the assessment.

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- Are you using the latest version of this specification?
- You will always find the most up-to-date version of this specification on our website at [oxfordaqa.com/9237](https://oxfordaqa.com/9237)
- We will write to you if there are significant changes to the specification.

# 1 Introduction

## 1.1 Why choose OxfordAQA International GCSEs?

Our international qualifications enable schools that follow a British curriculum to benefit from the best education expertise in the United Kingdom (UK).

Our International GCSEs offer the same rigour and high quality as GCSEs in the UK and are relevant and appealing to students worldwide. They reflect a deep understanding of the needs of teachers and schools around the globe and are brought to you by Oxford University Press and AQA, the UK's leading awarding body.

Providing valid and reliable assessments, these qualifications are based on over 100 years of experience, academic research and international best practice. They reflect the latest changes to the British system, enabling students to progress to higher education with up-to-date qualifications.

You can find out about OxfordAQA at [oxfordaqa.com](https://oxfordaqa.com)

## 1.2 Why choose our International GCSE Islamiat?

We have worked closely with teachers to develop a relevant, engaging and up-to-date Islamiat specification to inspire, motivate and challenge all students regardless of their academic ability.

Particular care has been taken to make the language used in question papers as accessible as possible and suitable for those students for whom English is not their first language. UK English spellings will be used in examination papers. British idiosyncratic terms however, will be avoided to aid students' understanding.

Our specification contains a broad and engaging range of topics covering historical and modern aspects of Islam and its lived experience today. It is structured clearly and deliberately to encourage a deeper understanding of key theological beliefs, practices, the life of Hazrat Muhammad ﷺ and his *Sunnah*, and the importance of different sources of authority in Islam.

The assessments are designed to differentiate across the ability range, with clear and straightforward questions that balance considerations of accessibility and challenge, allowing students to demonstrate their knowledge and understanding.

You can find out about all our International GCSE Islamiat qualifications at [oxfordaqa.com/9237](https://oxfordaqa.com/9237)

## 1.3 Recognition

OxfordAQA meet the needs of international students. They are an international alternative and comparable in standard to the Ofqual regulated qualifications offered in the UK. Our qualifications have been independently benchmarked by UK ENIC, the UK national agency for providing expert opinion on qualifications worldwide. They have confirmed they can be considered 'comparable to the overall GCE A-level and GCSE standard offered in the UK'.

To read their report and see the latest list of universities who have stated they accept these international qualifications, visit [oxfordaqa.com/recognition](https://oxfordaqa.com/recognition)

## 1.4 The Oxford International Programme learner attributes

In order to equip students with the skills they need for success both now and in the future, we have worked with Oxford University Press to create the Oxford International Programme. This combines the Oxford International Curriculum with OxfordAQA qualifications, creating an integrated offer for international schools, from Early Years to A-level.

At its core we have introduced the Oxford International Programme learner attributes – the skills and competencies that enable our students to thrive academically, socially and personally.

The learner attributes, alongside our focus on demonstrating higher order critical thinking skills, ensure that students are equipped to get the grades that will take them places, and build the skills they need to be successful when they get there.



## 1.5 Support and resources to help you teach

We know that support and resources are vital for your teaching and that you have limited time to find or develop good quality materials.

That's why we've worked with experienced teachers to provide resources that will help you confidently plan, teach and prepare for exams.

### Teaching resources

You will have access to:

- sample schemes of work to help you plan your course with confidence
- training and support to help you deliver our qualifications
- student textbooks that have been checked and approved by us
- command words with exemplars
- GCSE Islamiat vocabulary with definitions.

### Preparing for exams

You will have access to the support you need to prepare for our exams, including:

- specimen papers and mark schemes
- exemplar student answers with examiner commentaries.

### Analyse your students' results with Enhanced Results Analysis (ERA)

After the first examination series, you can use this tool to see which questions were the most challenging, how the results compare to previous years and where your students need to improve. ERA, our free online results analysis tool, will help you see where to focus your teaching.

Information about results, including maintaining standards over time, grade boundaries and our post-results services, will be available on our website in preparation for the first examination series.

### Help and support

Visit our website for information, guidance, support and resources at [oxfordaqa.com/9237](https://oxfordaqa.com/9237)

You can contact the subject team directly at [info@oxfordaqa.com](mailto:info@oxfordaqa.com) or call us on +44 (0)161 696 5995 (option 1 and then 1 again).

**Please note: We aim to respond to all email enquiries within two working days.**

**Our UK office hours are Monday to Friday, 8am – 5pm.**

## 2 Specification at a glance

The title of the qualification is:

- OxfordAQA International GCSE Islamiat.

This qualification is linear. Linear means that students will sit all their exams at the end of the course.

The guided learning hours (GLH) for this qualification are 120–140. This figure is for guidance only and may vary according to local practice and the learner’s prior experience of the subject.

### 2.1 Subject content

#### Paper 1: Living the Muslim life

- Islam: Beliefs and teachings (page 10)
- Islam: Practices (page 11)

#### Paper 2: The life of Hazrat Muhammad ﷺ and sources of authority in Islam

- Life and teachings of Hazrat Muhammad ﷺ (page 12)
- Sources of authority in Islam (page 14)

For both papers, students must study the related passages from the Qur’an and Hadith. These are provided in Section 6 of the specification.



## 2.2 Assessments

### Paper 1: Living the Muslim Life

#### What's assessed

This paper has 2 sections:

Section A: Islam: Beliefs and teachings

Section B: Islam: Practices

Students must study the related passages from the Qur'an and Hadith. These are provided in Section 6 of the specification.

#### How it's assessed

- Written exam – 1 hour 30 minutes
- 50 marks
- 50% of the GCSE

#### Questions

Each section contains 25 marks.

Sections A and B have a common structure of short long answer questions and an extended response question worth 12 marks.

The 12 mark question will be related to a given passage from the Qur'an or Hadith (see Section 6).



### Paper 2: The life of Hazrat Muhammad

صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمَ النَّبِيِّينَ

### and sources of the authority in Islam

#### What's assessed

This paper has 2 sections:

Section A: Life and teachings of Hazrat Muhammad

صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمَ النَّبِيِّينَ

Section B: Sources of authority in Islam

Students must study the related passages from the Qur'an and Hadith. These are provided in Section 6 of the specification.

#### How it's assessed

- Written exam – 1 hour 30 minutes
- 50 marks
- 50% of the GCSE

#### Questions

Each section contains 25 marks.

Sections A and B have a common structure of short and long answer questions and an extended response question worth 12 marks.

The 12 mark question will be related to a given passage from the Qur'an or Hadith (see Section 6).

## 3 Subject content

### 3.1 Living the Muslim life

Students should study the beliefs, teachings, influences, and practices of Islam and their basis in Islamic sources of wisdom and authority. They should be able to refer to scripture and other writings where appropriate.

Prescribed passages from the Qur'an and Hadith that link to the specification content are set out in Section 6 of the specification (see pages 19-33). The extended response questions will require students to use a given prescribed passage.

#### 3.1.1 Islam: Beliefs and teachings

Specification Content	What do students need to study
<b>3.1.1.1 The oneness of God (<i>Tawhid</i>)</b>	The different types of <i>Tawhid</i> and <i>Shirk</i> , and their meaning and importance.
<b>3.1.1.2 Key beliefs</b>	The meaning and importance of the key beliefs for Muslims, including <i>Tawhid</i> , <i>Malaikah</i> , <i>Kutub</i> , <i>Risalah</i> , <i>Yaum e Akhirah</i> , <i>Al-Qadr</i> and all good and bad is from Allah.
<b>3.1.1.3 Concept of belief in Allah</b>	The meaning and importance of the 99 names of Allah, including omnipotence ( <i>Qudrah</i> ), Allah as creator ( <i>Al-Khaliq</i> ), Allah as most gracious ( <i>Ar-Rehman</i> ), Allah as merciful ( <i>Ar-Raheem</i> ) and Allah as all-knowing ( <i>Al-Aleem</i> ).
<b>3.1.1.4 Belief in Angels</b>	The qualities, importance and role of angels, including Jibril (AS), Mika'il (AS), Isra'fil (AS), Malak-al-Mowth (angel of death) (AS) and Kiraman Katibeen (AS).  The Hadith of Jibril, including its key teachings.
<b>3.1.1.5 Belief in Predestination (<i>Al-Qadr</i>)</b>	The meaning, importance and influence of beliefs about predestination for Muslims.
<b>3.1.1.6 Belief in life after death</b>	Muslim beliefs about death, <i>Barzakh</i> , resurrection, the Day of Judgement, Heaven and Hell.  Different Muslim death rituals and their importance.
<b>3.1.1.7 Prophethood (<i>Nabuat</i>) and Holy Books in Islam</b>	The life, role, and importance of Prophets Adam (AS), Ibraheem (AS), Musa (AS) and Isa (AS).  The nature of holy books in Islam with reference to <i>Tawrat</i> , <i>Zabur</i> , <i>Injil</i> , and the <i>Suhuf</i> (scrolls) of Hazrat Ibraheem (AS).  The belief in Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَآصْحَابِهِ وَسَلَّمَ as the Seal of Prophethood.
<b>3.1.1.8 The early leadership of the Muslim community</b>	The leadership of Islam after Hazrat Muhammad's death, and the role and importance of the four rightly guided Caliphs.

Students should also study the prescribed passages linked to each part of the specification content for section 3.1.1. These are set out in Section 6 of the specification (see page 19).

## 3.1.2 Islam: Practices

Content	What do students need to study
<b>3.1.2.1 The key practices in Islam</b>	<p>The role and importance of the Five Pillars.</p> <p>The meaning and importance <i>Amr bil maroof</i> (commanding good) and <i>Nahi annil munkar</i> (forbidding evil).</p>
<b>3.1.2.2 Shahadah</b>	<p>The meaning, importance, and use of the <i>Shahadah</i> in a Muslim's life.</p>
<b>3.1.2.3 Salah</b>	<p>The meaning and importance of <i>Salah</i>: how and why Muslims pray, including the conditions of <i>Salah</i>, times, directions, ablution (<i>Wudu</i>), <i>Azaan</i>, recitation, and concessions for those that are travelling or for the ill.</p> <p><i>Salah</i> at home and at the mosque, and the role of <i>Salah</i> in a Muslim's life.</p> <p>Friday prayers (<i>Jummah</i>) and their importance.</p>
<b>3.1.2.4 Sawm</b>	<p>The meaning and importance of fasting during the month of <i>Ramadhan</i>.</p> <p>The rulings around fasting including the exemptions to fasting and the acts that invalidate a fast.</p> <p>The spiritual, moral, and social benefits of fasting.</p> <p>The significance of the <i>Taraweeh</i> prayer (night prayer) and <i>Itikaaf</i>.</p> <p>The meaning and importance of <i>Laylat ul-Qadr</i> (Night of Power).</p>
<b>3.1.2.5 Zakah</b>	<p>The role, importance and wisdom of giving <i>Zakah</i> and <i>Ushr</i>, including how why <i>Zakah</i> and <i>Ushr</i> are given.</p> <p>The criteria for giving (<i>Nisaab</i>) and receiving <i>Zakah</i>.</p>
<b>3.1.2.6 Hajj</b>	<p>The role and importance of <i>Hajj</i>, including its origins and the promoting of the spirit of global brotherhood and unity (<i>Ummah</i>).</p> <p>The importance of <i>Hajj</i> rituals and how <i>Hajj</i> is performed, including <i>Ihram</i>, <i>Meeqat</i> and the actions pilgrims perform at sites including the <i>Ka'aba</i>, <i>Mina</i>, <i>Arafat</i> and <i>Muzdalifah</i>.</p> <p>The role and importance of <i>Umrah</i>, including how <i>Umrah</i> is performed.</p>
<b>3.1.2.7 Jihad</b>	<p>The different understandings of <i>Jihad fee sabilillah</i>.</p> <p>The meaning and importance of the 4 types of <i>Jihad</i>: with one's heart (<i>Bil-qalb</i>); with one's tongue (<i>Bil-lisan</i>), with one's hand (<i>Bil-yad</i>); and with a sword (<i>Bil-sayf</i>). The rules for conducting armed warfare (<i>Kitaal</i>).</p>
<b>3.1.2.8 Festivals and Commemorations in Islam</b>	<p>The origins and importance of <i>Eid-Al-Adha</i>, <i>Eid-UI-Fitr</i> and <i>Ashura</i> and how they are observed.</p>

Students should also study the prescribed passages linked to each part of the specification content for section 3.1.2. These are set out in Section 6 of the specification (see page 19).

## 3.2 The life of Hazrat Muhammad ﷺ and sources of authority in Islam

Students should study the beliefs, teachings, influences, and practices linked to the life of Hazrat Muhammad ﷺ using Islamic sources of wisdom and authority. They should be able to refer to scripture and other writings where appropriate.

Prescribed passages from the Qur'an and Hadith that link to the below specification content are set out in Section 6 of the specification (see pages 19-33). The extended response questions will require students to use a given prescribed passage.

### 3.2.1 Life and teachings of Hazrat Muhammad

خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

Content	What do students need to study
<b>3.2.1.1 Pre-Islamic Arabia</b>	The main religious, political, moral, and social features of Pre-Islamic Arabia, including <i>Jahiliya</i> (Age of ignorance).
<b>3.2.1.2 Early Life of Hazrat Muhammad</b> خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ	The birth and upbringing of Hazrat Muhammad ﷺ. This includes his wet nurse Halima Sadiya, his parents and the role of Abdul Mutalib, Abu Talib and Bahira.  Hazrat Muhammad's ﷺ early life, his marriage to Hazrat Khadija (RA), and his business dealings.  The key qualities of Hazrat Muhammad's ﷺ life including his chastity, modesty, courage, bravery, treatment of the poor, earning an honest living and fair dealings.
<b>3.2.1.3 The call to Prophethood (Nabuat)</b>	The details of the call to Prophethood in Cave of Hira, including his encounter with Jibril (AS).  Hazrat Muhammad's ﷺ reaction to the call and the role of Hazrat Khadija (RA) and Waraqa.
<b>3.2.1.4 Early preaching of Islam</b>	The private and public preaching and Hazrat Muhammad's ﷺ early message, including the first converts to Islam, his call to <i>Tawhid</i> and rejection of idol worshiping.  The early teachings of Islam, including the rights for women, the outlawing of alcohol and gambling.
<b>3.2.1.5 Opposition to Hazrat Muhammad</b> خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ	The reasons for the opposition he faced from the leaders of Makkah, including the boycott of Banu Hashim, the events at Ta'if and the plots to kill Hazrat Muhammad ﷺ.
<b>3.2.1.6 The Ascension of Hazrat Muhammad</b> خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ	The events of <i>Isra wal Mir'aj</i> and their importance.

Content	What do students need to study
<b>3.2.1.7 The Hijrah and the Madni Period</b>	<p>The events leading up to the <i>Hijrah</i> including the pledges of Aqaba.</p> <p>Hazrat Muhammad's ﷺ journey from Makkah to Madinah, including the roles of Hazrat Abu Bakr (RA) and Hazrat Ali (RA).</p> <p>Early life in Madinah, including Hazrat Muhammad's role as a statesman and the establishment of the Charter of Madinah.</p> <p>The establishment of the first mosque in Madinah.</p>
<b>3.2.1.8 Supporters of Hazrat Muhammad</b> ﷺ	<p>The support given to Hazrat Muhammad ﷺ and the <i>Muhajirun</i> by the <i>Ansaar</i> in Madinah and the early <i>Sahabah</i> (companions), including Hazrat Ayub Ansari (RA), Hazrat Hamza (RA), Hazrat Talha (RA) and Hazrat Zubair (RA).</p>
<b>3.2.1.9 The battles fought by Hazrat Muhammad</b> ﷺ	<p>The events and importance of the Battles of Badr, Uhud, Trench, Khaibar, and Hunayn. The significance of <i>Aam ul wafood</i>.</p> <p>The details of the Treaty of Hudaibiyah. The importance of <i>Fath-e-Makkah</i> (conquest of Makkah) and the purification of the <i>Kaaba</i>.</p> <p>Hazrat Muhammad's ﷺ final victory, including the farewell pilgrimage.</p>
<b>3.2.1.10 The legacy and lessons of Hazrat Muhammad's life</b> ﷺ	<p>The key teachings from his final sermon.</p> <p>Key teachings from Hazrat Muhammad's ﷺ life including: treatment of parents, the importance of justice, honesty and patience.</p>

Students should also study the prescribed passages linked to each part of the specification content for section 3.2.1. These are set out in Section 6 of the specification (see page 19).

## 3.2.2 Sources of authority in Islam

Content	What do students need to study
<b>3.2.2.1 The revelation and compilation of the Qur'an</b>	The significance of the Qur'an as the final revelation, including the way in which it was revealed, preserved, and compiled.
<b>3.2.2.2 The features and use of the Qur'an as a source of authority</b>	The features of the Qur'an including the major themes of the <i>Makki</i> and <i>Madni Surahs</i> .  The miraculous nature and infallibility of the Qur'an and the way in which it is used and treated.
<b>3.2.2.3 The Hadith and Sunnah as a source of Shariah</b>	The relationship of the Hadith to the Qur'an as a source of guidance and <i>Shariah</i> law, including the importance of the teachings and <i>Sunnah</i> of Hazrat Muhammad ﷺ
<b>3.2.2.4 The compilation and categorisation of Hadith</b>	The different categories of Hadith in relation to their reliability including <i>Sahih</i> , <i>Hasan Daeef</i> and <i>Maudu</i> .  The methods used to test the reliability of Hadith including the <i>Isnad</i> (chains of transmission) and the <i>Matn</i> (text).  The role of the main compilers of the major Hadith collections, including the main features of <i>Sahih Bukhari</i> and <i>Sahih Muslim</i> .
<b>3.2.2.5 The different schools of thought in Islam</b>	The origins and role of the major law schools in Islam including: <i>Hanafi</i> , <i>Shaf'i</i> , <i>Maliki</i> , <i>Hanbali</i> and <i>Ja'fari</i> .
<b>3.2.2.6 Ijma and Qiyas as a source of Shariah</b>	The meaning, role and importance of <i>Ijma</i> (consensus) and <i>Qiyas</i> (analogy) in forming religious rulings.
<b>3.2.2.7 The use of Shariah in everyday life</b>	Following the Qur'an and <i>Sunnah</i> in everyday life, including <i>Halal</i> and <i>Haram</i> , dietary laws and dress laws for men and women.  The role of parents including religious upbringing and developing good morals and character.
<b>3.2.2.8 The personal impact of sources of authority on the character of a Muslim</b>	The importance of generosity and sacrifice, including sincerity ( <i>Ikhlas</i> ), piety, honesty, hiding the faults of others and the importance of physical and mental health.
<b>3.2.2.9 The social impact of sources of authority on the character of a Muslim</b>	The rights of neighbours including the importance of <i>Amanat</i> .  The prohibition of backbiting, arrogance and jealousy.
<b>3.2.2.10 The legal impact of sources of authority on the character of a Muslim</b>	The importance of rulings and testimony.  The prohibition of interest and the importance of Islamic wills.  The key characteristics of an Islamic state.

Students should also study the prescribed passages linked to each part of the specification content for section 3.2.2. These are set out in Section 6 of the specification (see page 19).

## 4. Scheme of assessment

Find mark schemes, and specimen papers for new courses, on our website at [oxfordaqa.com/9237](https://oxfordaqa.com/9237)

This is a linear qualification. In order to achieve the award, students must complete all assessments at the end of the course and in the same series.

Our International GCSE exams and certification for this specification are available for the first time in May/June 2026 and then every May/June and November for the life of the specification.

All materials are available in English only.

### 4.1 Aims and learning outcomes

The aims of this syllabus are to enable students to:

- Develop knowledge and understanding of key Muslim beliefs and their significance and influence on the lives of Muslims.
- Develop knowledge and understanding of Muslim practices and their significance and impact on the lives of Muslims today.
- Develop knowledge and understanding of the life of Hazrat Muhammad ﷺ and his *Sunnah* and the importance of different sources of authority in Islam.
- Develop textual knowledge and understanding of the subject by exploring sources of authority, the Qur'an and Hadith.
- Recall and present information and evidence to support reasoning about the significance and implications of religious beliefs, practices and teachings.
- Explore aspects of beliefs, practices and teachings, and apply learning to and from sources of authority, demonstrating depth and breadth of understanding of the topics studied.

### 4.2 Assessment Objectives

The exams will measure how students have achieved the following assessment objectives.

AO1: Demonstrate knowledge and understanding of religion, beliefs and practices, including:

- the importance of beliefs, practices, and sources of authority (Qur'an and Hadith)
- the key events in the history of Islam
- their influence and impact on individuals, communities, and society
- how beliefs and practices are observed.

AO2: Examine aspects of religious beliefs, practices and teachings, including:

- their significance and implications
- application of learning to and from sources of authority.

## 4.2.1 Assessment Objective weightings

Assessments Objectives (AOs)	Paper 1	Paper 2	Overall weighting of AOs (approx. %)
AO1	22%	22%	44%
AO2	28%	28%	56%
Overall weighting of components (%)	50%	50%	100%

## 4.3 Assessment weightings

Component	Maximum raw mark	Scaling factor	Maximum scaled mark
Paper 1	50	X1	50
Paper 2	50	X1	50
Total scaled mark:			100



## 5 General administration

We are committed to delivering assessments of the highest quality and have developed practices and procedures that support this aim. To ensure that all students have a fair experience, we have worked with other awarding bodies in England to develop best practice for maintaining the integrity of exams. This is published through the Joint Council for Qualifications (JCQ). We will maintain the same high standard through their use for OxfordAQA.

More information on all aspects of administration is available at [oxfordaqa.com/exams-administration](https://oxfordaqa.com/exams-administration)

For any immediate enquiries please contact [info@oxfordaqa.com](mailto:info@oxfordaqa.com)

**Please note: We aim to respond to all email enquiries within two working days.**

**Our UK office hours are Monday to Friday, 8am – 5pm local time.**

### 5.1 Entries and codes

You only need to make one entry for each qualification – this will cover all the question papers and certification.

Qualification title	OxfordAQA entry code
OxfordAQA International GCSE Islamiat	9237

Please check the current version of the Entry Codes book and the latest information about making entries on [oxfordaqa.com/exams-admin](https://oxfordaqa.com/exams-admin)

Exams will be available in the May/June and November series.

### 5.2 Overlaps with other qualifications

There are no overlaps with other qualifications.

### 5.3 Awarding grades and reporting results

In line with UK GCSEs, this qualification will be graded on a nine-point scale: 1 to 9 – where 9 is the best grade. Students who fail to reach the minimum standard for grade 1 will be recorded as U (unclassified) and will not receive a qualification certificate.

To find out more about the new grading system, visit our website at [oxfordaqa.com](https://oxfordaqa.com)

### 5.4 Resits

Students can retake the whole qualification as many times as they wish. This is a traditional linear specification, individual components cannot be resat.

You only need to make one entry for each qualification – this will cover all the question papers and certification.

### 5.5 Previous learning and prerequisites

There are no previous learning requirements. Any requirements for entry to a course based on this specification are at the discretion of schools.

## 5.6 Access to assessment: equality and inclusion

Our general qualifications are designed to prepare students for a wide range of occupations and further study whilst assessing a wide range of competences.

The subject criteria have been assessed to ensure they test specific competences. The skills or knowledge required do not disadvantage particular groups of students.

Exam access arrangements are available for students with disabilities and special educational needs.

We comply with the *UK Equality Act 2010* to make reasonable adjustments to remove or lessen any disadvantage that affects a disabled student. Information about access arrangements will be issued to schools when they become OxfordAQA centres.

## 5.7 Working with OxfordAQA for the first time

You will need to apply to become an OxfordAQA centre to offer our specifications to your students. Find out how at [oxfordaqa.com/centreapprovals](https://oxfordaqa.com/centreapprovals)

## 5.8 Private candidates

Centres may accept private candidates for examined units/components only with the prior agreement of OxfordAQA. If you are an approved OxfordAQA centre and wish to accept private candidates, please contact OxfordAQA at: [info@oxfordaqa.com](mailto:info@oxfordaqa.com)

Private candidates may also enter for examined only units/components via the British Council; please contact your local British Council office for details.

# 6 Appendix: Prescribed passages from the Qur'an and Hadith for study

As well as studying the specification content detailed in Section 3 (see pages 10-14), students must study related passages from the Qur'an and Hadith. These are provided below in both Arabic and English.

English translations of the Qur'an are taken from [quran.com](http://quran.com), with all translations by Saheeh International. The Hadiths and their English translations are taken from [sunnah.com](http://sunnah.com)

**For centres in Pakistan only:** According to the Compulsory Teaching of the Holy Quran Act (2017) and the National Curriculum of Pakistan, students should read and translate selected Surahs and Hadiths in order to understand Islamic concepts in depth. These are in addition to the passages listed in section 6 of this specification. These additional Surahs and Hadiths will not be directly assessed in the examinations for this qualification, so it is advised that they are assessed as part of formative assessment in the classroom. Further information can be found at [ncc.gov.pk](http://ncc.gov.pk).

## 6.1 Passages for study for Islam: Beliefs and teachings

Related specification content	Passage for study
3.1.1.1 The oneness of God ( <i>Tawhid</i> )	<p>قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ ۳ وَلَمْ يَكُن لَّهُ ۝ كُفُوًا أَحَدٌ ۝ ۴</p> <p><b>Qur'an 112: 1-4</b></p> <p>Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."</p>
3.1.1.2 Key beliefs	<p>ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ ۲۸۵ لَا يَكْفُرُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ ءَاخِذْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِبْرًا كَمَا حَمَلْتَهُ ۚ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝ ۲۸۶</p> <p><b>Qur'an 2:285-286</b></p> <p>The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination. Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. 'The believers pray, ' "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our 'only' Guardian. So grant us victory over the disbelieving people."</p>

Related specification content	Passage for study
<p>3.1.1.3 Concept of belief in Allah.</p>	<p>هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾</p> <p><b>Qur'an 59:22-2</b></p> <p>He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Grantor of Security, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Producer, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.</p>
<p>3.1.1.4 Belief in Angels</p>	<p>الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنِحَةٍ مَّثْنَىٰ وَثَلَاثَ وَرُبْعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾</p> <p><b>Qur'an 35:1</b></p> <p>[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.</p>

Related specification content	Passage for study
<p>3.1.1.5 Belief in Predestination (Al-Qadr)</p>	<p>حَدَّثَنَا عُثْمَانُ، قَالَ حَدَّثَنِي جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ. رَضِيَ اللَّهُ عَنْهُ. قَالَ كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْعَرْقَدِ، فَأَتَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَالْأَقْدَانُ كُتِبَ سَقِيئَةً أَوْ سَعِيدَةً ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ، فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ قَالَ " أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسِّرُونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسِّرُونَ لِعَمَلِ الشَّقَاوَةِ "، ثُمَّ قَرَأَ (فَأَمَّا مَنْ أَعْطَى وَاتَّقَى) الْآيَةَ</p> <p>Sahih al-Bukhari 1362, Book 23, Hadith 115</p> <p>'We were accompanying a funeral procession in Baqi-I-Gharqad. Muhammad ﷺ came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah's Messenger ﷺ! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet ﷺ said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:-- "As for him who gives (in charity) and is Allah-fearing And believes in the Best reward from Allah."</p>
<p>3.1.1.6 Belief in life after death</p>	<p>يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۖ * ٣٤ * وَأُمِّهِ ۖ وَأَبِيهِ ۖ * ٣٥ * وَصَلْحَتِهِ ۖ وَبَنِيهِ * ٣٦ * لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ * ٣٧ * وَوَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ * ٣٨ * ضَاحِكَةٌ مُّسْتَبْشِرَةٌ * ٣٩ * وَوَجُوهٌ يَوْمَئِذٍ عَلِيْلَةٌ * ٤٠ * لِيُكْفَرُوا بِهَا فَيُرَاجَلُونَ عَلَى أَصْحَابِهِمْ * ٤١ * وَلِيَكْفُرُوا بِهَا فَيُرَاجَلُونَ عَلَى أَصْحَابِهِمْ * ٤٢ *</p> <p>Qur'an 80:34-42</p> <p>On the Day a man will flee from his own siblings. And his mother and his father. And his wife and his children, For every man, that Day, will be a matter adequate for him. [Some] faces, that Day, will be bright. Laughing, rejoicing at good news. And [other] faces, that Day, will have upon them dust. Blackness will cover them. Those are the disbelievers, the wicked ones.</p>

Related specification content	Passage for study
<p>3.1.1.7 Prophethood (Nabuat) and holy books in Islam</p>	<p>لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۝ ١٢٨ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝ ١٢٩</p> <p><b>Qur'an 9:128-129</b></p> <p>There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful. But if they turn away, [O Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَآصْحَابِهِ وَسَلَّمَ], say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."</p>
<p>3.1.1.8 The early leadership of the Muslim community</p>	<p>عَنْ أَبِي نَجِيحٍ الْعِزْبَاضِيِّ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَوْعِظَةٌ وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَدَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَا مَوْعِظَةٌ مُّوَدَّعٌ فَأَوْصِنَا، قَالَ أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَن يَعْشِ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ</p> <p><b>Hadith 28, 40 Hadith an-Nawawi</b></p> <p>The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَآصْحَابِهِ وَسَلَّمَ! It is as though this is a farewell sermon, so counsel us." He (peace and blessings of Allah be upon him) said, "I counsel you to have <i>Taqwa</i> (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your <i>Ameer</i>. Verily he among you who lives long will see great controversy, so you must keep to my <i>Sunnah</i> and to the <i>Sunnah</i> of the <i>Khulafa ar-Rashideen</i> (the Rightly Guided Caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every <i>Bidah</i> (innovation) is misguidance."</p>

## 6.2 Passages for Study for Islam: Practices

Related specification content	Passage for study
<p>3.1.2.1 The key practices in Islam</p>	<p>حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو حَيَّانَ التَّمِيمِيُّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ جِبْرِيلُ فَقَالَ مَا الْإِيمَانُ قَالَ " الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ ". قَالَ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتَقِيمَ الصَّلَاةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَقْرُوضَةَ، وَتَصُومَ رَمَضَانَ ". قَالَ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ ". قَالَ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأُمَّةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رِعَاةُ الْإِبِلِ الْبُهْمُ فِي الْبُنْيَانِ، فِي حَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ ". ثُمَّ تَلَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ آيَاتُ السَّاعَةِ الْآيَةَ. ثُمَّ أَدْبَرَ فَقَالَ " زُدُّهُ ". فَلَمْ يَرَوْا شَيْئًا. فَقَالَ " هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ ". قَالَ أَبُو عَبْدِ اللَّهِ جَعَلَ ذَلِكَ كُلَّهُ مِنَ الْإِيمَانِ.</p> <p><b>Sahih al-Bukhari 50, Book 2, Hadith 43</b></p> <p>One day while the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was sitting in the company of some people, (The angel) Jibril (AS) came and asked, "What is faith?" Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakah) and to observe fasts during the month of Ramadhan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.</p> <ol style="list-style-type: none"> <li>1. When a slave (lady) gives birth to her master.</li> <li>2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.</li> </ol> <p>The Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." Then that man (Jibril) left and the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ asked his companions to call him back, but they could not see him. Then the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said, "That was Jibril (AS) who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) considered all that as a part of faith.</p>

Related specification content	Passage for study
3.1.2.2 <i>Shahadah</i>	<p>شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾</p> <p><b>Qur'an 3: 18-19</b></p> <p>Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise. Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.</p>
3.1.2.3 <i>Salah</i>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۗ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۗ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾</p> <p><b>Qur'an 62:9-11</b></p> <p>O you who have believed, when [the <i>Adhan</i>] is called for the prayer on the day of <i>Jumu'ah</i> [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed. But when they saw a transaction or a diversion, [O Muhammad the prophet صلى الله عليه وعلى آله وأصحابه وسلم], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of providers."</p>



Related specification content	Passage for study
<p>3.1.2.4 Sawm</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾</p> <p><b>Qur'an 2:183-185</b></p> <p>O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous – [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] – then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] – a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess – it is better for him. But to fast is best for you, if you only knew. The month of <i>Ramadhan</i> [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey – then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.</p>
<p>3.1.2.5 Zakah</p>	<p>وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِن أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا ءَاتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ ۗ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَآبَنِ السَّبِيلِ ۗ فَرِيضَةٌ مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾</p> <p><b>Qur'an 9:58-60</b></p> <p>And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry. If only they had been satisfied with what Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَصَحْبِهِ وَسَلَّمَ gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَصَحْبِهِ وَسَلَّمَ; indeed, we are desirous toward Allah," [it would have been better for them]. <i>Zakah</i> expenditures are only for the poor and for the needy and for those employed to collect [<i>Zakah</i>] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveller – an obligation [imposed] by Allah. And Allah is Knowing and Wise.</p>

Related specification content	Passage for study
3.1.2.6 Hajj	<p>أَلْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُوا يَأْوِلَى الْأَلْبَابِ ۗ ١٩٧ ۗ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۗ فَإِذَا أَفْضَيْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۗ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ ۗ ١٩٨ ۗ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۗ ١٩٩</p> <p><b>Qur'an 2:197-199</b></p> <p><i>Hajj</i> is [during] well-known months, so whoever has made <i>Hajj</i> obligatory upon himself therein [by entering the state of <i>Ihram</i>], there is [to be for him] no sexual relations and no disobedience and no disputing during <i>Hajj</i>. And whatever good you do – Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding. There is no blame upon you for seeking bounty from your Lord [during <i>Hajj</i>]. But when you depart from Arafat, remember Allah at al-Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray. Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.</p>
3.1.2.7 Jihad	<p>وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۗ ١٩٠</p> <p><b>Qur'an 2:190</b></p> <p>Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.</p>
3.1.2.8 Festivals and commemorations in Islam	<p>، حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الرَّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ قَالَ شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ، يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى. أَمَّا يَوْمُ الْفِطْرِ، فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ. وَيَوْمُ الْأَضْحَى تَأْكُلُونَ فِيهِ مِنْ لَحْمِ نُسُكِكُمْ.</p> <p><b>Sunan Ibn Majah 1722, Book 7, Hadith 85</b></p> <p>“I was present for ‘Eid with ‘Umar bin Khattab. He started with the prayer before the sermon, and said: ‘The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ، يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى. أَمَّا يَوْمُ الْفِطْرِ، فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ. وَيَوْمُ الْأَضْحَى تَأْكُلُونَ فِيهِ مِنْ لَحْمِ نُسُكِكُمْ.’</p>

## 6.3 Passages for study for Life and teachings of Hazrat Muhammad ﷺ

Related specification content	Passage for study
3.2.1.1 Pre-Islamic Arabia	<p>وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾</p> <p><b>Qur'an 17:31</b></p> <p>And do not kill your children for fear of poverty. We provide for them and for you. Indeed their killing is ever a great sin.</p>
3.2.1.2 Early Life of Hazrat Muhammad ﷺ	<p>وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾</p> <p><b>Qur'an 68:4</b></p> <p>And indeed, you O Muhammad ﷺ are of a great moral character.</p>
3.2.1.3 The call to Prophethood (Nabat)	<p>أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾</p> <p><b>Qur'an 96: 1-5</b></p> <p>Recite in the name of your Lord who created... Created man from a clinging substance. Recite, and your Lord is the most Generous Who taught by the pen Taught man that which he knew not.</p>
3.2.1.4 Early preaching of Islam	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٣﴾ مَلِكُ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾</p> <p><b>Qur'an 1:1-7</b></p> <p>In the name of Allah, the Entirely Merciful, the Especially Merciful. [All] praise is [due] to Allah, Lord of the worlds - The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path - The path of those upon whom You have bestowed favour, not of those who have earned [Your] anger or of those who are astray.</p>
3.2.1.5 Opposition to Hazrat Muhammad ﷺ	<p>تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ ۖ وَمَا كَسَبَ ﴿٢﴾ ۗ سَيَصِلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ ۗ وَأَمْرَأَتُهُ ۖ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ ۗ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾</p> <p><b>Qur'an 111:1-5</b></p> <p>May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame. And his wife [as well] - the carrier of firewood. Around her neck is a rope of [twisted] fibre.</p>

Related specification content	Passage for study
<p><b>3.2.1.6 The Ascension of Hazrat Muhammad</b>  حَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ</p>	<p>سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝ ١ ۞ وَعَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ۝ ٢ ۞</p> <p><b>Qur'an 17:1-2</b></p> <p>Exalted is He who took His Servant صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing. And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs.</p>
<p><b>3.2.1.7 The Hijrah and early life in Madinah</b></p>	<p>لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِن أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ۝ ١٠٨ ۞</p> <p><b>Qur'an 9:108</b></p> <p>Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allāh loves those who purify themselves.</p>
<p><b>3.2.1.8 Supporters of Hazrat Muhammad</b>  حَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ</p>	<p>حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَرْزُ الْبَغْدَادِيُّ، قَالَ حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ عِنْدِي مَالًا فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا قَالَ فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَبْقَيْتَ لِأَهْلِكَ " . قُلْتُ مِثْلَهُ وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ فَقَالَ " يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لِأَهْلِكَ " . قَالَ أَبْقَيْتَ لَهُمُ اللَّهَ وَرَسُولَهُ قُلْتُ وَاللَّهِ لَا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا . هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .</p> <p><b>Jami` at-Tirmidhi 3675, Book 49, Hadith 71</b></p> <p>Umar ibn al-Khattab reported: The Messenger of Allah, peace and blessings be upon him, ordered us to give charity and at the time I had some wealth. I said to myself, "Today I will outdo Abu Bakr, if ever there were a day to outdo him." I went with half of my wealth to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and he said, "What have you left for your family?" I said, "The same amount." Then, Abu Bakr came with everything he had. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said, "O Abu Bakr, what have you left for your family?" Abu Bakr said, "Allah and his messenger صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ." I said, "By Allah, I will never do better than Abu Bakr."</p>

Related specification content	Passage for study
<p><b>3.2.1.9 The battles fought by Hazrat Muhammad</b>                      خَاتَمُ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ</p>	<p>وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۗ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ ﴿١٢٤﴾ بَلَىٰ ۗ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾</p> <p><b>Qur'an 3:121-127</b></p> <p>And [remember] when you, [O Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing - When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely. And already had Allah given you victory at [the battle of] Badr while you were weak [i.e., few in number]. Then fear Allah; perhaps you will be grateful. [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you remain patient and conscious of Allah and they [i.e., the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]." And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise - That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.</p>



## 6.4 Passages for study for Sources of authority in Islam

Related specification content	Passage for study
<p>3.2.2.1 The revelation and compilation of the Qur'an</p>	<p>حَدَّثَنَا مُوسَى، حَدَّثَنَا إِبْرَاهِيمُ، حَدَّثَنَا ابْنُ شِهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ حُدَيْفَةَ بْنَ الْيَمَانَ قَدِمَ عَلَى عُثْمَانَ وَكَانَ يُغَازِي أَهْلَ الشَّامِ فِي فَتْحِ إِرْمِينِيَّةَ وَأَدْرَبِجَانَ مَعَ أَهْلِ الْعِرَاقِ فَأَفْرَعُ حُدَيْفَةَ اخْتِلَافَهُمْ فِي الْقِرَاءَةِ فَقَالَ حُدَيْفَةُ لِعُثْمَانَ يَا أَمِيرَ الْمُؤْمِنِينَ أَدْرِكْ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ اخْتِلَافَ الْيَهُودِ وَالنَّصَارَى</p> <p><b>Sahih Bukhari 4987, Book 66, Hadith 9</b></p> <p>Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before."</p>
<p>3.2.2.2 The features and use of the Qur'an as a source of authority</p>	<p>فَلَا أَقْسِمُ بِمَوْقِعِ النُّجُومِ ۗ ۷۵ وَإِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ عَظِيمٌ ۗ ۷۶ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۗ ۷۷ فِي كِتَابٍ مَّكْنُونٍ ۗ ۷۸ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۗ ۷۹ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۗ ۸۰</p> <p><b>Qur'an 56:75-80</b></p> <p>Then I swear by the setting of the stars, And indeed, it is an oath – if you could know – [most] great. Indeed, it is a noble Qur'an. In a Register well-protected; None touch it except the purified [i.e., the angels]. [It is] a revelation from the Lord of the worlds.</p>
<p>3.2.2.3 The Hadith and Sunnah as a source of Shariah</p>	<p>وَالنَّجْمِ إِذَا هَوَىٰ ۗ ۱ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۗ ۲ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ ۳ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ ۴ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۗ ۵ ذُو مِرَّةٍ فَاسْتَوَىٰ ۗ ۶</p> <p><b>Qur'an 53: 1-6</b></p> <p>By the star when it descends, Your companion [i.e., Muhammad ] has not strayed, nor has he erred, Nor does he speak from [his own] inclination. It is not but a revelation revealed, Taught to him by one intense in strength [i.e., Jibril (AS)] – One of soundness. And he rose to [his] true form.</p>

Related specification content	Passage for study
<p>3.2.2.4 The compilation and categorisation of Hadith.</p>	<p>حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا الْأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ " بَلَّغُوا عَنِّي وَلَوْ آيَةً، النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ. "</p> <p><b>Sahih al-Bukhari 3461, Book 60, Hadith 128</b></p> <p>Narrated 'Abdullah bin 'Amr: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally will surely take his place in the (Hell) Fire."</p>
<p>3.2.2.5 The different schools of thought in Islam</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۗ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝٥٩</p> <p><b>Qur'an 4:59</b></p> <p>O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, if you should believe in Allah and the Last Day. That is the best [way] and best in result.</p>
<p>3.2.2.6 Ijma and Qiyas as a source of Shariah.</p>	<p>وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا ۝١١٥</p> <p><b>Qur'an 4:115</b></p> <p>And whoever opposes the Messenger صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination.</p>



Related specification content	Passage for study
<p>3.2.2.7 The use of <i>Shariah</i> in everyday life.</p>	<p>حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَرْثَدٍ، رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ". قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُمَرَ حَتَّى كَانَ الْحَجَّاجُ، قَالَ وَذَلِكَ الَّذِي أَقْعَدَنِي مَفْعِدِي هَذَا."</p> <p>Sahih al-Bukhari 5027, Book 66, Hadith 49</p> <p>The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The best among you (Muslims) are those who learn the Qur'an and teach it."</p>
<p>3.2.2.8 The personal impact of sources of authority on the character of a Muslim.</p>	<p>إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ</p> <p>Sahih Muslim 2564c, Book 45, Hadith 42</p> <p>Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.</p>
<p>3.2.2.9 The social impact of sources of authority on the character of a Muslim.</p>	<p>عَنْ أَبِي شَرِيحٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ ". قِيلَ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ " الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ ".</p> <p>Sahih-al Bukhari 6016, Book 78, Hadith 47</p> <p>The Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "By Allah, he does not believe! It was said, "Who is that, O Allah's Messenger?" He said, "One whose neighbour does not feel safe from his evil".</p>
<p>3.2.2.10 The legal impact of sources of authority on the character of a Muslim.</p>	<p>الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ ۖ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾</p> <p>Qur'an 2:275</p> <p>Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.</p>





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