

Oxford Resources
for OxfordAQA

International GCSE

Islamiat

Nighat Gaya Bajwa



OXFORD

Contents

Introduction	vi	
How to use this book	vii	
Paper 1: Living the Muslim life		
Chapter 1: Islam: Beliefs and Teachings		
1.1 The Oneness of Allah (Tauheed)	2	
• Tauheed		
• Shirk		
1.2 Key beliefs	4	
• Tauheed		
• Malaikah		
• Kutub		
• Risalah		
• Qiyamah		
• Qadr		
• Akhirah		
1.3 Nature of belief in Allah	7	
• Qudrah		
• Al-Khaliq		
• Al-Rahman and Al-Raheem		
• Al-Aleem		
1.4 Belief in Angels	9	
• Hazrat Jibreel		
• Hazrat Mika'il		
• Hazrat Isra'fil		
• Hazrat Izra'il		
• Kiraman Katibeen		
1.5 Belief in Predestination and Decree	12	
• Qadr		
1.6 Belief in life after death	14	
• Barzakh		
• The Day of Judgement		
• Heaven		
• Hell		
• Funeral		
1.7 Risalah (Nabuwat) and Holy Books in Islam	17	
• Hazrat Adam		
• Hazrat Ibrahim		
• Hazrat Musa		
• Hazrat Isa		
• Hazrat Muhammad		رَبُّ الْكَوَافِرِ الْأَكْبَرِ الَّذِي حَمَلَ الْأَثْمَاءَ وَعَلَيْهِ الْأَمْرُ وَهُوَ أَحَدُهُ وَهُوَ أَكْبَرُهُ
• Tawrat		
• Zabur		
• Injil		
• Suhuf		
• Quran		
1.8 The early leadership of the Muslim community	25	
• Hazrat Abu Bakr		رَضِيَ اللَّهُ تَعَالَى عَنْهُ
• Hazrat 'Omar ibn al-Khattab		رَضِيَ اللَّهُ تَعَالَى عَنْهُ
• Hazrat 'Uthman ibn Affan		رَضِيَ اللَّهُ تَعَالَى عَنْهُ
• Hazrat 'Ali ibn Abu Talib		رَضِيَ اللَّهُ تَعَالَى عَنْهُ
Practice exam questions	33	
Chapter 2: Islam: Practices		
2.1 The key practices in Islam	35	
• The role and significance of the Five Pillars, Jihad, Amr bil maroof and Nahi annil munkar		
2.2 Shahadah	37	
• The meaning, significance, and use of the Shahadah in a Muslim's life		
2.3 Salah	39	
• Times		
• Directions		
• Ablution (Wudu)		
• Tayammam		
• Adhaan		
• Friday prayer (Jum'a)		
2.4 Saum	49	
• Ramadan		
• Tarawih prayer (night prayer) and I'tikaaf		
• Layla-tul-Qadr (Night of Power)		
2.5 Zakat	55	
• Zakat		
• Nisab		
2.6 Hajj - the annual pilgrimage	58	
• The role and significance		
• Ihram		
• Meeqat		
• Mina		
• Arafat and Muzdalifah		

Contents

2.7 Jihad	66	Paper 2: The Life of Hazrat Muhammad رَسُولُ اللَّهِ الْخَاتَمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ أَهْلِهِ وَسَلَّمَ
• The different understandings of <i>Jihad</i> .		and the Sources
• 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>Bilyad</i>); and with a sword (<i>Bil-sayf</i>).		of Authority in Islam
• The rules for conducting armed warfare (<i>Kitaal</i>).		
2.8 Festivals and commemorations	70	Chapter 3: Life and the Teachings of Hazrat Muhammad
• 'Eid-ul-Fitr		رَسُولُ اللَّهِ الْخَاتَمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ أَهْلِهِ وَسَلَّمَ
• 'Eid-ul-Adha		
• Ashura		
Practice exam questions	73	3.1 Pre-Islamic Arabia
		74
• Politics		
• Morality		
• Society		
• Ignorance		
		3.2 Early life of Hazrat Muhammad
		رَسُولُ اللَّهِ الْخَاتَمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ أَهْلِهِ وَسَلَّمَ
• Upbringing		75
• Early Life		
• Marriage		
		3.3 The call to Prophethood (risalah)
		80
• Hazrat Khadija رَضِيَ اللَّهُ تَعَالَى عَنْهَا and Waraqah ibn Nawfal		
		3.4 Early preaching of Islam
		82
• Early Teachings		
		3.5 Opposition to Hazrat Muhammad
		86
• Boycott of Banu Hashim		
• The Event of Ta'if		
		3.6 The ascension of Hazrat Muhammad
		91
• Isra wal Mir'aj		
		3.7 The Hijrah and the Madnian period
		94
• Journey		
• Life in Madinah Munawwarah		
• Charter of Madinah		
• First Masjid		
		3.8 Supporters of Hazrat Muhammad
		100
• Hazrat Talha ibn 'Ubaydullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ		
• Hazrat Zubayr ibn al-'Awwam رَضِيَ اللَّهُ تَعَالَى عَنْهُ		
• Hazrat Mu'adh ibn Jabal رَضِيَ اللَّهُ تَعَالَى عَنْهُ		
• Hazrat Zayd ibn Thabit رَضِيَ اللَّهُ تَعَالَى عَنْهُ		
• Hazrat Ubbay ibn Ka'ab رَضِيَ اللَّهُ تَعَالَى عَنْهُ		

The Arabic word **shirk** means to 'share.' In religious terms, it means to associate partners with Allah. Avoiding associating partners with Allah, i.e. committing **shirk** is a fundamental teaching of Islam. **Shirk** can be seen as the opposite of **tauheed** which is the first principle of Islam. It is for this reason that **shirk** is regarded as the most unforgivable sin.

(Surah An-Nisa, 4:48)

48. Assuredly, God does not forgive that partners be associated with Him; less than that, He forgives to whomever He wills (whomever He has guided to repentance and righteousness, either out of His pure grace or as a result of the person's choosing repentance and righteousness by his free will). Whoever associates any partner with God has indeed fabricated a most heinous sin.

(Surah Al-Ma'idah, 5:72)

72. Assuredly they have disbelieved who say, "God is the Messiah, son of Mary," whereas the Messiah himself proclaimed: "O Children of Israel! Worship God, my Lord and your Lord." Whoever associates partners with God, God has surely made Paradise forbidden to him, and his refuge is the Fire. And the wrongdoers will have no helpers.

(Sahih Muslim 2659a, Book 46, Hadith 40)

Hazrat Muhammad

رسول الله ﷺ said: 'Every child is born in a state of fitrah (a natural belief in Allah); then his parents make him a Jew, a Christian, or a Magian.'

From the message of this Hadith, it can be understood that a human is born with an instinctive belief in Allah, and it is only the passage of time and outside influences that affect their natural belief and confuse people about the existence of their Creator.

Impact of belief in the Oneness of Allah and demerits of **shirk in practical life**

It is an integral part of Islam to believe in Allah's Oneness to be called a Muslim. Without this belief a person is not a Muslim.

Belief in the Oneness of Allah gives a Muslim strength and confidence in their Muslim identity and positively impacts their daily life. They realise that Allah is the only one who has control over all His creation and everything good or bad that happens in their life is by His will.

Muslims look to Allah for guidance and to get help and answers to their daily problems, which enables them to get the emotional and mental support to deal with challenges daily.

Belief in the Oneness of Allah makes them rely only on Him for the fulfilment of all their desires and help in all difficulties and they do not commit **shirk** and turn to shrines and saints asking for outcomes to their needs which are only in Allah's control.

Shirk on the contrary diminishes one's love for Allah and transfers it to whoever is associated with Him. Belief in Allah's supremacy which is shared by followers of all revealed faiths fosters religious tolerance in Muslims towards them.

1.2 Key beliefs

Objectives	<p>Surah Al-Baqarah, 2:285</p> <p>اَمَنَ الرَّسُولُ بِمَا اُنْزِلَ لَهُ مِنْ رَّبِّهِ وَالْمُؤْمِنُونَ كُلُّ اَمَنَ بِاللَّهِ وَمَلِكَتْهُ وَكُلُّهُ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رَّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفرَانَكَ رَبَّنَا وَإِلَيْكَ الْمُصِيرُ ﴿٢٨٥﴾</p>
<p>You will learn:</p> <ul style="list-style-type: none"> The meaning and importance of the key beliefs for Muslims, including <i>Tauheed</i>, <i>Malaikah</i>, <i>Kutub</i>, <i>Risalah</i>, <i>al-Akhirah</i>, <i>Al-Qadr</i> and all good and bad is from Allah. 	<p>285. <i>The Messenger believes in what has been sent down to him from his Lord, and so do the believers; each one believes in God, and His angels, and His Books, and His Messengers: "We make no distinction between any of His Messengers (in believing in them)." And they say: "We have heard (the call to faith in God) and (unlike some of the people of Moses) obeyed. Our Lord, grant us Your forgiveness, and to You is the homecoming."</i></p> <p>Tafseer: These verses are a means of protection by Allah for the Muslim from the evil. They begin with an affirmation of Hazrat Muhammad's belief that what was sent to him from Allah, including verses, commands, and prohibitions, was truthful. The believers affirm this without making distinction in their belief among any of His messengers. It is part of the faith of a Muslim that they must not reject any messenger that was sent by Allah. The believers are described as those who understand the commandments and prohibitions and do their best to apply them in their lives. They do this in hope of earning Allah's forgiveness and with the certainty in their return to Him. Allah will never burden a person more than what they are able to handle. This is specifically in relation to not being accountable for our thoughts as we are unable to control them entirely. The verse ends with a supplication from the believers, asking Allah to overlook their forgetfulness in performing actions He has commanded, mistakes in falling into any prohibitions, and seeking forgiveness and mercy, all which Allah has granted to the Muslim Ummah.</p>

Faith or *Iman* represents a firm belief in the heart. Islamic teachings revolve around six beliefs of the Muslim faith. They are referred to as the Articles of Faith or *Iman e Mufassil*.

These six core beliefs of all Muslims are:

- ***Tauheed***, belief in the Oneness of Allah
- Belief in Angels, their nature and duties
- Belief in the divinely revealed books, their content, and purpose
- Belief in all the Rasool of Allah, and their significance
- Belief in Allah's predestination and decree
- Belief in resurrection, and the Day of Judgement and its significance.

(Surah Al-Ma'idah, 5:6)

...But if you are ill, or on a journey, or if any of you has just satisfied a want of nature, or if you have had contact with women, and can find no water, then betake yourselves to pure earth, passing with it lightly over your face and your hands (and forearms up to and including the elbows). God does not will to impose any hardship upon you, but wills to purify you (of any kind of material and spiritual filth), and to complete His favor upon you, so that you may give thanks (from the heart, and in speech and action by fulfilling His commandments).

However, as soon as these restrictive conditions cease to exist, a person must return to the performance of *wudu* before prayer.

The method for *Tayammam* is as follows: to recite *Tasmiyyah* and then to make the intention to perform *Tayammam*. After this both hands should be struck on some clean and pure earth or sand or stone. Then, any excessive sand should be blown off.

Then, both hands are rubbed on the face in such a way that no part requiring *wudu* is left unclean. For males with beards, it is desirable to pass the fingers through the beard. Both hands should be struck against the clean earth or sand, and after blowing off the excess dust, they should be passed over the right arm up to the elbow, followed by the left arm. This completes the *Tayammam*.

A dry stone free of dust, a brick or an earthen pot can all be utilised for *Tayammam*. The acts which nullify *wudu* also nullify *Tayammam*.

Believers are required to perform *ghusl* (full bath) to attain purification from major impurities caused by marital relations, menstruation or childbirth. The method to perform *ghusl* is as follows: make the intention or *niyyat*, then wash both hands including wrists, wash any impurity from the body. This is followed by *wudu*. Then, pour water on your whole body from the head till your feet thrice. The right side shall be washed before the left side.

There are certain acts which nullify all three purifications (*wudu*, *Tayammam* and *ghusl*): answering the call of nature, leakage or discharge of any impurity from the body, passage of wind, discharge of blood or pus from a wound, and laughter during prayer. Losing consciousness, being drowsy or falling asleep, vomiting, mental imbalance or intoxication also nullify purification.

Conditions of Prayer

Before starting prayers, the following conditions must be met:

- **Intention:** The intention (*niyyat*) of the prayer to be performed must be made. Hazrat Muhammad ﷺ and his Companions did not make the *niyyat* out loud; instead, they made the *niyyat* in their hearts.

- **Time:** It is very important to offer the prayers at their given times.

(Surah Al-Nisa, 4:103) 'Prayers indeed have been enjoined on believers at fixed times.'

- **Purity:** A believer should be free of any major or minor impurity; being in a state of *wudu* is an important prerequisite for performing prayers. The clothes and the place where the prayer is performed should also be clean of any impurity.
- **Satar:** This means the compulsory covering of the body as required for worship. Men should be covered, at least, from the navel to the knee, whereas for women the satar is to be fully covered except for their faces, hands, and feet.
- **Qibla:** Prayers should be performed facing the *Qibla* (direction of the *Ka'aba*).

Call to Prayer:

Every prayer (*Salah*) is preceded by the call to prayer (*Adhaan*) by the *Muazzin*, an adult male who loudly proclaims it. When the *masjid* of Hazrat Muhammad ﷺ was built in Madinah Munawwarah, Hazrat Muhammad ﷺ and his Companions wondered how they would gather fellow Muslims for the five daily *Salah*. Various suggestions were made. Then Hazrat 'Omar ibn Khattab رضي الله تعالى عنه, a close Companion of Hazrat Muhammad ﷺ, told everyone how in a dream he had seen a man, who said to him that the best way to call people to pray at the correct time was by using the human voice. Hazrat 'Omar ibn Khattab رضي الله تعالى عنه then said the words aloud that he had heard in his dream to call people to pray.

Hazrat Abdullah ibn Zaid رضي الله تعالى عنه, another Companion of Hazrat Muhammad ﷺ said he had seen the same dream and had heard the same words as Hazrat 'Omar رضي الله تعالى عنه on how to call Muslims to prayer. Hazrat Muhammad ﷺ understood that the dream of the two Companions had come from Allah. So, he decided to gather Muslims at the time of *Salah* by calling out the words the two Companions had heard in their dream.

Hazrat Bilal رضي الله تعالى عنه was the first *Muazzin* of Islam, who called the believers to prayer when *Al Masjid an Nabawi* was completed in Madinah Munawwarah.

The *Adhaan* not only announces the time of prayer, but announces the *Shahadah*, the Oneness of Allah and His greatness, and the *Risalah* of Hazrat Muhammad ﷺ five times a day.

One day, when Hazrat Muhammad was around five years of age and playing with the other children, a supernatural event occurred. Hazrat Bibi Halimah's son came running and told her that two men in shining white garments took hold of young Hazrat Muhammad and cut open his chest. They removed his heart, cleaned away a black clot and then washed his heart and his chest in purifying snow from a golden platter. Hazrat Bibi Halimah, on hearing this account, rushed to look for young Muhammad. Upon reaching him, she found him to be a bit pale but otherwise well. She was shaken by the account of this incident and returned him to Makkah Mukarramah to live with his widowed mother.

At six years of age, he was taken by his mother to Madinah Munawwarah to visit the grave of his father. On their return journey, she passed away at Abwa and was buried there. Umme Aimen, the trusted slave girl who had travelled with them consoled and brought Hazrat Muhammad to his grandfather 'Abd al-Muttalib, who now became his guardian and raised him with love and affection and would often say about him: 'A great future is in store for my son.' At that time, he did not know that his grandson would grow up to become the last Rasool of Allah and the greatest man to walk this Earth. When Hazrat Muhammad was eight years old, 'Abd al-Muttalib died. Before his death he entrusted his grandson to the care of his son Abu Talib. Abu Talib was very kind and raised his nephew with love and affection, and treated him like his own son.

Meeting with Buhaira, the Monk

At the age of twelve Hazrat Muhammad accompanied Abu Talib on a trade journey to Syria. At Bostra, also known as Bosra, near one of the halts where the Makkan caravan always stopped, there was a cell that had been occupied by Christian monks for generations. In the cell were some old manuscripts, which predicted the coming of a Rasool to the Arabs, and these were in the safekeeping of Buhaira, the monk then living there. Buhaira was well-versed with the content of the manuscripts, and he believed that the coming Rasool would arrive in his lifetime.

When he saw the approaching Makkan caravan he noticed some signs that caught his attention. He saw that as the caravan was moving a low cloud would move over the heads of a few of the travellers, and when they stopped, the cloud would remain still over their heads. Strangely, when they rested beneath a tree, the branches of the tree lowered to offer more shade to the ones taking refuge from the scorching rays of the Sun.

Buhaira invited the men of the caravan for a meal, and upon meeting with Hazrat Muhammad ﷺ, Buhaira saw the signs of risalah in him and told Abu Talib to take special care of him and to protect him. He also warned him not to take Hazrat Muhammad ﷺ to Syria as he said the Jews might recognise him for who he was and harm him. Therefore, Abu Talib sold his merchandise at Bostra and came back to Makkah Mukarramah with Hazrat Muhammad ﷺ.

The Sacrilegious War (*Harb-al Fijr*) and the *Hilf-ul Fudul* Confederacy

At the age of fifteen, Hazrat Muhammad ﷺ participated in the Sacrilegious War (*Harb-al Fijr*) known as such because it was fought in the months when fighting was forbidden. This clash took place in Makkah Mukarramah as the rule of law was broken and, though the Makkans protected their own clansmen, outsiders were at risk of being exploited. Though present, he did not take part in any of the actual fighting. Instead, his task was to collect the fallen enemy arrows and give them to his uncles to reuse.

He was also present at the events of *Hilf-ul Fudul* Confederacy, following *Harb-al-Fijr*, that was made between the chiefs of the Banu Hashim, the Zuhrah and the Thaym tribes to suppress violence and injustice and to protect the rights of the oppressed. Hazrat Muhammad ﷺ said, *'I was present in the house of Abdullah ibn Judan at so excellent a pact that I would not exchange my part in it for a herd of red camels; and if now in Islam, I was summoned unto it, I would gladly respond.'*

Trade caravans and marriage with Hazrat Khadija

Hazrat Muhammad ﷺ, by the age of twenty, had accompanied many of his kinsmen on their trade caravans. Finally, the day came when he was asked to take charge of the goods of a merchant who, on account of ill health, could not make the journey. Hazrat Muhammad ﷺ returned with good profits and, as his career as a trader got more established, he earned himself the titles of *Sadiq* and *Ameen*.

One of the richer merchants of Makkah Mukarramah was Hazrat Khadija رضي الله تعالى عنها. She was the daughter of Khuwaylid, of the clan of Asad and a distant cousin of Hazrat Muhammad ﷺ. She had been married twice and, after the death of her second husband, had carried on trading by hiring men to work on her behalf. Hazrat Muhammad's reputation as an honest and trustworthy man prompted Hazrat Khadija رضي الله تعالى عنها, to send him with her goods to trade on her behalf. Highly impressed by the high profit he generated and by the account Mayserah (her slave who accompanied him) gave her of his excellent moral conduct, she sent him a marriage proposal through her friend, Nufaysah.

When the Rasool رَسُولُ اللَّهِ الْخَاتَمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Hazrat Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ were seeking refuge in the Cave of Thaur outside Makkah Mukarramah on their migration to Madina Munawwarah in 622, Hazrat Asma رَضِيَ اللَّهُ تَعَالَى عَنْهَا used to carry food to them under cover of dark. When the two men left the cave, she tied the goods with her waistbelt by tearing it into two pieces and for this initiative she received the title *Dhat an-Nitaqayn*, from the Rasool رَسُولُ اللَّهِ الْخَاتَمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ meaning 'She of the Two Belts.' She was married to Zubayr ibn al-Awwam.

Saints and Scholars

Imam Zaid ibn Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ

Imam Zaid ibn Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ was the son of Ali ibn al-Husain Zayn al-Abidin رَضِيَ اللَّهُ تَعَالَى عَنْهُ and the great-grandson of Hazrat 'Ali ibn Abu Talib رَضِيَ اللَّهُ تَعَالَى عَنْهُ. He is the fourth *Shi'a* Imam.

Imam Zaid was firm in his convictions, he was brave, caring, sincere and thoroughly honest. His aim was to establish a just order and in the pursuit of his goal he led an unsuccessful revolt against the Umayyad caliphate, in which he was martyred.

Sheikh Ibn ul-Arabi

Shaikh Ibn ul-Arabi was an Andalusi Arab scholar, mystic, poet and philosopher. He is celebrated in the Muslim world as Sheikh ul Akbar (The Greatest Sheikh) for his famous explanation of the concept of *tauheed*.

His most famous book is called The Meccan Revelations. It has 560 surahs. In this book he writes about cosmology, metaphysics, religion and Islam.

Ibn-e-Khaldun

Ibn-e-Khaldun was one of the last great scholars of the Medieval Muslim world. He was a judge, a diplomat and a university scholar, well known for his work in history, sociology, philosophy, economics, political science and anthropology. He explained how the Islamic civilization started becoming weak and how the various invaders into Muslim regions brought them down.

His most celebrated work is *Kitab-al-Ibar*, a detailed set of seven volumes of world history. The first volume '*Al-Muqaddimah*' is the introduction to the history of empires and the most famous of these books.

Recall and Review

1. Who were the *Ansars*?
2. Who were the *Muhajireen*?
3. Can you name and recall the achievements of some prominent Companions and supporters of Hazrat Muhammad رَسُولُ اللَّهِ الْخَاتَمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?

3.9 Some of the Battles Fought by Hazrat Muhammad

رَسُولُ اللَّهِ حَاتَّمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِ الْأَخْيَرِ وَسَلَّمَ

and the Treaty of Hudaibiya

Objectives

You will learn:

- The events and importance of the Battles of Badr, Uhud, Trench, Khaybar Hunayn and The significance of *Am al-Wufud*.
- The details of the Treaty of Hudaibiya, The importance of *Fath-e-Makkah* (Conquest of Makkah) and the purification of the Ka'aba.
- Hazrat Muhammad's final victory, including the farewell pilgrimage.

Surah Al 'Imran, 3: 121-127

وَإِذْ غَدَوْتَ مِنْ أَهْلَكَ تُبُوَّبِي الْمُؤْمِنِينَ مَقَاءِدَ لِلْقَتَالِ وَاللَّهُ سَمِيعٌ
عَلَيْهِمْ ۝ إِذْ هَمَّتْ طَآيِقَتِنَ مِنْكُمْ أَنْ تَفْشَلُوا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلِيَتَوَكَّلَ
الْمُؤْمِنُونَ ۝ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِيَدِ رَوَانْتُمْ أَذْلَهَ فَأَتَقُولُ اللَّهُ لَعَلَّكُمْ شَكُورُونَ ۝
إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَّا يَكِفِيكُمْ أَنْ يُمْدَدَ كُرَبَّكُمْ بِشَلَّةِ الْفِي مِنَ الْمُلَكِكَةِ
مُنْزَلِيْنَ ۝ بَلَى إِنْ تَصِيرُوا وَتَتَقَوَّا وَيَا تُوْكِمَنْ فَوْرِهِمْ هَذَا يُسَدِّدُ دَكْرَ رَبِّكُمْ
بِخَمْسَةِ الْفِي مِنَ الْمُلَكِكَةِ مُسَوِّيِّنَ ۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا شَرِّي لَكُمْ وَلَتَطْمِيْنَ
قُلُوبَكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عَنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ لِيَقْطَعَ طَرْفًا مِنَ
الَّذِينَ كَفَرُوا وَأُيَكِّيْتُهُمْ فَيَنْقِلِبُوا أَخَاهِيْنَ ۝

121. (Remember, O Messenger) when you set forth from your home at dawn to place the believers in battle order – God is All-Hearing, All-Knowing (He heard and knew all that was happening and being talked about on that day). 122. When two parties of you were about to lose heart, although God was their helper and protector – and in God, let the believers put all their trust. 123. For sure God had helped you to victory at Badr when you were a despised (small) force. So observe your duty to God in due reverence for Him, that you may be thankful. 124. When you said to the believers: "Does it not suffice you that your Lord will come to your help with three thousand angels sent down?" 125. Surely it does. (More than that), if you are steadfast and act in piety, to deserve His protection, and the enemy should fall upon you all at once, your Lord will come to your help with five thousand angels swooping down. 126. God did not ordain this save as a message of good hope for you, and so that thereby, your hearts might be at peace – victory comes only from God, the All-Glorious with irresistible might, the All-Wise. 127. And that (through you) He might cut off a (leading) party of those who disbelieved, or overwhelm them, so that they (and others) would retreat in utter disappointment.

Tafseer: These verses cite two major battles that were the first to be fought in Islam. These were the battles of Badr and Uhud, both of which the Muslims were outnumbered by a large margin. During Uhud two groups of the Muslims, Banu Salamah and Banu Haritha were about to lose courage but Allah strengthened them and they remained firm relying upon Allah. At Badr, the Muslims only had about 313 fighters, with about 100 camels and basic weaponry while the disbelievers of Makkah Mukarramah numbered over 1000, with hundreds of horses, camels weapons and armour. Despite this, the Muslims remained steadfast. Hazrat Muhammad organised and prepared for the battle and spent the night in prayer and supplication to Allah for strength and victory.

Key terms

- Treaty: An agreement made through negotiation.

like many other scholars of his era, travelled extensively in search of knowledge. Hence, he studied under many different scholars. In Baghdad, he began studying under Muhammad Ash-Shaybani who was a student of both Imam Malik و شیعیانه تعالیٰ علیہ السلام and Imam Abu Hanifa و شیعیانه تعالیٰ علیہ السلام. As a result, Imam Shafi'i's School of Thought combines the teachings of both Imam Malik و شیعیانه تعالیٰ علیہ السلام and Imam Abu Hanifa و شیعیانه تعالیٰ علیہ السلام.

One of Imam Shafi'i's most famous books is *Ar-Risaala*, (The Letter). This was the first book to present a systematic and organised study of *fiqh*. Imam Shafi'i's students included Ahmed ibn Hanbal and Al-Muzani. The Shafi'i *Fiqh* is perhaps the second-most popular School of Thought after the Hanafi. This is due to the chief judge of Damascus adopting it and offering prizes to anyone who memorised Imam Shafi'i's books. Imam Shafi'i eventually settled in Egypt, and this allowed his School of Thought to become dominant in Egypt. The Shafi'i School of Thought can be found in Egypt, parts of Yemen, Sri Lanka, southern India, East Africa, the Philippines, Indonesia, and Suriname.

The Hanbali *Fiqh*: Imam Ahmed ibn Hanbal و شیعیانه تعالیٰ علیہ السلام was born in Baghdad and was a student of Imam Shafi'i و شیعیانه تعالیٰ علیہ السلام. Later in life, he was arrested and tortured for not accepting *Mu'tazillah* philosophy. This period was known as the *Mihna*, or Inquisition. The Abbasid Caliph, Al-Ma'mun, had become a *Mu'tazilite*. The *Mu'taziliyyah* relied heavily on logic and reasoning. This led many of them to assert that the Qur'an was created. Caliph Al-Ma'mun tried to force this ideology on the leading scholars of his day. Those scholars who disagreed with him were imprisoned and tortured until they accepted his philosophy. Many, like Al-Muzani mentioned above, were tortured, and killed during this period for holding on to their belief that the Qur'an was the uncreated word of Allah. Imam Ahmed ibn Hanbal و شیعیانه تعالیٰ علیہ السلام also stuck to the traditional belief that the Qur'an was the uncreated speech of Allah and for his belief he suffered imprisonment and torture.

Like Imam Malik و شیعیانه تعالیٰ علیہ السلام, Imam Ahmed ibn Hanbal preferred the literalist approach to Islamic law. Imam Ahmed ibn Hanbal و شیعیانه تعالیٰ علیہ السلام was a prolific collector of *Ahadith*, having collected nearly 30,000 *Ahadith* in his lifetime. His Hadith collection is called *Musnad*. In fact, the two most prominent Hadith collectors, Imam Bukhari و شیعیانه تعالیٰ علیہ السلام, and Imam Muslim و شیعیانه تعالیٰ علیہ السلام, both studied under Imam Ahmed ibn Hanbal و شیعیانه تعالیٰ علیہ السلام at some point of time. Imam Ahmed ibn Hanbal و شیعیانه تعالیٰ علیہ السلام did not like to record his teachings and forbade his students from writing them down. It was the students of his students who finally wrote his rulings down.

Due to his conflicts with the government, and his refusal to record his rulings, the Hanbali *Fiqh* remained very small for centuries. In the 1930's, Abdul Aziz ibn Saud became the first king of Saudi Arabia, and he gave all religious authority to the descendants of Muhammad ibn Abdul Wahhab و شیعیانه تعالیٰ علیہ السلام who came from a long line of Hanbali scholars. Hence, Hanbali *fiqh*

Key terms

- *Aql*: Common reasoning .

became the basis of the Saudi legal system. Today, the Hanbali School of Thought is primarily found in Saudi Arabia and Palestine.

It must be recognised that there is no fundamental difference between the four **Madhhabs**. The Schools of Thought may differ in the day-to-day implementation of Islamic law. But not in fundamental Islamic beliefs and practices. Let's take the *Salah* for example. The overall performance of the prayer is almost identical among all the Schools of Thought. However, there are minor differences such as the placement of the hands or moving the finger during *at-Tashahhud*. The four **Madhhabs** recognise each other's validity and have interacted in legal debate over the centuries.

Recall and Review

1. Name the four Sunni Schools of Thought in Islam.
2. What is the Shi'a School of Thought called?
3. Can you name the founders of the Schools of Thought?

The Ja'fria Fiqh The Ja'fria School of Thought was headed by Imam Ja'far ibn Muhammad al-Sadiq رضي الله عنه who is the sixth Imam of the twelve designated imams. Imam Ja'far رضي الله عنه was born in Madinah Munawarrah where he lived all his life till his death. However, the *fiqh*, as taught by the *Shi'a*, did not have the opportunity to be presented to the masses of people because of the political predicament faced by them for many centuries.

The Imams refused to acknowledge the legitimacy of the Umayyad and Abbasid Caliphs for which they suffered consequences. However, when the Umayyad government started to become weak, Imam Ja'far رضي الله عنه took the opportunity to spread the tradition of Hazrat Muhammad رضي الله عنه and his family. At one time, four thousand scholars, commentators of the Qur'an, historians, and philosophers attended his classes in the city of Madinah Munawarrah. Therefore, he was able to pass down the authentic teachings of the Qur'an and Hazrat Muhammad رضي الله عنه and crystallize them in what came to be known as *al-Fiqh al-Ja'fari*, the Ja'fari Jurisprudence. His teachings were collected in 400 *usul* (foundations) which were written by his students and encompass Hadith, Islamic philosophy, theology, commentary of the Qur'an, literature, and ethics.

After a period of time, as given in the earlier section three distinguished scholars categorized these 400 *usul* in four books which are the main sources of Hadith for the *Shi'a* school of thought. They are:

- *Usul al-Kafi* by al-Kulayni
- *Man La Yahduruh al-Faqih* by al-Saduq and
- *al-Tahdib* and *al-Istibsar* by al-Tusi

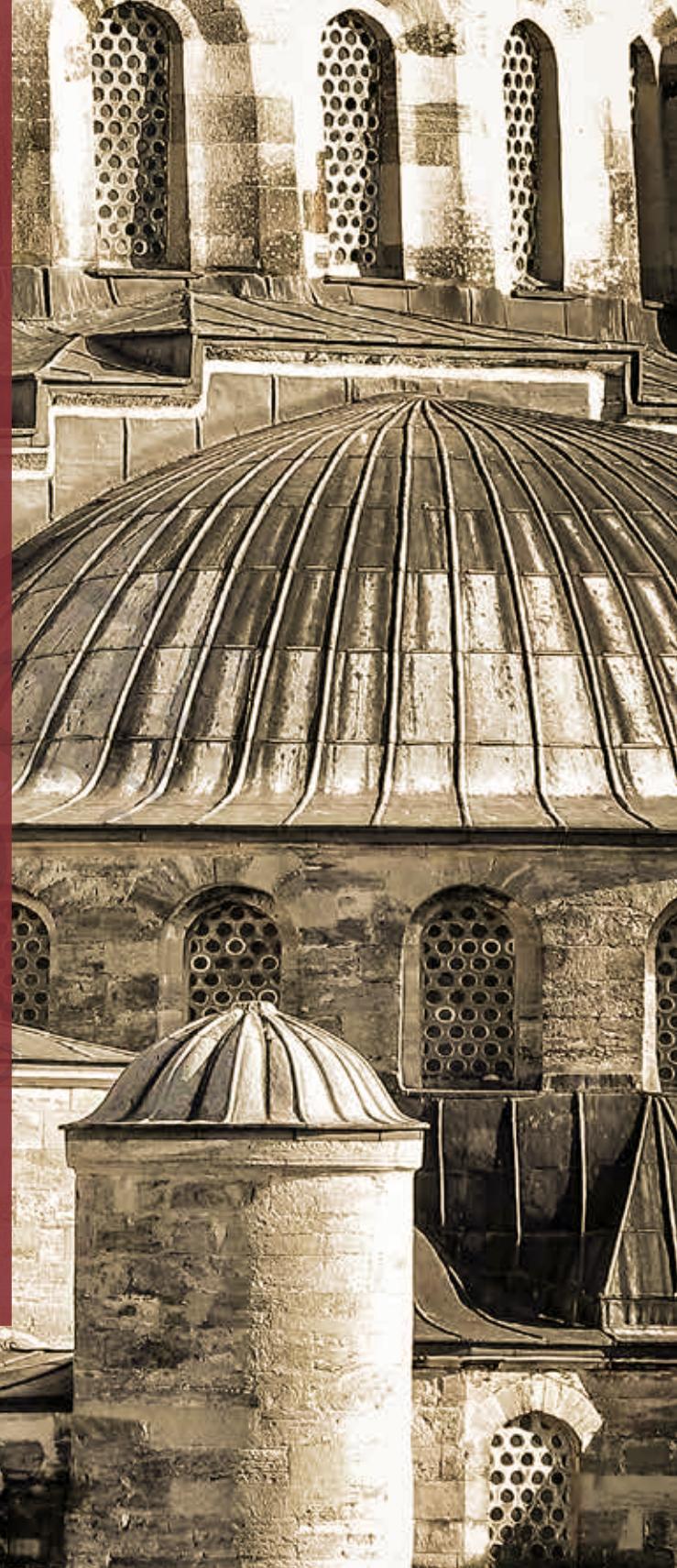
International GCSE Islamiyat

International GCSE Islamiyat: a core text especially developed for Oxford AQA International GCSE for the syllabus 9237, has been extensively designed to meet the syllabus requirement. The book covers the content in four main units in a comprehensive and student-friendly manner.

Keeping the sensitivity of the subject in view, the facts and details have been presented through a magnifying glass in a form acceptable to all schools of thought.

The distinctive features of this book are:

- SMART SLOs with each topic.
- Key terms, exam tips, and prior understanding of each topic are provided in the boxes in the side margin.
- The Arabic of Surahs and Ahadees have been copied from authentic sources.
- Practice exam questions have been provided at the end of each unit.
- A simple yet lucid style of language.



www.oup.com

How to get in touch:
web www.oup.com.pk
email oup.pk@oup.com
tel (021) 111 693673
(111 OXFORD)
(021) 35071580-86

For Price



Scan Here

ISBN 978-969-7347-71-1



9 789697 347711