



Cambridge Assessment
International Education

Endorsed for Paper 1

3rd Edition

Cambridge
O Level
Islamiyat
Textbook for Paper 1

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Objectives

Students will learn about:

1. The major theme(s) of the Qur'an that appears in each passage.
2. The importance of the theme(s) in the lives of Muslims today.

a)

Allah ﷻ in Himself

1) Surah-Al-Baqarah 2, Verse: 255

255. Allah. There is no god but He, the Living, the Self-Subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on the earth. Who is there can intercede in His presence except as He permits? He knows what is before them and what is behind them. And they will never encompass any of His knowledge except as He wills. His Throne extends over the heavens and the earth and He feels no fatigue in guarding and preserving them. And He is the Most High, the Supreme.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ
سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Main Theme

The theme of this long verse of Surah-Al-Baqarah is Allah ﷻ in Himself. This verse is mentioned as "Ayat-al-Kursi" (The verse of the Throne), in the Ahadith and by the commentators (Mufasssireen) of the Holy Qur'an. The concept of the Oneness of Allah ﷻ is clearly shown here, symbolizing His authority and power.

In Islam, *Tawheed* means the absolute Oneness of Allah ﷻ. The entire universe functions according to His commands. Therefore, He alone is worthy of worship and He alone has the control and possession of all physical and spiritual things in the universe. Due to His unique attributes, everything on the earth and in the Heavens belongs to Him and He monitors it very subtly.





It is excellent for relieving tension, which is a very common problem these days affecting many people. The purpose of this Surah being revealed was that it helped relieve the tension our Prophet Muhammad ﷺ was facing at that time. With reference to the believers, Surah-Al-Kauthar signifies Allah's ﷻ blessings and teaches them to be grateful to Allah ﷻ even in difficult circumstances, to do good work, to be kind to all beings and thus, to attain inner peace and dignity.

Since Allah ﷻ is the One who grants these blessings, we must turn to Him in adoration and thanksgiving and offer sacrifice for Him alone. This command was given when the worship of false gods and goddesses was common. The Qur'an says:

“Say: Truly my prayer and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the worlds.” (Surah-Al-An'aam, Verse: 162)

Another strong message conveyed through this Surah is that Allah ﷻ grants manifest victory to that nation which is regular with prayers (*Salah*).

Lastly, there is the curse of non-fulfilment of hopes and evil desires for the enemies of the Prophet ﷺ, for all times to come. It serves as a warning that Allah ﷻ will deal with the mischief makers who try to defame the Holy Prophet ﷺ by indulging in blasphemous activities.

Moreover, the Companions رضي الله عنهم themselves were very keen to learn and memorise the Qur'an. In this regard, each one wanted to excel over the other. There were women who would demand nothing else as *Mahr** from their husbands except that they should teach them the Qur'an. Many of the Companions رضي الله عنهم rid themselves of the worldly luxuries and devoted their lives for the noble purpose of learning the Qur'an. They would memorise it and then continuously revise it. It is stated that whenever anyone migrated to Madinah from Makkah, the Holy Prophet صلى الله عليه وسلم would entrust that person in the care of one of the *Ansar* رضي الله عنهم so that he would teach the Qur'an to the newcomer.

Therefore, there were many Companions رضي الله عنهم who had memorised the Holy Qur'an during the time of the Holy Prophet صلى الله عليه وسلم. There were thousands of Companions رضي الله عنهم who were *Huffaz*** of the Qur'an.

Among them more than one hundred and fifty *Huffaz* are prominently mentioned in the traditions. They included Abu Bakr رضي الله عنه, Umar رضي الله عنه, Uthman رضي الله عنه, Ali رضي الله عنه, Talha رضي الله عنه, Sa'ad bin Abi Waqas رضي الله عنه, Abdullah bin Masood رضي الله عنه, Huzaifah bin Yaman رضي الله عنه, Salim Maula Abi Huzaifah رضي الله عنه, Abu Hurairah رضي الله عنه, Abdullah bin Umar رضي الله عنه, Abdullah bin Abbas رضي الله عنه, Amr bin Al-Aas رضي الله عنه, Muawiyah رضي الله عنه, Abdullah bin Zubair رضي الله عنه, Abdullah bin Sa'ib رضي الله عنه, Umm-e-Salmah رضي الله عنها, Ayesha رضي الله عنها, Hafsa رضي الله عنها, Umm-e-Waraqah رضي الله عنها, Ubayy bin Ka'ab رضي الله عنه, Maaz bin Jabal رضي الله عنه, Anas bin Malik رضي الله عنه, Abu Musa Al-Ashari رضي الله عنه, Khalid bin Waleed رضي الله عنه and other Companions رضي الله عنهم.

Hence during the time of the Prophet صلى الله عليه وسلم, the Qur'an was written down and memorised by many Companions رضي الله عنهم and when he passed away, those materials on which the verses of Qur'an were written down, were found in his house. Abu Bakr رضي الله عنه gathered all the materials and tied them with a string (*Al-Itqan*) so that nothing of it was lost. Many Companions رضي الله عنهم had individually compiled their own copy of the Qur'an.



Leather



Wooden Boards



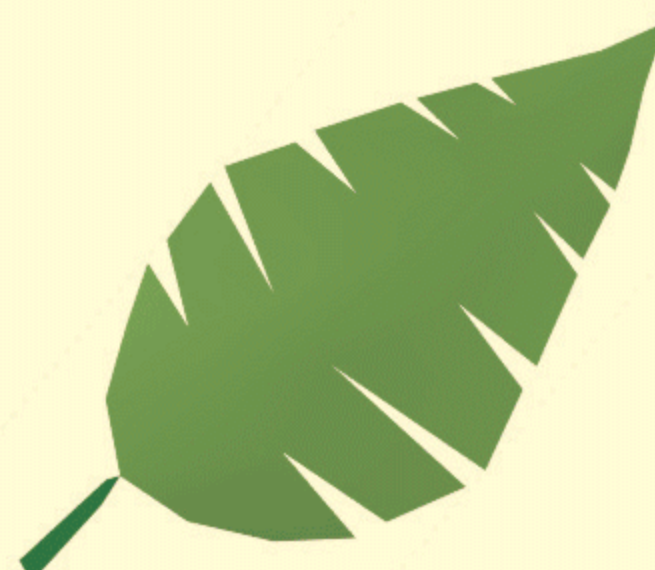
Flat Stones



Bones of Animals



Pieces of Papyrus



Palm Leaves

The Verses of the Qur'an were written down on:

- 1. Pieces of Leather***
- 2. Wooden Boards***
- 3. Flat Stones***
- 4. Shoulder blades and ribs of camels and goats***
- 5. Pieces of Papyrus***
- 6. Palm Leaves***

* *Mahr* is a gift given by the groom to the bride upon marriage. It is mandatory in Islam.

***Huffaz* is the plural of *Hafiz*. *Hafiz* is that person who has memorised the whole Qur'an.

2. Commandments

The **laws** and **commandments** of the Holy Qur'an can be divided into three categories:

- a) Laws and Commands that are exclusively pertaining to the rights of Allah ﷻ. These include *Salah*, *Zakat*, *Saum* of Ramadan and *Hajj* rites.
- b) Laws and Commands that are exclusively pertaining to the rights of people. These include justice, trust, respect of relations, bequest and inheritance.
- c) Laws and Commands that are acts of worship in some respects and pertaining to the rights of people in other aspects. These include instructions about marriage, divorce, *Jihad* and criminal laws.



Image of the Pharaoh who followed Prophet Musa ﷺ and drowned in the Red Sea.

3. Events

The third theme of the Qur'an is **events**, which are divided into:

- a) Events of the past
- b) Future Events

a) Events of the Past

Regarding the important events of the past, the Qur'an has described certain incidents from the lives of the previous Prophets ﷺ and of the past nations.

b) Future Events

Regarding the future events, the Holy Qur'an mentions the signs of *Qiyamat*, events of the Day of Judgement, torments of Hell and pleasures of Paradise. One of the future events which the world witnessed after almost 1300 years was regarding the Pharaoh, Ramses II, who drowned in the Red Sea while chasing Prophet Musa ﷺ, and his followers. The Qur'an informed 1400 years back that Allah ﷻ will preserve his body as a sign. This prophecy came true in 1898 when the body of the Pharaoh was discovered and the traces of sand on his body proved that it had been retrieved from the sea:

“So this day we shall preserve your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily many among mankind are heedless of our signs.” (Surah Yunus, Verse: 92)

Significance of the Qur'an as the Basis of all Thoughts and Actions in Islam

The Qur'an is an eternal miracle of Allah ﷻ. It is the complete and best guide for living one's life and seeking Allah's ﷻ pleasure. The teachings of the Qur'an are universal and address all people throughout the world, regardless of their creed and colour. They enlighten human beings, purify their morals, condemn all wrongs, order good deeds and call for the establishment of justice and fraternity through obeying Allah ﷻ as the Supreme Authority. In short, the Qur'an provides all the guidance that humanity needs.

Allah ﷻ has bestowed upon human beings autonomy and appointed them His vicegerent on earth. He has endowed them with the freedom of choice. Hence if they choose to adopt the right way of life they would enjoy peace and contentment in this world and on their return to Allah ﷻ, the abode of eternal bliss and happiness, known as Paradise will await them. Should they follow any other way, although they are free to do so, they would experience the evil effects of corruption and disorder in the life of this world and will later be confined to eternal grief and torment when they will cross the borders of the present world and arrive in the Hereafter.

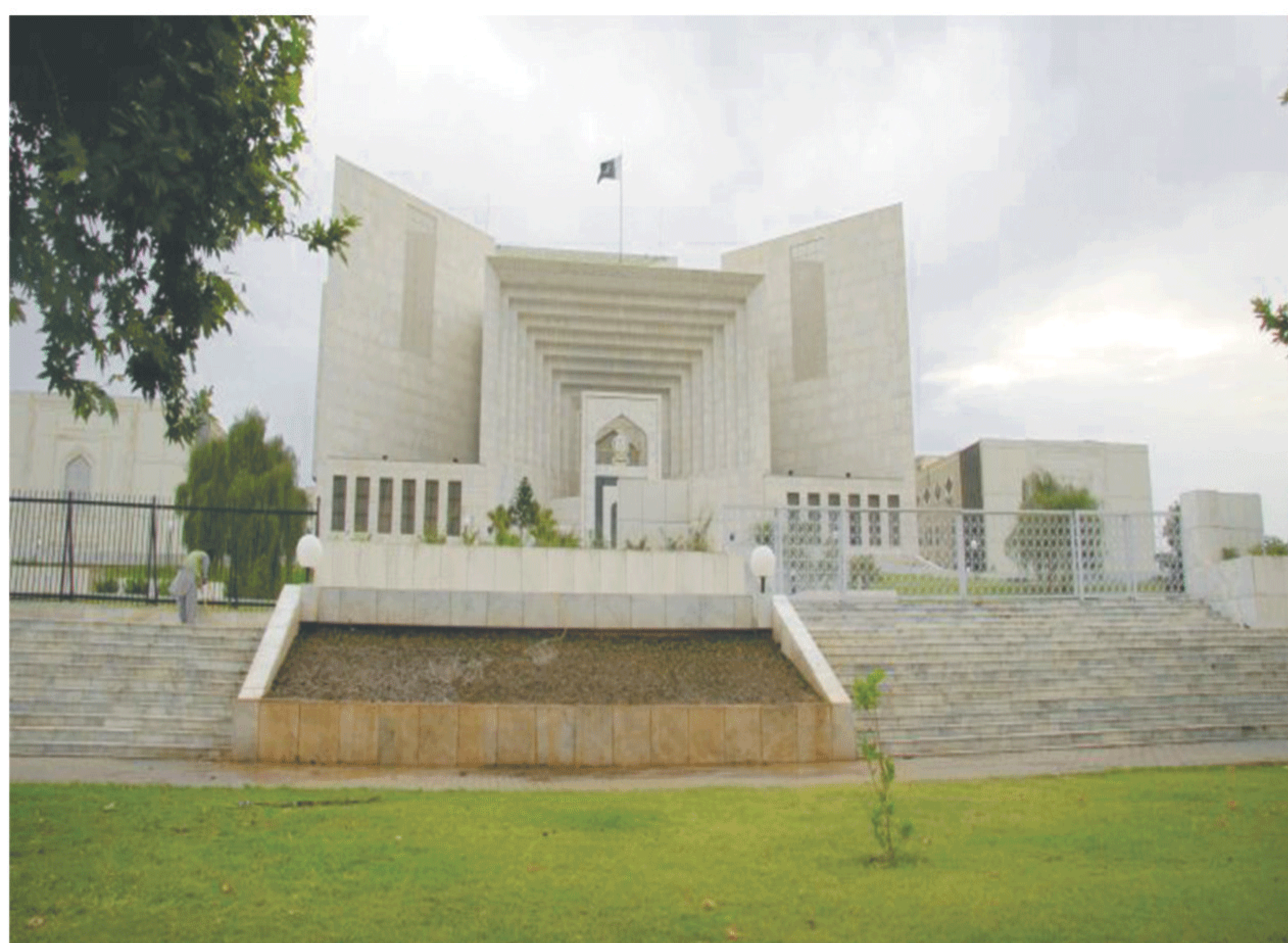
Therefore the Qur'an lays down the terms of an all-pervading, spiritual, moral and social order. This order permeates the whole agenda of a human being's fate, both here and in the Hereafter.

Sources of Islamic Law

1. Qur'an
2. Sunnah
3. Ijma
4. Qiyas

“Obey Allah and obey the Messenger, and those charged with authority among you...”

(Surah-Al-Nisa, Verse: 59)



The building of the Supreme Court of Pakistan in Islamabad.

Ibn Hisham has mentioned more than forty of them and Ibn Sa'ad رضي الله عنه said:

"Then people entered the fold of Islam in hosts; men and women, and the new Faith could no longer be kept secret."

In the beginning, the Makkan leaders did not care much about the message of Islam. However, when they saw that the Holy Prophet's ﷺ message was spreading fast and was causing a change in the prevalent mentality, their attitude of indifference changed into apprehension. Soon the pagans (*Mushrikeen*) and non-believers (*Kuffar*) of Quraish started to watch his movements closely and anxiously.

3rd Year of Prophethood (612 C.E.)

◆ Preaching to Near-kindred

In the third year, Allah ﷻ commanded the Holy Prophet ﷺ:

*"And warn your tribe (O Muhammad ﷺ) of near kindred."
(Surah-Ash-Shu'ara, Verse: 214)*

In obedience to Allah's ﷻ command, the Holy Prophet ﷺ gathered his kinsmen of Banu Hashim with a group of Banu Al-Muttalib bin Abd Munaf. The audience counted forty-five men. However before the Prophet ﷺ could say any thing, Abu Lahab took the initiative and addressed him with some rude statements but he kept silent. Then the Holy Prophet ﷺ invited them to another meeting. In that meeting he stood up and said:

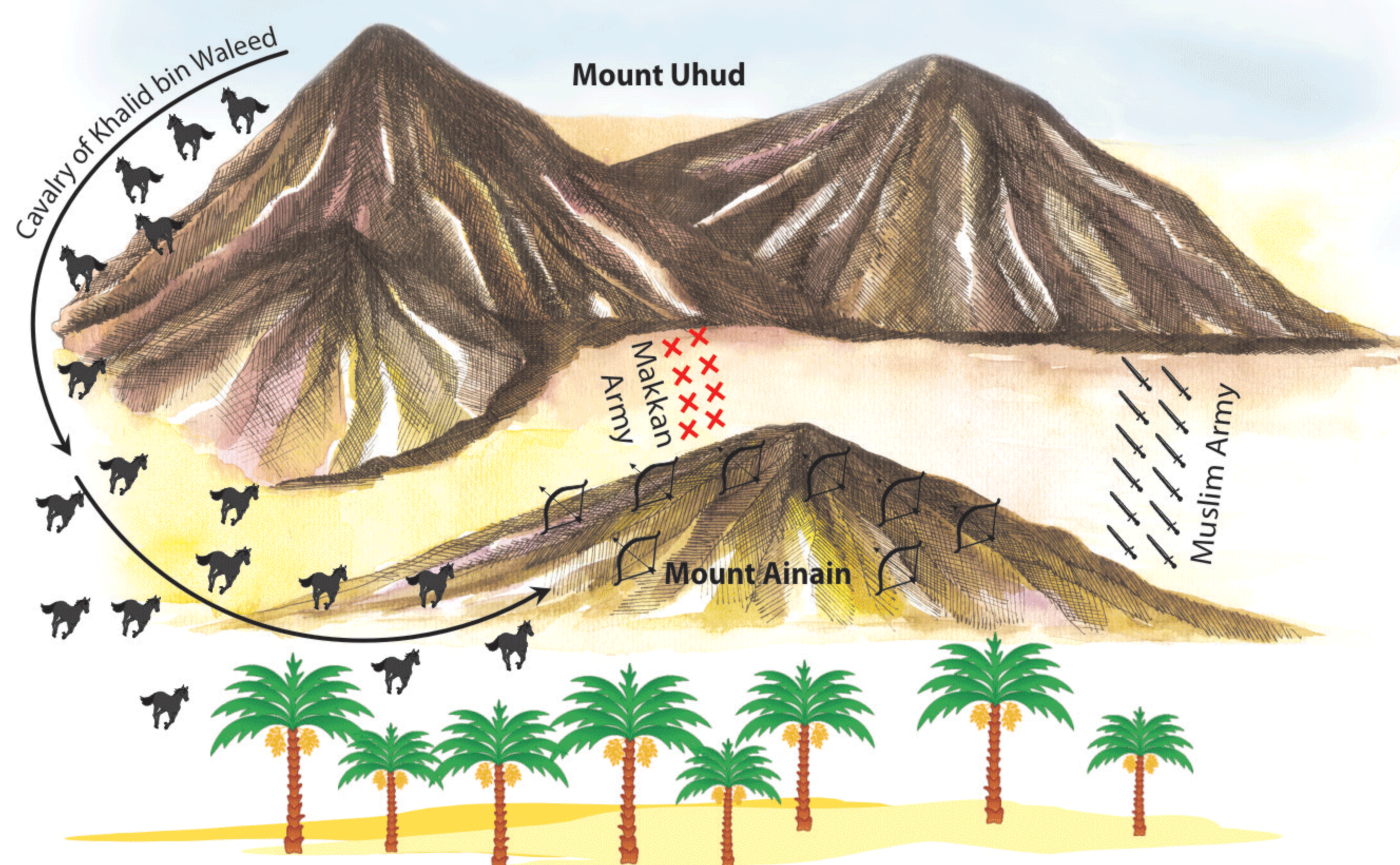
"I celebrate Allah's praise, I seek His help, I believe in Him, I put my trust in Him, I bear witness that there is no god to be worshipped but Allah, with no associate. A guide can never lie to his people. I swear by Allah, there is no god but He that I have been sent as a Messenger to you, in particular, and to all the people, in general. I swear by Allah you will die just as you sleep, you will be resurrected just as you wake up. You will be called to account for your deeds. It is then either Hell or the Garden (Paradise) forever."

On hearing this Abu Talib replied:

"Do what you have been ordered. I shall protect and defend you, but I cannot quit the religion of Abdul-Muttalib."

The Muslims fought courageously and killed several non-believers. They demonstrated such a spirit of bravery that the non-believers started to flee. During the battle, Hamza رضي الله عنه displayed wonderful feats of gallantry against the overwhelming odds which stood unparalleled and created consternation and confusion in the disbelieving hosts. However, by trickery, he got martyred when Wahshi, a slave of Jubair bin Mut'im, speared him to death. Though the death of Hamza رضي الله عنه was a great loss for the Muslims, they maintained full control over the whole situation on the battlefield. However, when the small army of Islam were recording the second absolute and clear victory over the Makkans, the majority of the archers on the mountainside committed a fatal mistake that turned the whole situation upside down and constituted a source of heavy loss amongst the Muslims.

When the Makkan army began to flee the battlefield, the Muslim soldiers thought that they had gained victory and started collecting the war booty. When the archers, to whom a strict order was given to hold on to their position, saw that, they forgot the orders of the Holy Prophet ﷺ and left their post to partake the booty. Abdullah bin Jubair رضي الله عنه reminded them about the Holy Prophet's ﷺ warning but they did not listen to him. Only ten archers, including Abdullah bin Jubair رضي الله عنه remained at their position. When Khalid bin Waleed (who was still a non-believer) saw that the Muslim archers had left their post, he went round to the other side of the mount of Uhud with his group and after killing the remaining few archers, attacked the Muslims who were busy in collecting the booty. At this, the Makkan army returned to counter attack the Muslims. When the Muslims found themselves under the swords of the enemy, they panicked and complete confusion prevailed among them. A lot of them got confused and did not know where to go. At this



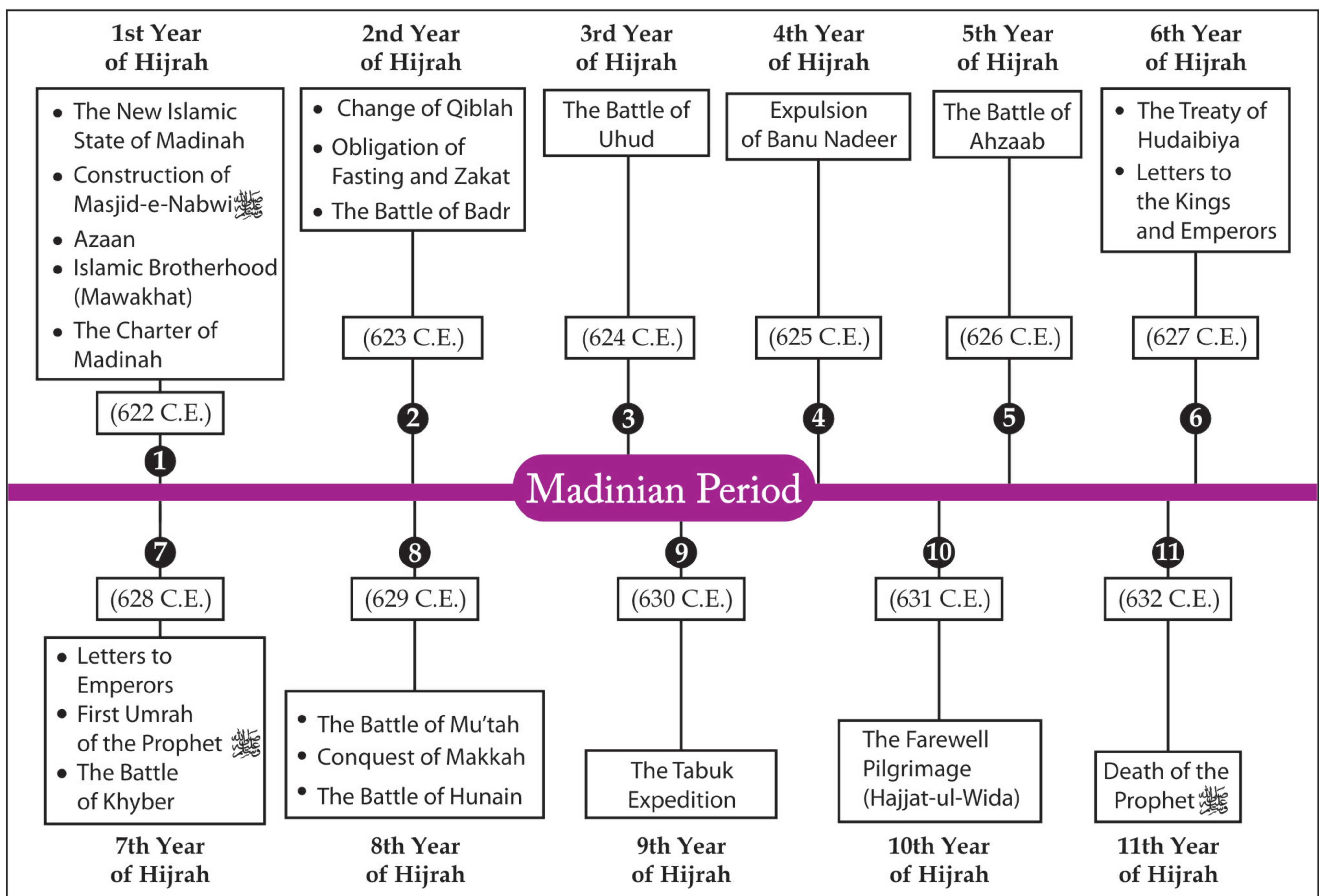
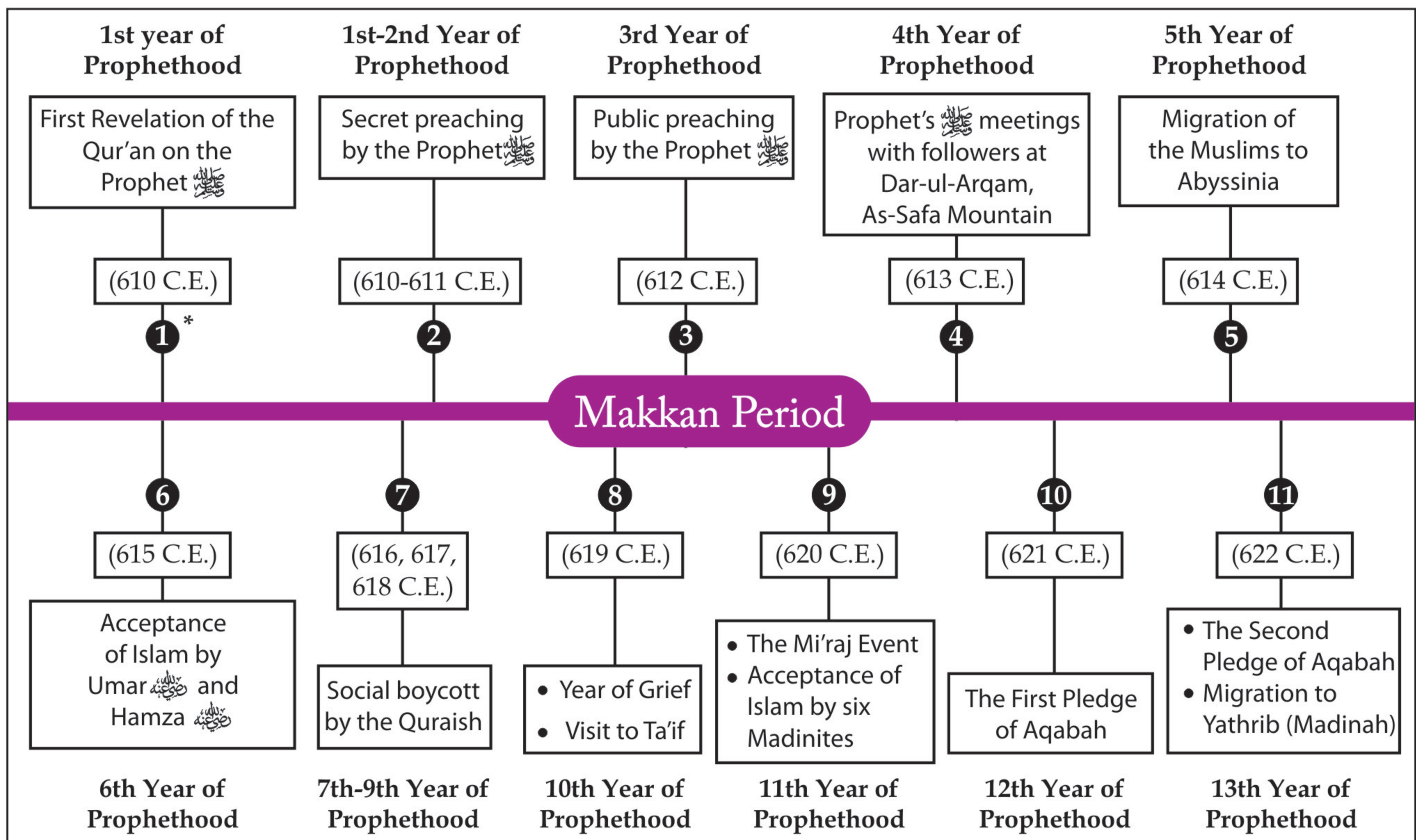
A hypothetical scene of the battlefield of Uhud.

The Battle of Uhud

13th Shawwal, 3 A.H.

"And Allah did indeed fulfil His promise to you when you were killing them (your enemy) with His permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love."
(Surah Aal-e-Imran, Verse:152)

Timeline of the Prophethood of Prophet Muhammad ﷺ

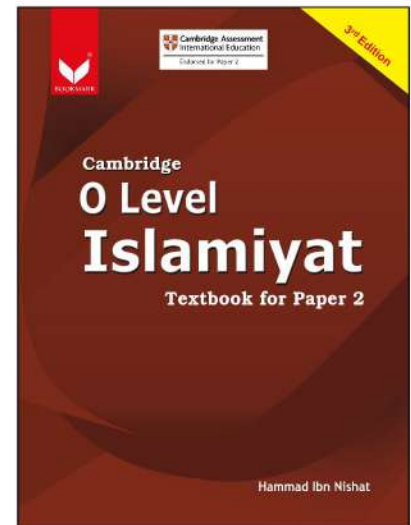
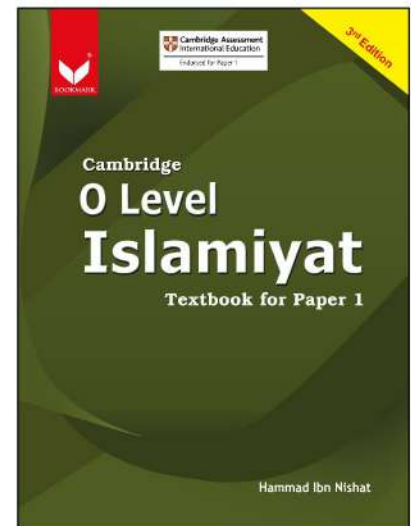


* The numbers mentioned in the Makkan and the Madinian period indicate the order or the sequence of events respectively.

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ISBN 978-969-7587-43-8



September 2023

9 789697 587438

Printed by: Urban Upsurge