



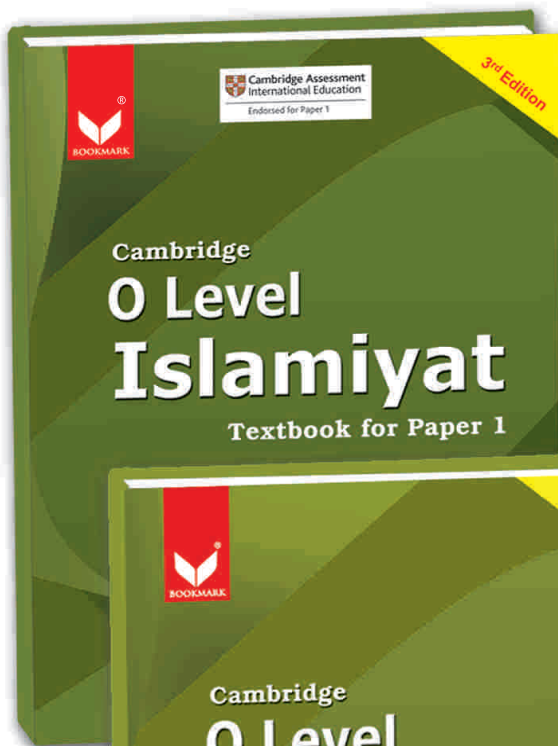
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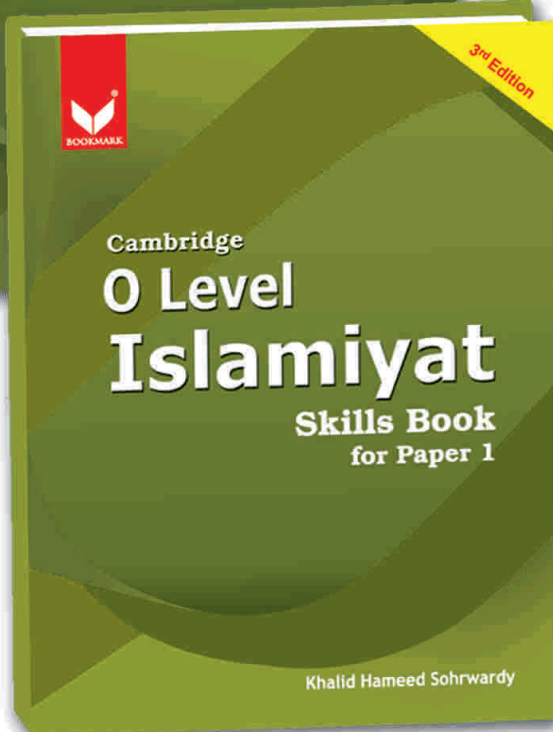
Cambridge Assessment  
International Education

# 0 Level Islamiyat

## Syllabus 2058

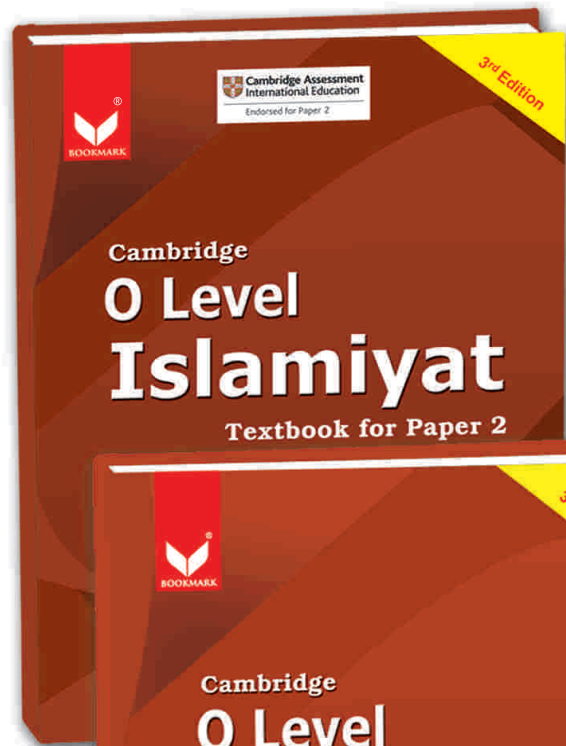


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**Islamiyat**  
Textbook for Paper 1

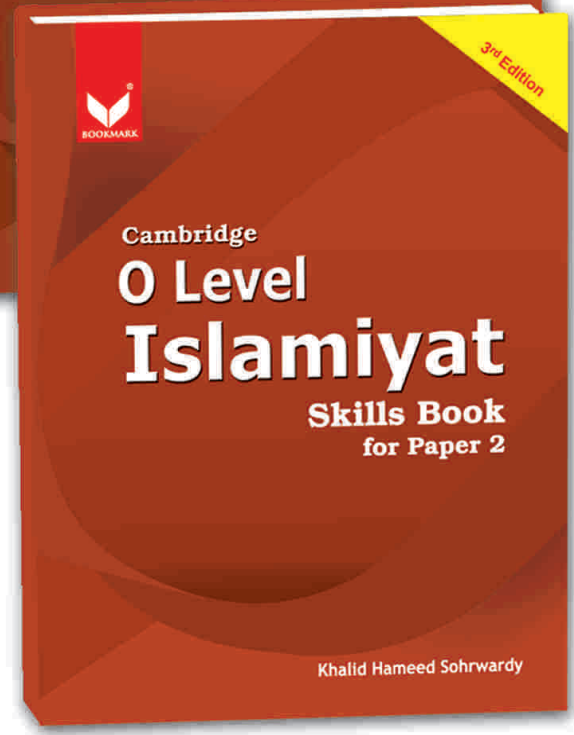


Cambridge  
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**Islamiyat**  
Skills Book  
for Paper 1

Khalid Hameed Sohrwady



Cambridge  
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**Islamiyat**  
Textbook for Paper 2



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**Islamiyat**  
Skills Book  
for Paper 2

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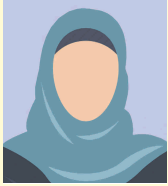
Contact us for your review copy

## About the Author



After arriving in Pakistan from Canada, **Hammad Ibn Nishat** commenced his studies in Islamic sciences. During his stay in Pakistan, he studied various books of Usool-e-Hadith and Usool-e-Fiqh under the tutelage of prominent Muslim scholars. As a result, he obtained Ijazah to narrate various books of Fiqh and Hadith, including As-Sihah As-Sittah. Concurrently, he pursued university-level education: Bahauddin Zakariya University, Multan (B.A., 2007), Bahria University, Karachi (M.B.A., 2010); and Iqra University, Karachi (M.Phil., 2012). After returning to Canada, he obtained another Master's degree: M.Sc. (Management) from the University of Lethbridge. He is currently pursuing his Ph.D. (Sociology) at the University of Calgary.

## About the Consultants



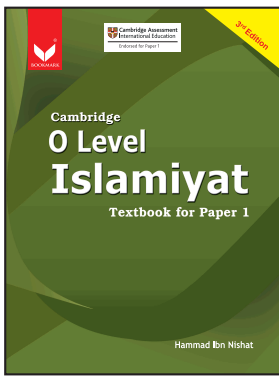
**Mrs. Ghazala Amin** is an experienced English and O Level Islamiyat teacher with a teaching experience of more than 30 years. She completed her education from the University of Peshawar. Since retiring from active teaching in 2014, she works as a free-lance student counsellor, educational consultant, contributes as a writer in the development of textbooks and conducts workshops for teachers and parents from different platforms both within Pakistan and in the GCC. She has also conducted an MBA course on Educational Leadership at PAF KIET under the aegis of Educational Resource and Development Centre (ERDC).



**Mrs. Hamda Haq** was born and raised in Karachi. She received her early education from a convent school and graduated from St. Joseph College for Women. She continued her studies and attained her Law Degree from S.M. Law college and Masters Degree in Islamic Studies respectively. Mrs. Haque started her career as an English Language teacher in 1987 and continued teaching in various schools. She began to teach Islamic Studies to O' Level from 1998. She has worked as the Head of Islamic Studies Department at the Karachi Grammar School and also worked in the capacity of the Year Head. Mrs. Haque has also served as a Principal at The Academy. Currently she is the part of the Curriculum Department at the Head Office of Foundation Public and Head Start School System as the Head of Islamiyat and Life Skills Program. She has attended many workshops conducted by the Cambridge International and NESA (Near East South Asia Council of Overseas Schools). As a visiting faculty, she has taught Islamic Studies to the students of BBA program.



**Khalid Hameed Sohrwardy** has been awarded the degrees of B.com, LL.B, B.Ed, M.A. (Eco) and M.A. (Islamic Studies) by the Karachi University. He qualified the CSS Exam in 1990 and CIPSIE-Bradford Teacher's Training in 2003 as well. He started his O & A Level teaching career in February 1999 as Economics & Accounts faculty and later, he accepted the challenge of teaching Islamiyat to the O' Level students. During his career of over 19 years' teaching O & A Level students, three of his students secured World Top Positions.



“The textbooks widely cover the syllabus outline and provide accurate details about the subject. Authentic resources, battle maps and hypothetical scenes of historical events are self-explanatory.”

**Sajida Aslam**  
Army Public School  
O Level Campus-Attock

Chapter 1 Major Themes of the Holy Qur'an

**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.

**Main Theme**  
The theme of this long verse of Surah-Al-Baqarah is Allah ﷻ Himself. This verse is mentioned as "Ayat-al-Kursi" (The verse of the Throne), in the Ahadith and by the commentators (Mufasssiri) 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. There is no one worthy of worship and He alone has the control and session 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.

Objectives are fully defined at the starting of each chapter which help understand the core aim of the topic.

Simple yet lucid style of explanation of Qur'anic verses

Chapter 3 The Life and Importance of The Prophet Muhammad ﷺ

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 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 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 Makkkan 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 reminded them about the Holy Prophet's warning but they did not listen to him. Only ten archers, including Abdullah bin Jubair, 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 Makkkan 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

**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 Al-e-Imran, Verse:152)

A hypothetical scene of the battlefield of Uhud.

The colourful hypothetical scenes of the battlefields help in retention of facts mentioned in the text.

Chapter 1 Major Themes of the Holy Qur'an

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.

Selected calligraphic images motivate the faculty of vision.

Chapter 2 The History and Importance of the Holy Qur'an

Moreover, the Companions 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 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 ﷺ would entrust that person in the care of one of the *Ansar* so that he would teach the Qur'an to the newcomer.

Therefore, there were many Companions who had memorised the Holy Qur'an during the time of the Holy Prophet ﷺ. There were thousands of Companions 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, Umar, Uthman, Ali, Talha, Sa'ad bin Abi Waqas, Abdullah bin Masood, Huzafiah bin Yaman, Salim Maula, Abu Huzafiah, Abu Hurairah, Abdullah bin Umar, Abdullah bin Abbas, Amr bin Al-As, Muawiyah, Abdullah bin Zubair, Abdullah bin Sa'ib, Umm-e-Salmah, Ayesha, Hafsa, Umm-e-Waraqa, Ubayy bin Ka'ab, Maaz bin Jabal, Anas bin Malik, Abu Musa Al-Ashari, Khalid bin Waleed and other Companions.

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

**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

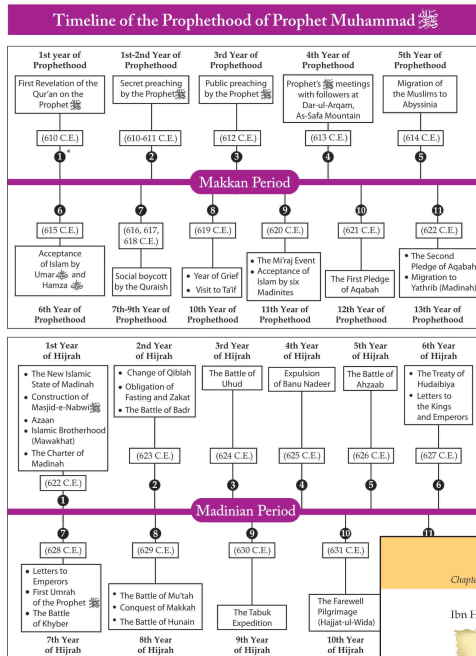
\* Mahr is a gift given by the groom to the bride upon marriage. It is mandatory in Islam.  
\*\* Huffaz is the plural of Hafiz. Hafiz is that person who has memorised the entire Qur'an.

Pictures of relics and illustrations are aptly used to convey the information in an attractive manner.

“These books cover the syllabus with related information illustrated beautifully. A commendable piece of work which must be in all schools.”

Safia Athar  
Beacon House School System  
Liberty Campus-Lahore

Facts presented in chronological order, help in retention of events and dates precisely.



Memorable images create everlasting impression in the minds of readers.

2. Commandments

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

- Laws and Commands that are exclusively pertaining to the rights of Allah (ﷻ). These include *Salah, Zakat, Saum* of Ramadan and *Hajj* rites.
- Laws and Commands that are exclusively pertaining to the rights of people. These include justice, trust, respect of relations, bequest and inheritance.
- 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 (عليه السلام) and drowned in the Red Sea.

3. Events

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

- Events of the past
- 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 (عليه السلام), 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)

Ibn Hisham

"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 Makkian 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 Quraysh 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 anything, 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."

Different colour coded quotes highlight the text.

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.

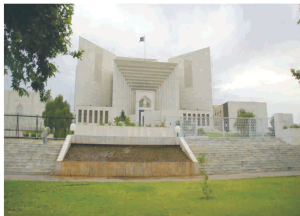
Allah (ﷻ) has bestowed upon human beings autonomy and appointed them His vicegerent on earth. He has endowed them with the freedom of choice. Hence if they choose to adopt the right way of life they would enjoy peace and contentment in this world and on their return to Allah (ﷻ), the abode of eternal 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

- Qur'an
- Sunnah
- Ijma
- Qiyas

"Obey Allah and obey the Messenger, and those charged with authority among you..."  
(Surah-Al-Nisa, Verse: 59)

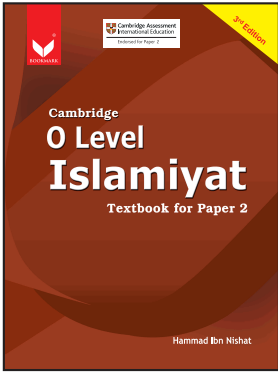


The building of the Supreme Court of Pakistan in Islamabad.

Relevant photographs of the modern era support the teaching of particular topics.

“The pattern of the books rightly fits the requirements of Cambridge O Level Islamiyat Paper-1 and Paper-2.”

Irwa Mustahsan  
The Laureate School  
New Garden Town Campus-Lahore



“The books are very informative. The text is carefully planned according to the requirements of O Level students. Graphics and images included in these textbooks are helpful in understanding the lessons clearly. I highly recommend these textbooks for the students of O Level.”

**Aalya Imran**  
Divisional Public School  
Model Town Campus-Lahore

Synopsis of the topics is given in the beginning of each chapter.

**Chapter 2** The History and Importance of Hadith

Topics
• Hadith and Sunnah
• The History of Compilation of Hadith
• Types of Hadith Collections
• Methods to Verify the Authenticity of Hadith
• Classification of the Ahadith
• The Major Compilers of Hadith
• The Six Authentic Books of Hadith (As-Sihah As-Sittah)
• The Four Major Shi'a Compilations Hadith (Al-Kutub Al-Arba'ah)
• Major Teachings of the Ahadith
• Use of Sunnah/Hadith in Legal Thinking and its Relationship with the Qur'an, Ijma and Qiyas

**Six Major Collections**

- Sahih Al-Bukhari
- Sahih Muslim
- Sunan Abu Dawood
- Sunan An-Nasai
- Sunan Ibn Majah
- Jami At-Tirmizi

“These books cover all the topics related to Paper-1 and Paper-2.”

**Aliya Azhar**  
Learning Alliance  
D.H.A. Phase VIII-Lahore

*The Four Rightly-Guided Caliphs and their Importance as Leaders*

**Importance of the Ruling Period of the Rightly-Guided Caliphs as Models for the Governments of Today**

**Caliphs as Political Thinkers**

of the Rightly Guided Caliphs, we come across many passages which political thoughts in the context of Islam. It is surprising that such thoughts been hundred years ago still have an air of modernity about them. One profanity.

Caliphs believed that the Caliph is the agent of the community, charged ability to administer its affairs in accordance with the injunctions of the Holy Prophet. He should strive to follow in the footsteps of the Holy Prophet. He is a staunch Muslim who should follow the *Shariah* himself and should others. He should have full knowledge of the Qur'an and Sunnah. He should be modest and ambitious. Moreover, the people should have easy access to the Caliph. He should regard governance as a trial, and should ensure that when weighed in the balance, in the Hereafter, he is not

**Government**

The Rightly-Guided Caliphs was the most glorious chapter in the history of Islam. It has numerous lessons and guidelines for the later generations to follow. To be a "Community in action". They defined the government as an Islamic state, charged with the responsibility of fulfilling the purposes of the Islamic Ummah as "an organic entity", possessing moral and ethical values, and considered that an individual cannot lead his life in isolation and apart of the Ummah, safeguarding the *Huqooq-ul-Abad* (duties of individuals towards others). This can be done by developing a sense of group solidarity and each person striving to live in harmony with his fellowmen without oppressing or usurping the rights of others. They held that mankind, with all its faults, would survive by a corporate sense of responsibility. As such, a good government should not be merely regulative; it should be reformative as well in its application.

Comparative study of early Islamic era and modern era helps students enhance their analytical skills.

**The People**

The four Caliphs did not consider themselves superior to the common man. Everyone was free to express his ideas and opinions and the people were even free to criticise the Caliphs as they believed that the government worked for the welfare of the people and should keep them satisfied. The Caliphs were particular that the minorities should be

Concepts presented in graphics help in comprehension and retention of information.

Chapter 2 The History and Importance of Hadith

Hadith	
Sanad (Chain of Narrators)	Matn (Text)
It is stated in Al-Muwatta of Imam Malik that, Malik informed us: Salamah ibn Safwan az-Zuraqi informed us from Yazid ibn Talhah ar-Rukani that the Holy Prophet said,	"Every Deen (religion) has a natural disposition, and the natural disposition of Islam is modesty."

**The History of Compilation of Hadith**

Compilation During the

- 1. Prophet's Era 615-632 C.E. (11 A.H.)
- 2. Companions' Era 11-100 A.H.
- 3. Tabi'een's Era 100-200 A.H.
- 4. Taba Tabi'een's Era 200-300 A.H.

**1. Compilation During the Holy Prophet's Era**

During his lifetime, the Prophet would teach his Companions in the following three ways:

- Al Qaul (Verbal Teachings)
- Al Fi'l (Practical Demonstration)
- Al Taqrir (Silent Approvals)

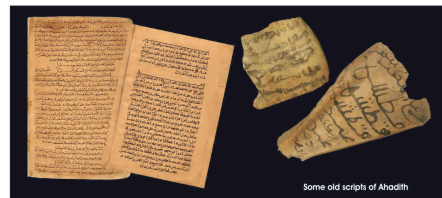
• **Al Qaul (Verbal Teachings)**

The first method involved the Prophet repeating important things thrice and then listening to what the Companions learned from him. Ayesha relates that Prophet Muhammad did not speak rapidly, but enunciated each syllable distinctly so that what he spoke was imprinted in the minds of those who sat beside him\*. His verbal teachings also included all the letters, instructions, treaties and other official documents which he dictated. For example, the Holy Prophet sent letters to different kings inviting them to embrace Islam, and he sent written instructions to the Muslim governors, detailing the rules on legal matters.

\* Dr. Muhammad Abdul Hai Aarifi, "The Ways of Holy Prophet Muhammad"

“The style of explanation along with the pictures facilitates learning.”

**Faiza Saud**  
Frobel Education Centre



**Do you know?**

It is mentioned in Sahih Bukhari that regarding his script, Ali said: "I have not written anything from the Holy Prophet, except the Qur'an and what is contained in this Sahifa (Script)."

Thus, the Companions of the Holy Prophet started preserving the Ahadith individually, in their personal *Sahifas* but they were not collected or compiled in a book form. These Ahadith were later compiled by the students of the Companions. During that period, Ayesha, Ali, Abdullah bin Umar, Anas bin Malik, Jabir bin Abdullah and Sa'ad bin Abdullah had their own collections of Ahadith.

Ayesha was not only known as a good memoriser of Ahadith but also a critic of badly remembered Ahadith. Ali used to keep a booklet which contained many traditions, mainly concerning the orders and instructions issued from time to time by the Holy Prophet. Abdullah bin Umar used to write down every word of the Holy Prophet's speech. His compilation was known as *Sadiqa*. These Companions persuaded their children and relatives to follow their practice of writing. Anas stressed his children in these words:

"O my children, write down the text of Hadith."

**2. Compilation During the Companions' Era (11-100 A.H.)**

After the death of the Prophet, interest in Hadith literature increased greatly on two accounts. Firstly, the Companions who knew the Hadith at first hand were gradually passing away. Their number continued to diminish day by day. Therefore, people became keener to preserve the precious Hadith literature that had been stored in their

Images of old manuscripts from the archives complement the text.

“The concepts have been discussed carefully, which shows respect to all schools of thought.”


Dr. Altaf Hassan  
H.O.D.  
Islamic Studies  
S.K.B.Z. College  
D.H.A., Karachi

Relevant maps with colour coded Key aid in learning.

Chapter 3 The Four Rightly-Guided Caliphs and their Importance as Leaders

Ali ؑ was the first to send another peace mission but it failed. Next came a peace mission from Muawiyah ؓ but that failed too. After that neither side made any further attempt to reach a compromise.

On the last evening of Muharram, Ali ؑ gave orders to his army to launch an attack on the Syrian army the next morning. Therefore, on the 1st of Safar 37 A.H., the battle began. It went on for a week without a clear gain on either side. On the eighth day, Ali ؑ himself led a general attack. Tough fighting went on for the whole day and ended at night. Neither side had any advantage. The next day, the fighting began again. Ali ؑ and his generals made a powerful attack. His army fell upon the opponents with renewed fury.



Areas of the Islamic empire ruled by Ali ؑ, Muawiyah ؓ and Amr ibn al-Aas ؓ.

Muawiyah's ؓ army reeled under the weight of the attack. The day was clearly going against Muawiyah ؓ. Hastily, he consulted Amr bin al-Aas ؓ and made a sign to his men. In a few minutes, the word passed round and up went the leaves of the Qur'an, hanging from the spears of the Syrians, signalling that the Qur'an should be the judge between the two parties. This method was successful and Ali's ؑ army stopped fighting. Ali ؑ tried to persuade his men to carry on fighting but a big number of his men refused to listen to him and said that they would not ignore the Qur'an. Ali ؑ felt helpless and unwillingly he sent word to his advancing party to stop fighting. As Ali ؑ sent his men to ask Muawiyah ؓ what he meant by making the Qur'an a judge between them, Muawiyah ؓ replied that each party should

“Overall, it is a good effort to help students in adding more details to their answers.”

Syed Masood Mehdi  
Lahore Grammar School  
Mughalpura Campus-Lahore

The Articles of Faith, Jihad and the Pillars of Islam

### Procedure of Hajj-e-Tamatt'u

**Step 1: Ihram**

• Perform *Tawaf-e-Ziyyarat* and *Sa'i* between *Safa* and *Mawa'izat*.

**Step 2: Muzdalifah**

• Just before *Maghrib*, leave for *Muzdalifah*.

• Offer *Maghrib* and *Isha* prayers combined (*Isha* is shortened to 2 *Rak'at* *Farz* and *Witr*).

• Collect 50/70 pebbles for *Rami*.

• Stay overnight and offer *Fajr* prayer of 10th *Zil* Hajj.

**Step 3: Arafat**

• Stand on *Arafat* after *Fajr* until sunset.

• Offer *Tawaf-e-Wida* and *Sa'i* between *Safa* and *Mawa'izat*.

**Step 4: Go to Muzdalifah**

• Just before *Maghrib*, leave for *Muzdalifah*.

• Offer *Maghrib* and *Isha* prayers combined (*Isha* is shortened to 2 *Rak'at* *Farz* and *Witr*).

• Collect 50/70 pebbles for *Rami*.

• Stay overnight and offer *Fajr* prayer of 10th *Zil* Hajj.

**Step 5: Return to Mina**

• On 10th *Zil* Hajj, shortly before sunrise, leave *Muzdalifah* and go back to *Mina*.

• Perform *Rami* i.e. go to *Jamarat-ul-Aqabah* and stone it with 7 pebbles.

• After stoning, sacrifice an animal (sheep, goat, cow or camel).

• Shave off your head or clip hair (women should cut only a lock of hair).

• Take off *Ihram* garments and wear casual dress.

**Step 6: Go to Ka'abah**

• Now go to *Ka'abah* and perform *Tawaf-ul-Iffadah* (*Tawaf-e-Ziyyarat*).

• Perform *Sa'i* between *Safa* and *Mawa'izat*.

**Step 7: Return to Mina**

• After completing *Tawaf-ul-Iffadah* (*Tawaf-e-Ziyyarat*), move towards *Mina* again.

• Spend the *Tashreeq* days (11th and 12th *Zil* Hajj) in *Mina*.

• Each day, after *Zuhr* prayer, stone the 3 *Jamarat*, starting with *Jamarat-ul-Ula* and ending with *Jamarat-ul-Aqaba*.

**Step 8: Return to Makkah**

• On 12th *Zil* Hajj, after stoning the 3 *Jamarat*, go back to *Makkah*.

• Before leaving *Makkah*, perform *Tawaf-e-Wida* and offer 2 *Rak'at* prayer of *Tawaf-e-Wida*.

• Let *Tawaf-e-Wida* be the last thing you do before leaving *Makkah*.

**Return Home**

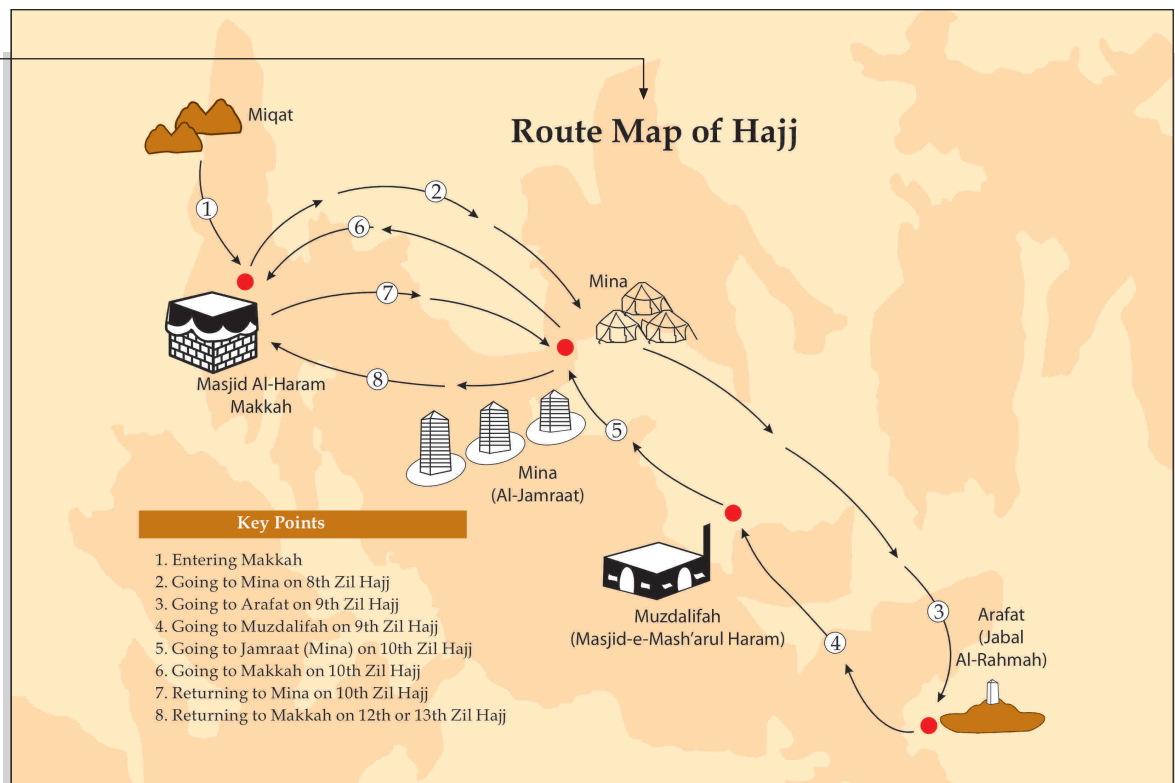
It is preferred to visit *Masjid-e-Nabwi* in *Madinah* and offer *Salam* at the grave of the Holy Prophet ؐ but it is not a part of *Hajj*.

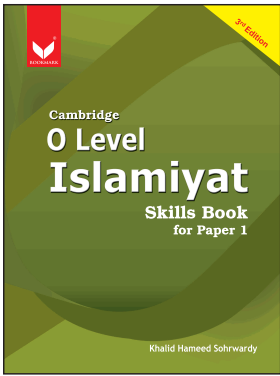
Complex information presented in bullets, in a flow chart, helps in the retention of concepts.

“A good piece of work because of being comprehensive and well illustrated.”

Ashiq Hussain  
Pak Turk International School  
O Level Campus-Lahore

Pictorial guide leaves an everlasting impression in the minds of learners.





“In the Skills books, the key points available with every question are very helpful in understanding the question and provide guidelines to compose a focused question.”

Tamseela Waheed  
Silver Oaks School  
Civil lines Campus-  
Rawalpindi

The Skills Books provide practical support with precise Hints and division of marks.

Name:	Syllabus Code: 2058	Candidate No.:	
Q. No. 2.1 (a)	Write the ways in which the Qur'an was revealed to the Prophet Muhammad ﷺ between the years 610 and 632AD.	[10]	For Examiner's use only

Chapter 1 Major Themes of the Holy Qur'an

**Objectives**

- To describe the main theme(s) in each passage.
- To explain the importance of these theme(s) in a Muslim's life today.

**Guidelines for the Students**

- This chapter consists of all 15 passages in 3 sets. On completion of this chapter, the students will be able to demonstrate their knowledge in 2 parts of the question for each passage (i.e. Part (a) and Part (b) on the CIE pattern of Line, Time and Matter management.)
- This question will be treated as the **First Compulsory Question** of Paper 1 in which 3 passages will be given and the students will answer any 2 of them.
- Each passage carries 4 marks.
- Each passage consists of 2 parts each i.e. Part (a) of 2 marks and Part (b) of 2 marks. For example:
  - (a) Briefly describe the main theme(s) in each passage. [2]
  - (b) Briefly explain the importance of these themes in a Muslim's life today. [2]
- Students have to pay keen attention to the following:

**Hints for Part (a)**

After practicing this part, students will be able to:

- Describe 2 themes in the first paragraph. The first theme is already given in the syllabus e.g. 'Allah in Himself'. The second theme should be derived from the teachings based on the themes and for this, **Key Points** of each passage will help you. [1 Mark]
- Focus on the teachings based on the themes. It is suggested to support the explanation with the help of quotations from the Holy Qur'an. [1 Mark]

**Hints for Part (b)**

After practicing this part, students will be able to:

- Highlight the importance of the themes (containing the benefits of application of the themes). Students may use any quotations here also. [1 Mark]
- Suggest how a believer can apply these teachings in his everyday life and set an example also. [1 Mark]

**Remember**

- For both Part (a) and Part (b) students will have 1 minute to "Plan" and 3 minutes to "Write the answer".
- Students may use 9 to 13 lines each for both Part (a) and Part (b).

Formatted work sheets for descriptive and evaluative answers replicate the exams booklet.

“Remember” pointers help students in the management of time.

Overview of the marks obtained, and the Examiner's Comments help students improve their performance.

Hypothetical route maps and relevant pictures create an image of the events in the minds of learners.

Details of Marks Obtained by the Student				
Question No.	Marks in (a)	Marks in (b)	Total Marks Obtained	Level / Grade
2.1				
2.2				
2.3				
2.4				
2.5				
2.6				
2.7				
2.8				
Total				

Examiner's Comments:

Strengths of the Student:

Area of Development for the Student:

Self Assessment of the Student:

Sign. of Student \_\_\_\_\_ Sign. of Examiner \_\_\_\_\_

Chapter 3 The Life and Importance of The Prophet Muhammad ﷺ

3.7 (a) Give an account of the events of the Prophet's ﷺ night journey and ascension (Isra wal mairaj). [10]

(b) Why was this event important for the Prophet? [4]

**Key Points for Part (a)**

- Describe the events of the night journey as they happened and provide an in-depth narrative of this journey.
- Talk about the Holy Prophet ﷺ being woken up from his sleep and taken on al-Buraq from Makkah to Jerusalem by the angel Hazrat Jibreel (Gabriel).
- Mention all the things that he saw on his way, the Prophets (Ibrahim, Ismail, Isaac, Jesus, Maryam) that he met, the questions that he asked Jibreel and the fact that he led the Prophets in prayer.
- Also mention that he was taken through the heavens and was finally in the presence of his Lord.
- State that all this took place in a very small part of one night; and what the people of Makkah said when he told them about his journey.

**Key Points for Part (b)**

- Mention the conditions for the Holy Prophet ﷺ in Makkah at this time when he had lost his closest supporters and was being mocked for being left alone by Allah (taunted by the pagans).
- Talk about the importance of the physical and spiritual support needed by the Holy Prophet ﷺ.
- Write the events that reassured him of his closeness with Allah and his status among other Messengers (Ibrahim, Ismail, Isaac, Jesus, Maryam) that gave him spiritual support.
- His physical support came from his companions (Abu Bakr, Umar, Ali, Saad) who believed that if the Holy Prophet ﷺ said it happened, then it did happen.

The night journey of the Holy Prophet ﷺ from Makkah to Jerusalem

(These Skills Books have not been through the Cambridge endorsement process)

“Paper solving methodology is very good.”

Saima Luqman Qazi  
The Mount Sinai School  
Islamabad

Details of Marks Obtained by the Student			
Passage No.	Marks in (a)	Marks in (b)	Total Marks Obtained
4.1			
4.2			
4.3			
4.4			
4.5			
4.6			
4.7			
4.8			
4.9			
4.10			
4.11			
4.12			
4.13			
4.14			
4.15			
4.16			
4.17			
4.18			
4.19			
4.20			
4.21			

Strengths of the Student: \_\_\_\_\_

Examiner's Comments: \_\_\_\_\_

Chapter 1 Major Teachings in the Ahadith of Prophet Muhammad ﷺ

### Explanation of Ahadith

الَّذِينَ الصَّيْحَةَ: فَلَمَّا بَلَغَ قَالَ: اللَّهُ وَلِكُتَابِهِ وَرَسُولِهِ، وَأَمْرَةَ الْمُسْلِمِينَ وَعَمَلِهِمْ.

"Religion is sincerity. We said, 'To whom?' The Prophet ﷺ said, 'To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people.'"

**Key Points for Part (a)**

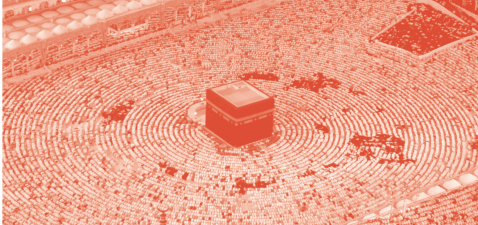
- It deals with sincerity towards the "Articles of faith" and "the people of the community" also.
- Sincerity in Belief in Allah, His Books and His Messengers ﷺ.
- Sincerity in actions towards leaders and the community also.
- We can learn to follow the faith of Islam fully and with dedication.
- We must be sincere in things we believe and do.
- We need to believe in the main principles of Islam and be fully loyal to the members of the community.
- We should also be obedient and loyal to the leaders of the community.

"O ye who believe! believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him)..." (Surah-Al-Nisa, Verse: 136)

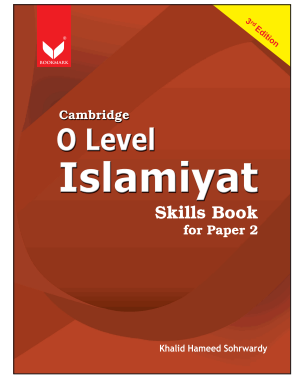
- Thus, Muslims believe that being loyal towards Islamic beliefs and the people of the community is religion.

**Key Points for Part (b)**

- Muslims should be sincere in everything they do.
- A believer should be sincere towards Allah and His Prophet ﷺ.
- Sincerity with the people of the community is also to be practiced.
- Example of the Prophet ﷺ when he wrote letters to the leaders.
- Muslims are required to follow the religion as per the sayings and actions of the Prophet ﷺ which reveals sincerity in belief and actions.



Key Points help the students frame a focused answer.



“The author has followed an excellent approach to the Cambridge syllabus 2058. The layout is vibrant and by using these books, students will be more focused regarding the contents of P-1 and P-2 separately.”

Zubair Ahmed Bhatti  
American Lyceum  
School System  
Township Campus-Lahore

“Bookmark's **Cambridge O level Islamiyat** is a comprehensive set of textbooks and skills books. The way the syllabus has been compiled separately for Paper-1 & 2 makes it very easy for the students to understand and learn while preparing for O level exams.

The inclusion of learning objectives and brief synopsis of topics in the textbooks, help the students study with a focused attitude. Pictures and relevant illustrations not only complement the text but also create vivid images in the minds of the readers.

In the set of Skills Books\* for Paper-1 & 2, the selected questions from Cambridge past papers have been expertly tackled, by providing key points for both part (a) and (b) of each answer.

The formatted worksheets in these Skills Books, with specific lines and space, not only familiarise the students with the O' Level Islamiyat exam booklets, but also help them overcome the much anticipated exam anxiety.”

**Ghazala Amin**

Former English and O Level Islamiyat teacher (Generation's School), freelance writer, educational consultant, teacher trainer and visiting faculty at ERDC, OUP, Taqwa Model School.

Area of Development for the Student: \_\_\_\_\_

Comments of the Student: \_\_\_\_\_

Sign of Student \_\_\_\_\_ Sign of Examiner \_\_\_\_\_

### Final tips for the Students

- The note is selected for Syllabus 2, 3 and 4 of Paper 2 and is marked out of 14 marks. Part (a) of this question carries a maximum of 10 marks, and Part (b) carries 4 marks. In this set of Questions, Part (a) tests AO1 and earns a maximum of 10 marks each while Part (b) tests AO2 and earns up to 4 marks each. Marks are awarded according to the four levels of response for each AO, following the level descriptor detailed below.

Level	Marks of Question No. 2-5	Level descriptor
4	8-10	Very Good/Excellent: A thorough, well-developed and substantial response. Demonstrates an extensive, relevant and highly accurate knowledge of the subject in considerable detail with evident expertise. Likely to quote Qur'an i.e. verses and Hadiths to support and illustrate the points made. Comprehensive and thoughtful.

- The statements which follow would be used to determine the appropriate level of response for each objective. Therefore, marks will be awarded for appropriate responses to reasonable interpretations of the question. Therefore all appropriate answers that have potential will be credited. It is perfectly possible for students to achieve the highest marks.

\* These Skills Books have not been through the Cambridge endorsement process.



# WHAT THE USERS SAY ABOUT THIS SERIES

*The author has made a commendable attempt to give an analytical appreciation of all important facts of the O' level Islamiyat curriculum.*

*I am certain that students will like the concise yet complete information. It will also help those who want to understand the essential teachings of Islam.*

**Hamda Haq**  
Karachi Grammar School  
Karachi

*This is a set of comprehensive books. The details of Prophet Muhammad's (SAW) life are well written and the chapters about the Caliphs are in much detail. The Pillars of Islam are also well described. I would say that overall I found them relevant to study for O Level Cambridge Exams. Laudable effort, indeed!*

**Aliya Azhar**  
Learning Alliance  
Lahore

*The book is very specific and well developed, according to the syllabus of Cambridge O-level. Colourful illustrations and maps for battles are really commendable.*

*To be very honest, it is a very helpful guide for all important aspects have been covered.*

**Raazia Hafiz**  
Headway Escuela  
Rawalpindi

*Bookmark's **Cambridge O Level Islamiyat** contains all the syllabus content. Syllabus for Paper 1 and Paper 2 is well segregated. The course has been taught in a very easy and elaborate manner. Beneficial pictures have been added in the books that add to the knowledge of students.*

**Ayesha Jamal**  
American Lyceum School System  
Lahore

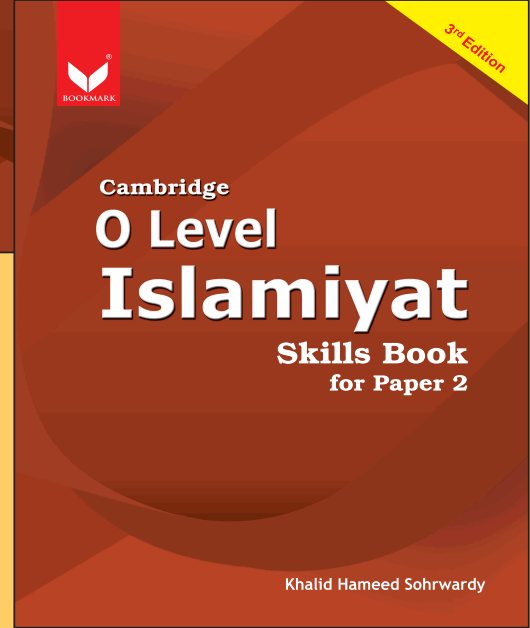
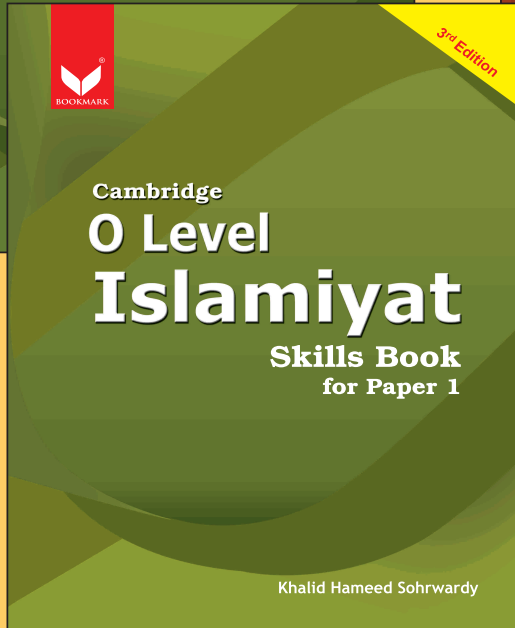
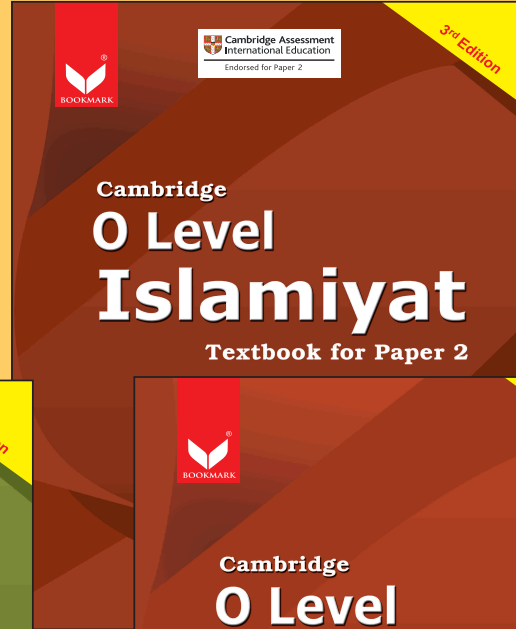
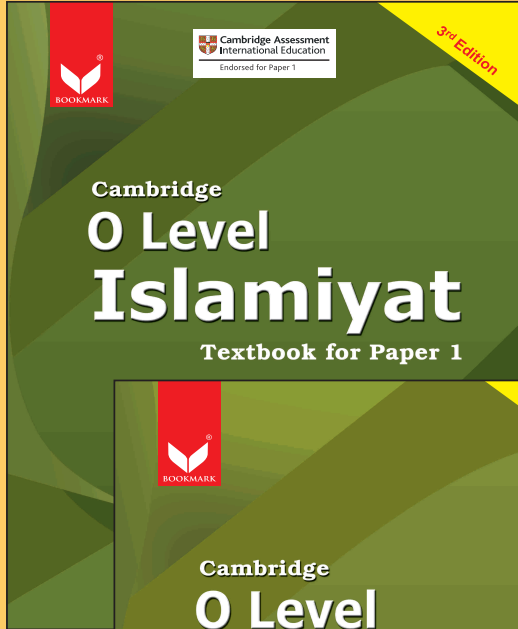
*The most useful topics for which I use this book are the elaborate explanation of the selected passages from the Quran and the teachings of selected Hadiths. Extra knowledge that has been highlighted, is also very useful for this level.*

**Fauzia Abida**  
Rawalpindi Grammar School  
Rawalpindi

*It is a complete set of textbooks with effective graphics, pictures and illustrations. It will help definitely the students to properly revise and prepare for Cambridge International Examinations.*

**Shah Masood Mehdi**  
Lahore School of Learning  
Lahore

# A complete solution for the students of Cambridge O Level Islamiyat (Syllabus 2058)



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- ✓ For Cambridge schools worldwide



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