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International GCSE

Islamiat TG

Bushra Nadir

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Chapter 1 Islam: Beliefs and Teachings

Lesson 1

Suggested time: 3 hours

Learning Outcomes

By the end of the lesson, students should be able to:

- Understand the meaning and importance of the key beliefs of Muslims with reference to the Sources of authority given in textbook.
- Study the Quranic passage 2:285 (6.1 of Specification) with reference to explanation of Core beliefs of Islam relating it to the context of revelation of this passage.
- Understand six articles of faith and discuss their importance and influence on the lives of Muslims.
- Study life role and significance of Harzat Adam علیہ السّلام, Hazrat Ibrahim علیہ السّلام, Hazrat Musa علیہ السّلام, Hazrat Isa علیہ السّلام and Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ as seal of Risalah.
- Explore the teachings contained in Sahih Bukhari 1362, Book.23 Hadith 115 about belief in predestination (Qadr).
- Understand the nature of Holy books in Islam and the scrolls of Hazrat Ibrahim علیہ السّلام.

Specification reference and content

Pages 2-9

3.1.1.1 The oneness of Allah (Tauheed)
3.1.1.2 Key beliefs
3.1.1.3 Nature of Belief in Allah
The students will learn meaning and importance of the key beliefs for Muslims including Tawhid Malaikah, Kutub, Risalah, Youm e Akhirah, Al-Qadr and all good and bad is from Allah.
(Related textbook material has to be read thoroughly by students in class.)

Explanation of Passage 2:285 (6.1 of Specification) with following main teachings

- Faith of the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and believers
- Core beliefs of believers
- Obedience & humility of believers (we hear and we obey)
- Remembering the final return
- Allah's compassion over weighs His Accountability

Key Vocabulary

Barzakh Siraat Day of Resurrection Munkar-Nakeer Soor Meezan

Qada wa qadr (Allah's predestination)	Al-lauh Al-Mahfuz (Preserved tablet)
Kiraman Katibeen (Recording angles)	Ridhwan (Gatekeeper of Paradise)
Maalik (Gatekeeper of hell)	Munkar and Nakeer (Questioning angels in the grave)

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Teacher Notes / Background Information

- This faith is the firm believer in the heart. There are six basic beliefs of Muslim faith. The background of the revelation of Quranic Passage 2:285-86 is that this verse was revealed in response to questions or doubts from hypocrites and new converts about who Muslims should follow and whether all Prophets should be obeyed. This verse was revealed in Madinah after migration of the Prophet
  Muhammad ﷺ. It assures believers that faith is both belief in the heart and obedience in action and that is forgiveness and accountability are always with Allah. Another tradition advocates that particular verse 2:285 was revealed directly to the Prophet Muhammad ﷺ during his ascension (Miraj). For reference a Central Hadis Qudsi records that when Allah Completed Creation, He wrote in His Book above the Throne “Verily my Mercy Prevails over my Wrath.”
- While teaching predestination Qadr, it should be emphasized that Allah’s complete knowledge about what will happen to each creation does not reduce human responsibility so human beings are responsible for their actions as they have free will. Allah knows the choices that an individual will make because of his perfect knowledge.

Explanation of Sahih Bukhari 1362, Book.23 Hadith 115 about belief in predestination (Qadr)

1. **Acknowledgement of Predestination (Qadr)**

   The hadith clearly affirms that Allah has already written the final abode of every soul (Paradise or Hell) and whether a person will be blessed or wretched. This reflects the Islamic belief that Allah knows and has decreed everything in the universe, including human destiny.

2. **Human Responsibility and Effort**

   When the Prophet’s Companion suggested abandoning deeds because destiny is already written, the Prophet Muhammad ﷺ rejected this idea. The answer he gave shows that while destiny is real, humans are still responsible for their actions.

   - A person written among the blessed will find good deeds easy to perform.
   - A person written among the wretched will find bad deeds easy to perform.
     This means predestination does not remove the need for action; rather, Allah makes righteous deeds easy for those whom He has chosen and can make wrong deeds easy for others, based on His wisdom.

3. **The Quranic Lesson**

   The Prophet ﷺ supported his point by reciting the Quranic verses from Surah Al-Layl which emphasize that those who give in charity, are conscious of Allah, and truly believe will be guided to success. This shows that belief and effort matter and that destiny relates to Allah’s knowledge and decree, but humans must still strive and do good deeds.

Instructional Strategies

1. A diagram showing Belief in

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Allah → Angels → Books → Messengers → Day of Judgment → Qadr with short explanations.

2. Write the names of angels along with their roles.

3. Divide students in small groups and assign each group an article of faith to discuss and present.

4. Discussion questions. (prompts)

   - Why is belief in angels important for Muslims?
   - Does belief in Qadr mean we should not make efforts to improve our lives?
   - Search one Hadith or verse from Holy Quran about Prophethood.
   - How are revealed books and belief in Prophets connected?
   - What are the different stages after death? (Barzakh, Siraat, Day of Resurrection, Munkar-Nakeer, Soor, Meezan, etc)?

5. Explain how belief in the Day of Judgment influences how we treat others.

6. Use sources from Quran about Hadith or the lives of prophets to illustrate each article of faith.

7. Tell the story Hazrat Jibraeel علیہ السّلام delivering revelation of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

8. Why were prophets bestowed with miracles?

Student Support for Exam Skills

1. Name the Surah of Holy Quran which refers to scrolls of Hazrat Ibrahim علیہ السّلام. (1 mark)
2. Give two Muslim beliefs about Prophethood. (2 marks)
3. Write two miracles that Allah bestowed Hazrat Musa علیہ السّلام with. (2 marks)
4. Write two Muslim beliefs about common teachings of revealed books. (2 marks)
5. Explain two reasons why angels are important in Islam. (4 marks)
6. Explain two reasons why belief in predestination (Qadr) is important in Islam. (4 marks)
7. Explain two ways in which the belief in life after death influences Muslims today. Use one teaching from Quran and hadith in your answer. (6 marks)
8. Key beliefs are important for Muslim faith as they affirm we hear and obey attitude and enable Muslims to display the desired attributes of a believer. Examine why this statement of significant for Muslims. In your answer you should use the given passage and provide supporting evidence. (12 marks)

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9. "Belief in predestination does not remove human responsibility."
   Explain this statement with reference to Sahih al-Bukhari 1362 (Book 23, Hadith 115).

(12 marks)

Model answer of Q.9

Islam teaches that belief in predestination (Qadr) means that Allah has complete knowledge and control over everything that happens in the world. In Sahih al-Bukhari 1362, the Prophet ﷺ explained that the final place of every person in Paradise or Hell has already been written, and Allah knows whether a person will be among the blessed or the wretched. This clearly shows Allah's perfect knowledge and power over human destiny.

However, this Hadith also makes it very clear that belief in predestination does not mean that humans can stop making effort or avoid responsibility. When a Companion asked whether people should rely only on what has already been written and stop doing good deeds, the Prophet ﷺ did not agree with this idea. Instead, he explained that those who are destined to be righteous will find good deeds easy, while those who are not will find bad deeds easy. This shows that people are still required to act, and they are judged based on their actions. This idea has become repetitive no?

The Prophet ﷺ further explained this by quoting verses from the Qur'an in Surah al-Layl (92:5–7):
"As for the one who gives in charity, fears Allah, and believes in the best reward, We will make the path easy for him."
These verses show that faith, fear of Allah, and good actions lead to guidance, proving that personal effort and moral choice are very important in Islam.

Therefore, even though Allah has already written everything, human beings are still responsible for their choices and behaviour. Muslims must continue to do good deeds, obey Allah, and avoid sin. This Hadith teaches a balanced Islamic belief: Allah's decree exists, but human responsibility remains, and success in the Hereafter depends on faith and righteous actions.

The content given in this model answer is NOT exhaustive; other creditworthy points should be added by the teachers. Answer should be coherent and the reference should directly apply to the teaching contained in the main Hadith/Ayat.

Instructional strategies

- In a two- marks question, any two valid points can be written in full sentences.

  e.g: For prophethood they can write prophets are divinely appointed, prophets do not speak of their own accord but infact they preach Allah's words, some prophets have been bestowed with miracles, they gave good news of heaven and warned people of hell fire. (Any two valid beliefs are required.)

- In a four-marks question, two marks are for the identification of reasons (one mark for each reason) and one additional mark for the suitable explanation of that reason.

- In a six-marks question, one mark for each influence identified and one additional mark for asuitable explanation. AO1=4.

- For getting four marks, two influences should be aptly identified and explained.

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- Teachings from Quran and Hadith should be coherently applied to the influences identified. The quoted Ayat of Quran should be written with full reference.
- In a six marks question regarding life after death, a student can quote 56:42-44 in which the grim fate of the people of the left has been described and this Ayat paints a harsh and unbearable picture for those who have done bad deeds in this life and write in the following manner, the Quran teaches that souls will be questioned for what they have done, they will(the wrong doers) dwell amid scorching winds and scalding water in the shadow of black and suffocating smoke neither cool nor refreshing which influence Muslims to avoid evil. Muslims will avoid bad deeds as wrong doers will face constant and multifaceted nature of suffering in a place of extreme heat, boiling water and suffocating smoke that offers no respite.

There is another Ayat 2:82 which encourage Muslims to carry out good deeds. This Ayat says, *"But those who have faith and work for righteousness they are companions of the garden. Therein shall they abide forever."*

- In a twelve-mark question, regarding Quranic passage 2:285-286, reading and understanding of the statement given under the question is very important. e.g: Key beliefs are important for Muslim faith as they affirm we hear and obey attitude and enable Muslims to display the desired attributes of a believer. Examine why this statement of significant for Muslims. In your answer you should use the given passage and provide supporting evidence.

Resources / Materials

Textbook and Quranic references given in the textbook and teacher's guide.

Lesson 2

Suggested time: 3 hours

Learning Outcomes

By the end of the lesson, students should be able to:

- Develop their textual knowledge and understanding of the significance and implications of religious beliefs for example Prophethood of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, Akhirah and belief in angels in the light of given Quranic passages.
- Apply the teachings contained in the given passages to the everyday Muslim life and how these teachings influence Muslims.
- Practice 12-marks questions for the part (a) of Paper 1 for specification Islamiat 9237.

Specification reference and content **Pages 9-25**

- 3.1.1.4 Belief in angels
- 3.1.1.5 Belief in predestination and decree
- 3.1.1.6 Belief in life after death
- 3.1.1.7 Risalah (Nabuwat) and Holy Books in Islam
- Quranic Passage Surah-Al Tawbah 9:128-129
- Quranic Passage Surah 'Abasa 80:34-42
- Quranic Passage Surah Fatir 35:1

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Key Vocabulary			
Ra'ūf	Rahīm	Tawakkul	Accountability

Teacher Notes / Background Information

- For Quranic passage Surah-'Abasa 80:34-42 following discussion points should be used:
  - Individual responsibility
  - Judgment by Allah alone
  - Clear distinction between believers and disbelievers
  - Reward (joyful faces) Punishment (faces covered in darkness)
  - Self-concern (strict accountability)
  - Actions in this world will determine fate in the next life
- For Quranic passage Surah Al-Tawbah 9:128-129 following discussion points should be used:
  - Character and concern of the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ for his community.
  - The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was human so people could relate to him.
  - Suffering of community made Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ grievous.
  - He was intensely eager for the welfare of all people in this life and the hereafter.
  - Kindness and mercy of the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ (Ra'uf and Rahim).
  - Despite Prophet Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ sincere efforts, there was possibility of rejection.
  - Prophet Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ response at the face of rejection.(Sufficient for me is Allah)
  - Affirmation of Tawhid. (HE is the Lord of Mighty Throne)
  - Lesson for Muslims (remain patient in the difficult times of rejection, care for others, reliance on Allah at all times, compassionate nature of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, importance of empathy, complete reliance on Allah will give believers inner strength and peace etc)
- For Quranic passage Surah Fatir 35:1 following discussion points should be used:
  - Praise to Allah.
  - Angels as messengers and servants of Allah not partners.
  - Increase in creation as He wills.
  - Divine sovereignty.

Note: In essence 35:1 establishes Allah as the supreme all powerful creator and sustainer using the powerful imagery of winged angels as His obedient servants to counter polytheistic beliefs. Angels

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are emphasized as servants not partners to Allah. These servants have no authority of their own. Different angels have been granted different degrees of power by Allah. They have been equipped with different powers of speed and efficiency as demanded by the nature of service for which they are employed. Surah An-Nahl 16:49-50 advocates the similar ideas about angels that due to their special role they have been given abilities that other creations do not have. All the angels have been made messengers because each one fulfills commands of Allah without ever disobeying Him.

Instructional Strategies

- Read the passage 80:34-42 and teacher should translate difficult words into easy English for better understanding.
- Ask students to describe THREE things learnt from the passage about Day of Judgment.
- For explanation of verses of Surah Al-Tawbah 9:128-129
  - Explain verse 128 and 129 separately.
  - Divide each verse into key phrases and discuss meanings in simple language.
  - Use keyword highlighting (e.g. ra'ūf rahīm, tawakkul).
- Ask students to write three things which they have learnt from these two verses of Surah Al-Tawbah.
- Ask how are these teachings related to our everyday life.
- Search the revelation history of both the passages.
- For Quranic passage Surah Fatir 35:1 , ask students to analyze the given verse in relation to the content given in the textbook and discuss qualities, importance and role of angels including four main angels, Malak al- Mowth and Kiraman Katibeen.
- Students can watch the video link referenced in the resources section of on page 12 and students should make notes as they watch the video.

Student Support for Exam Skills

1. Family relationships will have no importance in the Akhirah. Evaluate this statement with reference to Ayat 80:34-42 (12 marks)

Model answer of Q.1

Surah 'Abasa is a Makki Surah revealed in early period of Islam when Quraysh were rejecting the message of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, especially the idea of resurrection and accountability after death. This passage encourages preparation for the hereafter through faith and good deeds and for this no one can rely on others. These verses describe the absolute chaos and self-concern that will characterize the day of judgment. It concludes by comparing and contrasting the fates of the righteous and wicked on that day. These verses reflect that on Day of Judgment each individual will flee from his closest relatives and will be concerned about himself only. Nobody will pay attention to other people not even parents, spouse and children. This shows that even the closest family ties will break down. Muslims believe that no one takes responsibility for another person's sins. So family connections have no power to save someone from punishment. The righteous ones will flee because they don't want to be asked for favors from the ones who are in difficulty because of their bad deeds.

Verses 38-39 describe the believers with bright and joyful faces on the Day of Judgment, while Verse

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40-42 describe disbelievers with darkened faces. This will be because of beliefs and actions of individuals' not family background. Some Muslims may argue that this does not remove the value of family relationships altogether but Allah places justice above everything. Islamic texts also indicate that righteous relatives including parents, spouses and descendants will be together and reunited in Jannah provided they are all believers and qualify for Jaanah after accountability process.

Surah Ar-Raad 13:23-24 mentions entering gardens will righteous fathers, spouses and descendants. In conclusion although family relationships are important in life in Islam but this passage of Surah-'Abbasa clearly teaches that on the Day of Judgment during the process of accountability no one can help a relative or a loved one. Each individual will stand alone before Allah. Therefore, the statement is mostly true because personal faith and actions matter more than family ties in Akhirah.

Resources / Materials

Textbook and Quranic references given in the textbook and teacher's guide.

Lesson 3

Suggested time: 5 hours

Learning Outcomes

By the end of the lesson, students should be able to:

- Recount the events surrounding Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ death and burial.
- Understand why Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ referred to as the seal of prophets.
- Understand how rightly guided caliphs were selected from amongst the Muslim community.
- Study Hadith.28, 40 in section 6.1 of the specification and analyze it in relation to the specification content about rightly guided caliphs.
- Research and prepare fact files about Four rightly guided caliphs. This could include their selection procedure, life history, key achievements, challenges they faced and lessons Muslims can learn from them.

Specification reference and content

Pages 25-33

3.1.1.8 The early leadership of the Muslim community

- The Leadership of Islam after the death of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the role and importance of Four rightly guided caliphs.
- Explanation of related passage 3.1.1.8 in section 6.1 of the specification.

Key Vocabulary

Apostasy	Ridda wars	Shura	rebellion

Teacher Notes / Background Information

- To teach the rightly guided caliphs (Rashidun رضی اللہ تعالیٰ عنہم), a teacher needs deep knowledge of early Islamic history (632-661 CE), the Quran, Hadith, Islamic governance (Shura, justice), individual Caliphs (Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ, Hazrat Umar رضی اللہ تعالیٰ عنہ, Hazrat Uthman رضی اللہ تعالیٰ عنہ, Hazrat Ali رضی اللہ تعالیٰ عنہ), their challenges (apostasy, expansion, Fitan), administration, virtues, and application of their model (justice, consultation, accountability) to modern life, using storytelling, clear language,

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and visual aids to make this foundational era relatable and inspiring for students.

- The Quran & Sunnah: Understanding core principles, how they were applied, and hadith related to leadership, justice, and teaching.
- Seerat-un-nabi (Prophet Muhammad ﷺ Life): Context of the Prophet Muhammad ﷺ death and the foundation he laid.
- Fiqh/Sharia: Basic understanding of early Islamic law and governance principles like Shura (consultation).
- Historical Context & Personalities
- The Four Caliphs: Detailed knowledge of each:
  - Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ (unity, Ridda Wars),
  - Hazrat Umar رضی اللہ تعالیٰ عنہ (expansion, administration, justice),
  - Hazrat Uthman رضی اللہ تعالیٰ عنہ (Quran compilation, Fitan),
  - Hazrat Ali رضی اللہ تعالیٰ عنہ (events related to Fitna , knowledge).
- Key Events: Ridda Wars, Persian/Byzantine conquests, compilation of Quran, First Fitna (civil war).
- Expansion & Administration: How Islam spread and early state structures were formed (diwans, police).
- Challenges: False prophets, tribal rebellions, internal strife (Fitna).
- Explanation of related passage 3.1.1.8 in section 6.1 of the specification

  Main theme: following Sunnah and avoid religious innovations.

  Discussion points:

  1. Fear Allah
  2. Obey legitimate leaders
  3. Hold firmly to Quran and Sunnah
  4. Avoid newly invented matters in religion

Relevance of Hadith.28 of Imam an-Nawawi in the contemporary world and lessons for today's leaders.

This Hadith is one of the most comprehensive teachings of Prophet Muhammad ﷺ regarding leadership, unity and adherence to Islamic principles. In this Hadith Prophet Muhammad ﷺ delivered an emotional sermon in which he advised the believers to fear Allah, obey rightful authority and firmly adhere to the Quran and Sunnah. He also warned strongly against religious innovations declaring that every innovations leads to misguidance. This Hadith is highly relevant today for leaders facing moral, social and religious challenges. In today's society, values are changing rapidly so this Hadith provides a clear solution to these problems by emphasizing God's consciousness (Taqwa) as the foundation of leadership and personal conduct. When

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leaders fear Allah they are likely to practice justice, honesty and responsibility. Today many leadership failures stem from corruption arrogance and neglect of moral accountability. This hadith reminds leaders the true authority is not power or status but obedience to Allah and service to people.

Another major lesson is the importance of unity and obedience to legitimate leadership. The Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ instructed Muslims to obey their leaders as long as they governed according to Islamic principles. In today's context this teaching discourages chaos rebellion and disorder. It teaches leaders to govern fairly and followers to maintain unity and discipline which are essential for a stable society. Islam places great importance on justice but it also priorities social stability and protection of human life. Therefore, rebellion again Muslim rulers is not the norm in Islam and is only considered permissible under very strict conditions. Decision must come from qualified scholars not individuals or emotional movements.

This Hadith also warns against introducing innovations into religion. In modern times many people alter religious teachings to suit personal desires or modern trends. For today's leaders – religious, educational or political - this is a crucial reminder to preserve the authenticity of Islam. Leadership must be rooted in Quran, the Sunnah and the example of the rightly guided caliphs rather than personal opinions or cultural pressures. Furthermore, this Hadith 28 prepares leaders for disagreements and diversity of opinions which are common in modern society. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ clearly stated that during times of differences the solution is to return to Sunnah. This teaches leaders to resolve conflicts through justice, knowledge and established principles rather than force or emotion. For today's leaders true success lies in fearing Allah, ruling with justice, preserving religious integrity and guiding people according to the Quran and Sunnah. By following these principles leaders can address modern challenges while remaining grounded in Islamic values.

Note: This reading passage will help teachers in preparing students for a 12 marks question regarding Islamic leadership model. Relevant points can be included according to the teachings contained in the Hadith.28.

Instructional Strategies

- Read from the text book and Recount with students the events surrounding Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ death and burial. Why is Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ referred to as the seal of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ? How was the next leader selected from amongst the Muslim community?
- Students to produce a chronological timeline of the four rightly guided caliphs with the periods of their reign and also understand the circumstances surrounding their death and the significance of their caliphate for Muslims.
- Research and prepare fact files about Four rightly guided caliphs رضی اللہ تعالیٰ عنھم. This could include their selection procedure, life history, key achievements, challenges they faced and lessons Muslims can learn from them. (One child can be given one caliph for research and students can share their work with each other in a classroom setting.)
- During class discussion and while answering student's questions focus on teachings.

  Emphasize:

  - Leadership qualities (justice, consultation, piety, humility)
  - Administrative achievements

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- Service to Islam and the Muslim community
- Keep discussion exam-oriented and mature

Student Support for Exam Skills

1. Explain two ways in which the leadership of Abu Bakr رضی اللہ تعالیٰ عنہ helped to preserve the unity of the Muslim community after the death of the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ (4 marks)
2. Explain two ways in which compilation of the Qur'an during the caliphate of Uthman رضی اللہ تعالیٰ عنہ is important for Muslims. (4 marks)
3. Explain two challenges faced by Hazrat Ali رضی اللہ تعالیٰ عنہ during his caliphate. 4 marks)
4. State two reasons why the Muslim army was successful in the expansion of the caliphate under Hazrat Umar رضی اللہ تعالیٰ عنہ. (4 marks)
5. Hadith 28 shows that true leadership in Islam is based on obedience to Allah and the Sunnah, not personal opinion. Evaluate the statement in the light of teachings contained in the Hadith.28 of Imam an-Nawawi. (12 marks)

Resources / Materials

• Oxford reference on the 4 rightly guided caliphs.
http://www.oxfordreference.com/display/10.1093/oi/authority.20110803100421411
• Further reading:
https://worldhistoryedu.com/rashidun-caliphate-and-the-first-four-muslim-caliphs-of-the-islamic-world/

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Lesson 4

Suggested time: 3 + 3 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know the role and importance of the Five Pillars.
- Know the meaning and importance of Amr bil maroof (commanding good) and Nahi annil munkar (forbidding evil)
- Study the related passage to 3.1.2.1, which can be found in the section 6.2 of the specification
- Know the meaning, importance and use of the Shahadah in a Muslim's life.
- Study the related passage to 3.1.2.2, which can be found in the section 6.2 of the specification

Specification reference and content

Pages 35-38

- 3.1.2.1 Key practices in Islam
- The role and importance of the Five Pillars
- The meaning and importance of Amr bil maroof (commanding good) and Nahi annil munkar (forbidding evil)
- 3.1.2.2 The meaning, importance and use of the Shahadah in a Muslim's life.

Key Vocabulary

Amr bil maroof (commanding good) and Nahi annil munkar (forbidding evil).

Teacher Notes / Background Information

Hadith given on pg.35 of the textbook.

Sahih al-Bukhari 50, Book 2, Hadith 43 in the appendix [3.1.2.1]

This Hadith is among the most comprehensive and foundational narrations in Islam. Scholars describe it as explaining the essence and structure of the entire religion of Islam. It outlines the three interconnected levels of worship, showing that Islam is not limited to rituals alone but is a complete way of life involving belief, action, and spiritual excellence.

This Hadith is especially valuable for students because it clearly demonstrates that faith is multidimensional and develops progressively.

This hadith contains the basis of three levels of worship. It explains the essence of religion.Teacher can discuss the contents of Hadith under three headings:

- What it means to believe
- What it means to practice
- What is means to perfect one's worship

It shows Islam is a complete system involving belief, practice (action) and excellence (Ihsan). A Muslim not only focuses on outwards acts but tries to grow in all three aspects. Islam refers to the belief in the

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heart (Belief in oneness of Allah, His angels, His revealed books, His messengers, the day of judgement and the divine destiny.)The outwards actions known as Islam refer to the physical worship of Allah through the prayer, Zakat and fasting in Ramadan. This shows students that Islam begins with inner conviction. Without correct belief, outward actions lose their true purpose. Teachers can emphasize that belief shapes a Muslim's worldview, moral choices, and sense of accountability before Allah.

These acts represent visible obedience and discipline. They train Muslims to worship Allah through daily routines and social responsibilities. Teachers should explain that these practices connect belief to action and help maintain consistency in faith.

Ihsan means worshipping Allah with excellence and sincereity.it is to worship Allah as if one sees Him and if not to know Allah sees everything. Ihsan encourages honesty .good character and mindfulness of Allah in daily life. The Hajj was not specifically mentioned in this narration either because it took place before the commandment of the obligation of Hajj or because of the wealth and the transportation required for Hajj.

Relevance for Students Today

Teachers may link this Hadith to:

- Moral responsibility
- Accountability in studies and behavior
- Developing sincerity and discipline
- Understanding Islam beyond ritual

2.2 Shahadah : Passage 3.1.2.2, which can be found in the section 6.2 of the specification Surah Al Imran 3:18-19

- Teaching focus:
- True belief is based on knowledge, not blind following
- Islam strongly links belief in God with justice
- Scholars and educated people have a responsibility to uphold the truth
- Islam is about submission, not just a label
- Knowledge brings responsibility
- Pride and jealousy can lead people away from truth

Key Themes to Highlight for Students

- **Tawhid:** The foundation of Islam and the message of all prophets
- **Justice:** Allah's system is based on fairness and balance
- **Knowledge:** Highly valued in Islam, but must be acted upon
- **Human nature:** Pride and envy can block acceptance of truth
- **Message to People of the Book:** A call to return to the core belief in one God

Ayat 18 and 19 of Surah Al Imran in the Holy Quran are profound verses focusing on the testimony of Tawhid (the oneness of God), the establishment of justice, and the definition of the true religion in the sight of Allah.

Ayat 3:18 - The Testimony of Oneness and Justice:

This verse declares that Allah witnesses there is no deity but Him. This testimony is joined by the

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angels and those with knowledge, emphasizing Allah's maintenance of creation in justice. The verse concludes by stating there is no deity except Allah, the Exalted in Might and the Wise.

Ayat 3:19 - The True Religion:

This ayat asserts that Islam is the true religion in the sight of Allah. It notes that those given previous scriptures differed not out of ignorance, but due to jealous animosity after receiving knowledge. It warns that Allah is swift in reckoning for those who disbelieve in His verses.

The verse 3:19 addressed the cause of religious disagreement among earlier communities.

It clarified that:

- Religious disagreement did not arise from ignorance
- It emerged due to jealousy, pride, and rivalry, even after clear knowledge had come

These verses emphasize the universal truth of submission to God as the core message of all prophets. They highlight the importance of knowledge and serve as a warning against rejecting truth due to pride or envy. These passages are found in the early part of Surah Al Imran and are directed, in part, at the People of the Book, inviting them to the fundamental truth.

Historical Context

During the Madinan period, Muslims were in regular contact with:

- Jewish tribes of Madinah
- Christian delegations, especially from Najran (Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ treaty with Christians of Najran)

How do the Verses Relate to the Christians of Najran?

Although revealed earlier, verses 18–19 directly address the beliefs held by the Christians of Najran, especially regarding:

- The nature of God
- The rejection of Tawhid
- Religious disagreement despite possessing scripture

Note: *Teachers should study topic Amul Wafood from FBISE Class.9 Islamiat textbook and share the details of delegation of Christians of Najran with the students, event of Mubahila should also be discussed as mentioned in the book.*

According to the majority of scholars, verses 18–19 of Surah Al Imran were revealed in Madinah during the early Madinan period. Some scholars note that although revealed earlier, their message became especially relevant during later dialogue with the Christians of Najran.

These groups possessed earlier scriptures and claimed religious authority. However, they disagreed among themselves about core beliefs, particularly:

- The nature of God
- The status of prophets
- The finality of divine guidance

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Instructional Strategies

- The verses were relevant in a context of interfaith dialogue
- Islam is presented as a continuation, not a contradiction, of earlier revelations
- Knowledge without humility can lead to rejection of truth
- Tawhid and justice are universal principles
- Study Sahih al-Bukhari 50, Book 2, Hadith 43 in the appendix [3.1.2.1], and analyse it in relation to the specification content above, the role and importance of the Five Pillars.
- Students to summarise the key learning from the hadith into 5 x bullet points and feedback to the class.
- Students are to draw a diagram with five "Pillars" and explain why they are seen as 'foundations' supporting the faith. Students should refer to each pillar by its Arabic name.
- Students to design a poster promoting Amr bil maroof (commanding good) and discouraging Nahi annil munkar (forbidding evil). Students should refer to the 5 pillars and passage studied on their poster.
- Students can show their posters and explain the content in morning assembly.
- Students can write example tweets they would send to their peers promoting Amr bil maroof (commanding good).They can write messages for each other using post-its slips encouraging and suggesting one good act to be done together.
- The meaning, importance and use of the **Shahadah** in a Muslim's life.
  - Study Surah 3:18-19 in Section 6.2 of the specification, and analyse it in relation to the specification content above, the meaning and importance of the Shahadah in a Muslim's life.
  - Students to mind map or list as many examples as possible of when the Shahadah is said in daily life by Muslims or produce a role play demonstrating the Shahadah being used in daily life.
  - Extension task: Students can research and find examples of when the Shahadah is used in daily life by Muslims across different cultures that practice Islam.

Student Support for Exam Skills

1. A Muslim's faith is complete only when belief, practice, and Ihsan are all present. Evaluate this statement with reference to Sahih al-Bukhari 50, Book 2, Hadith 43. (12 marks)

2. Ihsan is more important than outward acts of worship. Discuss this view using evidence from the Hadith. (12 marks)

3. Give two ways in which Amr bil maroof (commanding good) and Nahi annil munkar is important for muslims of today. (2 marks)

4. State two occasions on which the Shahadah is recited by Muslims. (2 marks)

5. Explain the importance of two parts of Shahadah for Muslims? (4 marks)

6. People reject religious truth mainly because of pride and jealousy, not ignorance. To what extent do you agree? Refer to Surah Al mran verse no.19 in your answer. (12 marks)

Resources / Materials

Key information and reading are included in the textbook.
The 5 pillars of Islam are explained: http://www.youtube.com/watch?v=Jb8Yk8LaUoc
Watch the conversion of a person to Islam and consider the importance of the Shahadah as a public declaration of faith. http://www.youtube.com/watch?v=Wg1RLbUmxFE

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Lesson 5

Suggested time: 4 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know the meaning and importance of Salah, including how and why Muslims pray, the steps of five prayers, the conditions of Salah, times, directions (purity, najasat, satar and qibla etc)
- Understand the guidelines and method of ablution (Wudu and tayammam : dry wudu)
- Know the history and words of Azaan
- Know the significance of masjid as a place of congregational prayer.
- Know how to pray qasar and Salah during an illness
- Know the role of Salah in a Muslim's life.
- Know how Jummah is performed and its importance.
- Study the related passage to 3.1.2.3, which can be found in Section 6.2 of the specification. Qur'an 62:9-11

Specification reference and content

pages 39-49

3.1.2.3 Salah

- The meaning and importance of Salah: how and why Muslims pray, including the conditions of Salah, times, directions, ablution (Wudu), Azaan, recitation, and concessions for those who are travelling or for the ill.
- Salah at home and at the mosque, and the role of Salah in a Muslim's life. Friday prayers (Jummah) and their importance.

Key Vocabulary

Wudu Tayammam Ghusal Satar Qibla Khutba

Teacher Notes / Background Information

A few references from Holy Quran which can be used by students in their responses.

- "Establish prayer and pay zakat." (al-Baqarah 110)
  - Importance of prayers.
- "Be guardians of your prayers and of the mid-most prayer and standup with devotion to Allah. And if you go in fear then (pray) standing or on horseback. When you are safe, remember Allah, as he has taught you that which (heretofore) you knew not." (al-Baqarah 238-239)
  - Importance of Prayers.
- "Direct your face to masjid al-Haram. Wherever you may be turn your faces to it." (al-Baqarah 2:144)
  - Conditions of prayers (Qibla)
- "Prayer at fixed hours has been enjoined upon the believers." (An-Nisa 103) Times of Prayers.
- "O you who believe! When you rise up for the prayer (if you have no ablution) wash your faces and your hands up to(and including) the elbows ,and lightly rub your heads with water and wash your feet up to and including the ankles. And if you are in the state of major ritual impurity purify yourselves (by taking a bath.) (Surah Al- Ma'idah 5:6)

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Importance and benefits of Prayers

- **Punctuality and regularity:** When a muslim prays five times a day at fixed times he learns to be punctual at every prayer otherwise he will be late and miss congregation. This is repeated five time a day which instills habit of regularity and punctuality.
- "Prayer at fixed hours has been enjoined upon the believers." (An-Nisa 103)
- **Cleanliness and purity:** Prayer makes a person clean and pure both physically and spiritually. A person keeps his body pure by taking bath and he makes ablution before every prayer. Prayer itself keeps him spiritually clean. "Do you believe that dirt can remain on a person bathing five times a day in a stream running infront of his door? The Companions replied that no dirt can remain on his body. The prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ remarked so exactly similar is the effect of prayer offered five times a day. With the grace of Allah, it washes away all sins. Ablution washes out physical dirt while prayers wipe out spiritual. (Agreed)
- **Obedience and humility:** A Muslim completely submits himself to Allah. He stands in humility in the presence of Allah with both hands folded; He bows, kneels and prostrates. He shows his utter dependence on Allah. "Successful indeed are the believers who are humble in their prayers."(Al-Muminun 23:1).
- **Self-Discipline and Self- Control:** Prayers instills self-discipline and self-control in a person. Prayers are obligatory on every adult, sane muslim under all circumstances, if a person is sick then he can offer hos prayer while sitting. If he cannot sit, he can pray while lying down. If water is not available he can perform dry ablution. If correct Qiblah cannot be determined, he can pray in the possible direction of Qiblah.
- **Piety and Taqwa:** Prayer develops piety and fear of Allah in a person and restrains him from evil deeds. Allah says "Establish regular prayer, for it restrains from shameful and unjust deeds" (Al-Ankabut 29:45)

Times of Prayers

Name of Prayer	Commencement of time	End of time	Fard (Raka'a)	Sunnah (Mu'akka-dah)	Sunnah (Ghair Mu'akkadah)	Witr
Fajr	After the break of dawn	Just before sunrise.	2	2 pre-Fard	-	-
Dhuhur	When the sun begins to decline and man's shadow is the same as his height.	The shadow of man becomes double his size.	4	4 pre-Fard	2 post-Fard	-
Asr	When shadow of man becomes double his height.	Just before the sunset.	4	-	4-pre Fard	-
Maghrib	Just after the sunset.	Disappearance of redness on the horizon.	3	2-post Fard	2	-
Isha	Disappearance of red-ness on the horizon.	Till midnight.	4	2-post Fard	4-pre Fard	3

- **Filth (Najasat):** Apart from waste products discharged from the body which are regarded as

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filth, other impurities recognized by Islam are semen, flowing blood, pus, swine, and everything associated with it and alcohol. All these are included in the definition of Najasat-e Ghaleezah. If even the smallest quantity of Najasat-e Ghaleezah falls in any article of food or drink the whole of it is polluted and becomes unclean and unfit for use by a Muslim. If some Najasat-e Ghaleezah falls on the clothes they must be removed by washing and squeezing the cloth each time.

Note: *Thorough reading from the book pg.39 till pg.49 will cover all the content. The given reading material will further enrich your explanations. While teaching purity, wudu, ghusal,dry ablution, etc. and explanation of najasaat will make students more clear on the topic.*

Delayed Prayers (Qada)

- It is obligatory for anyone who has forgotten to offer prayer or slept through its time to makeup for the missed (Qada) prayer. In a tradition the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said, “There is no expiation for prayer except the prayer itself.”
- Missing one’s Salah intentionally is a sin. If a person delays intentionally and its time passes, he will never be able to make up for that Salah. Such person must seek Allah’s forgiveness and increase his good deeds and supererogatory prayers.
- The missed prayer should be offered at the earliest possible opportunity, in case several prayers of a day are missed, the Qada of these should be offered in the prescribed order, the Qada of Fajr then Dhuhr and so on.
- Qada is only offered for Fard prayer, however Qada of two pre - Fard Sunnah of Fajr prayer may also be prayed.
- If a person missed his Dhuhr, Asr or Isha during journey, on returning home he should offer shortened prayers. However, if prayers become Qada before journey, he will offer complete prayer for them if he goes on a journey.

Shortened Prayers (Qasr)

Qasr or shortened prayer is performed when a person is travelling. It is sunnah to shorten prayers. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ shortened prayers during all his journeys. Allah says, “When you travel through the earth there is no blame on you if you shorten your prayers.” (An-Nisa 4:101) Dhuhr, Asr, and Isha are shortened to two rakk’ahs, Fajr and Maghrib remain unchanged and Sunnah prayers are dropped.

Traveller may shorten his Salah as long as he is on a journey. Likewise, if he stays in some place for business or some other affair, then he may shorten his Salah till a certain period. If a person intends to stay in a place for a certain time, but keeps delaying it for some reason, he may keep shortening his prayers.

There is difference of opinion among jurists regarding duration of stay, according to some scholars prayers may be shortened if the stay is for 15 days and according to others it can be shortened till 19 days. Ibn ‘Abbas said, “The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ stayed, during some of his journeys, for nineteen days and he prayed only two rakk’ahs. If we stayed in a place for nineteen days, we would not pray the complete Salah. However, if we stayed longer than that, we would perform the whole Salah.” (Sahih Bukhari)

Prayers may be shortened when a person leaves his house and is outside his city, and he is not required to resume regular Salah until he reaches the first house of his city.

If a resident is praying behind a travelling Imam in a congregation of Dhuhr, Asr and Isha, the resident must complete his remaining two rakk’ahs, after the Imam’s tasleem, but if a traveller is saying his prayer behind a resident Imam, he has to complete his four rakk’ats, he not allowed to make Qasr even if he joins the Salah in the third rakk’ats.

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There is difference of opinion regarding the distance after which a traveller can shorten his prayer, the Qur'an is silent about it, some scholars have fixed it to be 48 miles (77.5 k.m).

Study the related passage to 3.1.2.3, which can be found in Section 6.2 of the specification.

Qur'an 62:9-11 (Surah Al-Jummah)

Context and revelation history: page 39 of the textbook.

Explanation

- When the first azaan is proclaimed, muslims are required to leave every kind of business and hurry to the mosque.
- They may resume their business after the prayers.
- The sermon of Friday is obligatory and listening to it is wajib.
- Second Azaan is delivered when the Imam ascends to the pulpit.
- After Azaan Imam delivered sermon, facing the congregation. The sermon is divided into two parts with a brief interval of about one minute duration in between the two parts. Friday sermon includes praises of Allah, the Exalted; blessings upon the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, admonitions and Quranic recitation. Allah apostle's said "the Friday Khutbah that does not contain testimony {"There is no God except Allah, and Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is His messenger"} is like the defective hand" (Musnad Ahmed).The Imam reminds congregation about their duties towards Allah and towards their fellow beings. He exhorts people to do good deeds and warns them again the consequences of evil actions. He also reminds them about the hereafter and praise for the welfare of the community. While sermon is being delivered it is prohibited to make conversations or even to recite the Quran. After the sermon is over, Iqamah is proclaimed, rows are straightened and worshippers stand shoulder to shoulder. It is sunnah to read Surah Al-Ala in the first rakkah and Surah Al-Ghashia in second rakkah.
- Through this passage 62:9-11 (Surah Al-Jummah), Allah reminds us that His remembrance and worship at such an important time,is an obligation and far better in its reward than any material gain or business in this world. From these verses we also derive specific rulings. These include the obligation of making the azaan for thr Friday Khutbah and prayer, the obligation to leave nay business or transactions when azaan is heard. The obligation to listen attentively to the Khutbah of Friday, the permissibility of going back to the work after the prayers have been completed and finally the importance of remembering Allah during times of distraction

Instructional Strategies

- Students annotate and make notes on the different prayer positions during Salah. Students consider the following questions: What is recited during the ritual prayer of Salah? and how does each prayer position show submission to Allah?
- Students draw a table identifying the total units and different units of prayer said for each daily prayer. Explore with students why there are some variations in the units of prayer.
- Extension task: Provide students with information on rules around prayer for travellers or the sick. Facilitate a discussion about why these rules are provided for Muslims.

Student Support for Exam Skills

1. Describe two ways of purification for Salah (namaz). (4 marks)

Hint: Describe wudu in detail, also write about ghusal and tayammam.

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2. Give two conditions of Salah. (2 marks)

3. Give two ways in which masjid is important in the life of a Muslim. (2 marks)

4. Explain two ways in which congregational prayer influences Muslim community. (4 marks)

5. Explain two reasons why praying salah is important in Islam. Apply one teaching from a source of authority in your answer. (6 marks)

6. Give two events in which a muslim is required to offer qasr prayer. (2 marks)

7. Explain two reasons why praying Salah in congregation is important in Islam.Use one teaching from Quran or Hadith in your answer. (6 marks)

Resources / Materials

Islam prayer positions explained. http://www.youtube.com/watch?v=TM1B_-opJG4
Read the relevant passage from Section 6.2 of the specification and discuss its meaning, importance, and influence on the lives of Muslims.
Key information and reading are included in the textbook.

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Lesson 6

Suggested time: 3 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know the meaning and importance of fasting during the month of Ramadan.
- Know the rulings around fasting, including the exemptions to fasting and the acts that invalidate a fast. They will also understand the spiritual, moral, and social benefits of fasting.
- Know the significance of the Taraweeh prayer (night prayer) and Itikaaf.
- Know the meaning and importance of Laylat ul-Qadr (Night of Power).
- Study the related passage to 3.1.2.4, which can be found in Section 6.2 of the specification.

Specification reference and content pages — pages 49-55

3.1.2.4 (Sawm)

- The meaning and importance of fasting during the month of Ramadan.
- The rulings around fasting including the exemptions to fasting and the acts that invalidate a fast.
- The spiritual, moral, and social benefits of fasting.
- The significance of the Taraweeh prayer (night prayer) and Itikaaf.
- The meaning and importance of Laylat ul-Qadr (Night of Power).

Key Vocabulary

Laylat ul-Qadr (Night of Power) Taraweeh sahur Itikaaf sawm taqwa

Teacher Notes / Background Information

- Explanation of Surah Al-Baqarah, 2:183-185

Surah Al-Baqarah verses 183-185 are highly significant for a practicing Muslim today because they establish the obligation of fasting in Ramadan and explain its spiritual purpose practical rulings and underlying values. These verses shape both the religious practice and moral outlook of Muslims in the modern world. These verses were revealed in Madinah after the muslims had formed a community and the Islamic law (Shariah) was being gradually established. These verses introduce and regulate fasting (Sawm) specifically fast of Ramadan as a collective act of worship tide to spiritual growth, discipline and gratitude.

Firstly these verses teach that fasting in Ramadan is a mandatory act of worship prescribed by Allah for all believers, just as it was for previous communities. This highlights the continuity of divine guidance and remind Muslims that Islam is part of a wider tradition of obedience to God. For a muslim, fasting is not optional but a core pillar of Islam, shaping their daily routine throughout Ramadan by controlling eating, drinking and desires from dawn to sunset.

Secondly the main purpose of fasting mentioned in these verses is the development of Taqwa, god consciousness. This is highly significant today, as Muslims are surrounded by distractions and temptations, through fasting a Muslim learns self-discipline, patience and moral restraint helping them to avoid sinful behaviour not only during Ramadan but throughout the year. This shows that fasting is not just physical hunger but a spiritual training that improves character.

Another important teaching is emphasizes on Allah's mercy and ease. The verses clearly allow

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exemptions for those who are ill or traveling and permit missed fast to be made up later. This is particularly relevant for muslims today who may have demanding jobs, travel frequently or suffer from long term health conditions. It shows that Islamic law is flexible and compassionate making it easier for muslims to practice their faith without harm. The verses also connect Ramadan to the revelation of Quran , describing it as guidance and criterion between right and wrong. This encourages muslims to increase their recitations, study and understanding of the Quran during Ramadan.

As a result many muslims today attend Quran classes listen to online lectures and reflect on its message strengthening their faith and moral decision making.

Finally the verses encourage gratitude and worship including glorifying Allah for His guidance. For a muslim this leads to increased prayer, charity and thankfulness especially at the end of Ramadan during Eid. These practices help strengthen community bonds and remind Muslims about their responsibilities towards others particularly the poor.

Note: The information written in a way that will help composing fulfilling answers for 12 marks questions. All aspects of these verses have been thoroughly explained along with impact on contemporary muslims.

Key Teachings

- Fasting in Ramadan is obligatory for Muslims.
- The main purpose of fasting is Taqwa (God consciousness).
- Fasting was prescribed to previous communities
- Ramadan is significant because Quran was revealed in it.
- Islam allows exemptions for illness and travel.
- Missed fast must be made up later.
- Allah intends ease not hardship for believers.

Major Themes

- Ramadan status.
- Final obligation (exemptions etc).
- Divine mercy

Instructional Strategies

- Study Surah 2:183-185 in Section 6.2 and analyse it in relation to the specification content above, the meaning and importance of fasting during the month of Ramadan. Students to produce a pupil-friendly explanation of the Surah.
- Students can write a Ramadan diary reflecting on the keeping of a fast; in the diary, they can include foods eaten at Sahur and Iftar and reflect on their actions/good deeds performed during the fast and challenges they faced. Ramadan journal/diary template provided in the resources section. Diary accounts can be read out to their peers to share their experiences.
- Use the appendix Surah 2:183-185 to identify those who are exempt from fasting. Once the groups are identified, facilitate a class discussion about why these groups are exempt from fasting and how missed fasts are made up for.
- “It is easier to observe fasting in a Muslim country than a Non-Muslims country”. Use this statement to lead a class debate with students giving reasoned arguments for and against.

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Student Support for Exam Skills

1. Fasting mainly benefits the individual rather than wider muslim community. Evaluate this statement in the light of Surah Al-Baqarah, 2:183-185. (12 marks)
2. The main purpose of fasting in Ramadan is to develop taqwa rather than physical self- control. Evaluate the statement in the light of Surah Al-Baqarah, 2:183-185 (12 marks)
3. State two things that break the fast. (2 marks)
4. Explain two situations that exempt a Muslim from fasting in Ramadan. (4 marks)
5. Explain the importance of fasting during Ramadan for Muslims. In your answer, refer to one Qur'anic verse or Hadith. (6 marks)
6. Explain how fasting encourages equality, compassion and generosity in society. (4 marks)
7. State two ways fasting promotes equality in the society. (2 marks)
8. Give two acts of worship done by muslims on the Laylat ul-Qadr (Night of Power). (2 marks)
9. Explain two ways in which fasting affects a muslim's behavior towards others. (4 marks)
10. State two conditions that make fasting in Ramadan obligatory. (2 marks)
11. State two groups of people that are exempt from fasting. (2 marks)
12. Give two reasons why muslims perform Itikaaf. (2 marks)
13. What should be abstained from besides food and water whilst fasting? (2 marks)
14. Name two actions which invalidate a fast. (2 marks)

Resources / Materials

Free printable Ramadan journal template.
https://intheplayroom.co.uk/free-printable-ramadan-journal-planner/
Fidiya in Pakistan.
https://en.dailypakistan.com.pk/14-Mar-2024/ramadan-2024-how-much-is-fidya-for-skipping-one-roza-in-pakistan
Read the relevant passage from Section 6.2 of the specification and discuss its meaning, importance, and influence on the lives of Muslims.
Key information and reading are included in the textbook

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Lesson 7

Suggested time: 4 hours

Learning Outcomes

By the end of the lesson, students will be able to:
- Know the role and importance of giving Zakat, including how and why it is given.
- Know the criteria for giving (Nisaab) and receiving Zakat.
- Study the related passage to 3.1.2.5, which can be found in Section 6.2 of the specification.

Specification reference and content pages 55-57

3.1.2.5 Zakat
- The role and importance of giving Zakat and Ushr, including how and why Zakat and Ushr are given.
- The criteria for giving (Nisaab) and receiving Zakat.

Key Vocabulary

Nisab debt ushr

Teacher Notes / Background Information

- **History of Revelation**

  Qur'an 9:60 was revealed in Madinah around 9A.H when some hypocrites complained about the distribution of Zakat during war booty distribution after battle of Tabuk and felt they had received less than they deserved. The verse was revealed to clarify that Zakat must only be given to eight categories fixed by Allah and not according to people's expectations. It also defended the Prophet ﷺ from accusations of unfairness and ensured justice in charity distribution.

- **Main Theme of the Verse: The main theme of Qur'an 9:60 is social justice and economic balance through Zakat**
  - Defines the **eight categories of people** eligible to receive Zakat
  - Shows that Zakat is a **divinely ordained system**, not a personal choice
  - Emphasizes **fair distribution of wealth** in society

Context and Significance
- Revealed in a community-based context, where wealth inequality existed
- Ensured that Zakat was not limited to personal charity, but a structured obligation
- Reinforced the idea that wealth belongs to Allah, and humans are trustees
- Helped establish economic responsibility and unity within the Ummah

Definition of Ushr

Ushr is a compulsory charity (zakat on agricultural produce) that is paid by Muslims on crops and farm produce at the time of harvest. On the produce of land there are two categories for calculating Ushr:

1. Naturally irrigated land: One tenth of the produce.

2. Artificially irrigated land: One twentieth of the produce.

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Commodity	Nisaab	Rate
Gold	87.48grams equal to 7.5 tola	Two and a half percent
Silver	612.32 grams equals to 52 tola	Two and a half percent
Cash	Amount equal to the value of Nisaab for silver	Two and a half percent
Cattle: sheep and goat	40 to 120 goat or sheep (allowed) on anything above that for every hundred	One goat One goat
Cow and bull	30 – 39 40 – 59 For every 60	One calf of two years
Camel	5 – 9 15-19 Twenty camels or less	One goat 3 goats One ewes for every five camels
Produce of land (Ushr)	Naturally irrigated land Artificially irrigated land	One tenth of the produce. One twentieth of the produce.
Mines		One fifth of the produce

Importance and Benefits of Zakat

- Zakat purifies the heart of the believer from love of wealth, greed and miserliness and inculcates the love of Allah. The Messenger of Allah replied, "Pay zakat out of your property, for truly it is a purifier which purifies you." (Ahmed)
- It is a blessing for the giver as well as the receiver. The needs of the receiver are fulfilled, and the wealth of the giver multiplies, Allah says, "But that which you lay out for charity seeking the Countenance of Allah (will increase), it is these who will get recompense multiplied." (Ar-Rum 30:39)
- Zakat leads to equal distribution of wealth in society and prevents its accumulation in a few hands, the rich do not get richer, while the poor do not get poorer and it establishes balance between the two extremes.
- Zakat fosters good will, brotherhood and equality in society. The rich give charity seeking the pleasure of Allah. On the other hand, when the needs of the poor are satisfied they are grateful to their rich brothers for their help.
- Zakat stimulates investment and discourages hoarding; if people do not invest their wealth it will gradually be consumed by Zakat, therefore people invest their assets which leads to circulation of wealth in society, Abdullah bin Aas related, the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said, "If anyone of you is a guardian of an orphan who owns a property, he must trade with (invest) it and not leave it till Sadaqah (or zakat) consume it." (Tirmidhi)

Sadaqah-tul-Fitr

Sadaqah-tul-Fitr is a duty, which is Wajib on every Muslim whether male, female, minor or adult as long as he has the means to do so. The head of family may pay the Sadaqah on behalf of other

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members. Ibn 'Umar رضی اللہ تعالیٰ عنہ, reported, "Allah's Messenger prescribed the payment of Zakat Al-Fitr (on breaking the Fast) of Ramadan for people, for every freeman, or slave, male and female among the Muslims, one sa' of dried dates, or one sa' of barley." (Sahih Bukhari)

In the present day it is about 1.63 kilos of wheat or its price at the market rate. It should be paid before going for the Eid prayer. Ṣadaqah-tul-Fiṭr is paid to purify a person's fasts from errors and to provide food for the poor so that they can take part in the celebration of Eid.

Instructional Strategies

- Start with conceptual understanding
  - Ask why Zakat is one of the five pillars
    - Students to discuss in pairs
    - Emphasize Spiritual purification social justice and economic balance.
  - Exam focus : meaning and purpose of Zakat
- Create a mind map with
  - Definition and difference between Zakat and Sadaqa
  - Nisaab
  - Rate 2.5%
  - Eligible recipients :8 categories Surah Al-Tawbah 9:60
  - Types of wealth
- Emphasize nisab threshold and lunar year completion condition.
- Divide class into expert groups
  - Nisaab
  - Categories of recipients and how it promotes social justice
  - Calculation
  - Importance and benefits of Zakat

Students teach each other the given topic. It will build deeper understanding.

- Reading of pages:
- Reading aloud of references from Holy Quran and Hadith. Surah Al-Baqarah 2:261
- Provide students with an example scenario of someone's earnings and savings and get students to calculate the Zakat amount due in each scenario. For example, a doctor earns £80,000 a year. The doctor has £10,000 in savings. How much Zakat is payable? A range of scenarios can be provided. Remember to ensure the Nisaab is considered. Students can also research how Nisaab is calculated and the Nisaab value for the current year using the Nisaab calculator.
- Debate
  - How does zakat reduce poverty
  - Can modern governments replace Zakat with some other taxes

It will develop evaluative and analytical skills.

- Source based learning

Give students Quranic verse 9:60 and ask them to write three bullet points about the teachings

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contained in this verse of Holy Quran

Student Support for Exam Skills

1. State two heads to which Zakat cannot be given. (2 marks)
2. How do the categories of recipients mentioned in Qur'an 9:60 demonstrate the role of Zakat in establishing social justice and economic balance? (12 marks)
3. State the rate of Ushr in naturally and artificially irrigated lands. (2 marks)
4. Give two conditions that make a muslim liable to pay Zakat. (2 marks)
5. What term is used for the minimum level of wealth required for the payment of Zakat? (1 mark)
6. In which hijri year Zakat was made obligatory upon muslims? (1 mark)
7. How many times is Zakat mentioned in the Holy Qur'an? (3 marks)

Model Answer:

How do the categories of recipients mentioned in Qur'an 9:60 demonstrate the role of Zakat in establishing social justice and economic balance? (12 marks)

Quranic verse 9:60 clearly shows that Zakat plays an important role in promoting social justice and economic balance in muslim societies. This verse lists eight specific categories of people who are entitled to receive Zakat including the poor (fuqara), the needy (masakeen), those in debt and travellers in difficulty and prevent extreme poverty.

This verse promotes social justice because zakat is not given randomly or based on personal choice but according to divine guidance. Wealth is redistributed fairly reducing the gap between the rich and the poor. Those who are struggling financially are supported, while those who possess wealth are reminded of their responsibility towards society. Economic balance is also achieved through Zakat as it prevents wealth to be concentrated in hands of a few. This idea is supported by another Quranic verse which states that wealth should "not merely circulate among the rich among you." (59:7) Zakat encourages continuous circulation of wealth allowing poorer members of the society to participate in economic life and improve their circumstances.

Furthermore emphasized the importance of zakat in reducing poverty when he said : "Zakat is take from the rich and given to the poor." This hadith highlights the direct role of zakat in addressing economic inequality and ensuring fairness. Through this system Islam establishes a balance society where wealth is purified, poverty is reduced and social harmony is maintained.

Overall, Quranic verse 9:60 demonstrates that zakat is not only an act of worship but also practical system designed to promote social justice reduced poverty and maintain economic balance in muslim societies.

Resources / Materials

Nisab explained. http://www.islamic-relief.org.uk/giving/islamic-giving/zakat/nisab/
Zakat calculator example in Pakistan. https://pakcalculator.com/zakat-calculator-pakistan/
Read the relevant passage from Section 6.2 of the specification and discuss its meaning, importance, and influence on the lives of Muslims.
https://www.youtube.com/watch?v=jSCb87yAzUQ
Video on Ushr
https://www.youtube.com/watch?v=jSCb87yAzUQ

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Lesson 8

Suggested time: 4 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know the role and importance of Hajj, including its origins and the promotion of the Ummah.
- Know how the Hajj rituals are performed and the importance of the rituals.
- Identify the Meeqat points and understand their importance.
- Know how Umrah is performed and its importance.
- Study the related passage to 3.1.2.6, which can be found in Section 6.2 of the specification

Specification reference and content pages 58-66

3.1.2.6 Hajj

- The role and importance of Hajj, including its origins and the promoting of the spirit of global brotherhood and unity (Ummah).
- The importance of Hajj rituals and how Hajj is performed, including Ihram, Meeqat and the actions pilgrims perform at sites including the Ka'aba, Mina, Arafat and Muzdalifah.
- The role and importance of Umrah, including how Umrah is performed.

Key Vocabulary

Niyat Meeqat Jamaarat Tawaf ul Ifada Tawaf Qudoom Tawaf Wida Sai
Maqam e Ibrahim Hajj e Qiran Hajj e Tamattu Hajj e Ifrad Expiation (Kuffara)

Teacher Notes / Background Information

History of Revelation **(2:197-199)**

- Revealed during the time when the rites of Hajj were being clarified for Muslims in Madinah.
- Some Muslims were confused about what was allowed and what was forbidden during Hajj.
- These verses guide them on proper conduct during Hajj, including no violence, maintaining piety, remembering Allah, proper timing and restrictions

2:197: (Essence of Hajj, time of hajj and prohibitions)

The Hajj is in the months well-known. of Hajj in them, there is no sensual indulgence, nor wicked conduct, nor disputing during the Hajj. Whatever good you do (all that you are commanded and more than that, especially to help others), God knows it. Take your provisions for the Hajj (and do not be a burden upon others). In truth, the best provision is righteousness and piety, so be provided with righteousness and piety to guard against My punishment, O people of discernment!

2:198: (Importance of Arafat, seeking Allah's forgiveness while departing from Arafat)

There is no blame on you that you should seek of the bounty of your Lord (by trading during the Hajj, but beware of preoccupation to the extent of neglecting any of the rites of the Hajj.) When you press on in multitude from 'Arafat (after you have stayed there for some time), mention God at Mash'ar al-Harām (al-Muzdalifah); mention Him, aware of how He has guided you, for formerly you were surely of those astray.

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2:199: (Unity and forgiveness)

Then (do not choose to remain in al-Muzdalifah without climbing 'Arafat, in order to refrain from mixing with other people because of vanity. Instead,) press on in multitude from where all the (other) people press on, and implore God's forgiveness (for your opposing Him in any way before now. and for the mistakes you have made during the Hajj). Surely God is All-Forgiving, All-Compassionate.

Three Forbidden acts when you are in the state of ihram:

1. Fusuq: All sins particularly disobedience to Allah
2. Rafath: Sexual intercourse, its preliminaries and inappropriate talk about it
3. Jidal: Arguments and disputes

Method of Hajj

- Pilgrims perform Tawaf Qudoom on arrival.
- Go to Mina on 8th of Dhul-Hajja in Ihram, after making niyat of Hajj. (Two nafal rakat are prayed for niyat.)
- Proceed to Arafah on 9th and stay there till sunset.
- Spend night at Muzdalfah.
- On 10th go to Mina, perform Rami, offer sacrifice, shave head.
- Go to Makkah for Tawaf Ifadah.
- Stay next three days in Mina for Rami, perform farewell Tawaf before leaving Makkah.

Note: *Before putting on Ihram either at home, hotel or meeqat depending on location two rakat nafal are recommended and then after wearing ihram niyat is made.*

- After Tawaf Qudoom two rakat wajib behind Maqam-e - Ibrahim.
- Tawaf ul Ifada, this tawaf is essential pillar of Hajj, two rakats wajib after completing tawaf.
- Farewell Tawaf : two rakat wajib to be prayed after tawaf.

Instructional Strategies

- Study Surah 2:197-199 in Section 6.2 of the specification and analyze it in relation to the specification content above, the meaning and importance of the key rituals of Hajj and how it is performed.
- Provide students with a map of Saudi Arabia and direct students to identify where the Meeqat points start depending on where you are travelling from. Work through one example with the class with them.
- Provide students with reading on the origins of Hajj and the links to Prophet Ibrahim علیہ السّلام. Students to identify which rituals are linked to Prophet Ibrahim علیہ السّلام. Students to write a short paragraph retelling the story in their own words to complete the task.
- Students should draw a table and list all the rituals of Hajj, the origin of each ritual, how it is performed, and its importance. This can be completed during a class discussion of Hajj or while watching a Hajj documentary. Example documentary is provided in the resources but there are lots of other examples available.
- Reading of textbook pages from page 58 to pg.66 is recommended for clarity of Hajj process and details.
- Discussion of the benefits of Hajj for the Muslim Ummah as a congregational act of worship.

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Student Support for Exam Skills

1. Name one meeqat for the performance of Hajj. (1 mark)

2. What is the name given to 8th Dhul-Hajj in the context of Hajj? (1 mark)

3. Which days of Dhul-Hajj are called Ayam-e-Tashreek? (1 mark)

4. Write two acts done by pilgrims on 8th Dhul-Hajj in the context of Hajj. (2 marks)

5. Describe the clothing and rules of Ihram for pilgrims performing Hajj. (4 marks)

6. State two actions that are forbidden while being in ihram. (2 marks)

7. Explain a few ways in which Wuquf –e- Arafah 9th Dhul-Hajj is important for muslims. Use one teaching from source of authority to explain your answer. (6 marks)

8. Make a flowchart showing events of Hajj from 8th till 12th of Dhul-Hajj.
(Practice Question for memorization of the whole process of Hajj)

9. State two differences between Umrah and Hajj. (2 marks)

10. Ihram symbolizes equality and its restrictions help pilgrims to focus on worship. Evaluate this statement in the light of Surah Al-Baqarah 197:199 (12 marks)

11. Explain two acts which pilgrims perform on the day of Tarwiya that marks the first day of Hajj. (4 marks)

In a four marks question first you will write about one of the acts like wearing Ihram and then you will explain the importance of Ihram in a few sentences, then you will mention the other act and also write its importance then you will secure full marks. Only identifying valid acts will give you half marks.

12. Explain two reasons why muslims perform Sai between Safa and Marwa during Umrah and Hajj. (4 marks)

13. State two reasons why performing Rami is significant for muslims. (2 marks)

14. Write two differences between Tawaf – ul - Ifada and Tawaf –ul -Wida. (2 marks)

15. Which day of Dhul-Hajjah is called Yowm e Nahar? (1 mark)

16. What are the names of the three Jamarāt (pillars) at which stones are thrown during Hajj?
(Practice Question for memorization)

17. What are three types of Hajj? Explain each of them? (Practice Question for memorization)

18. Explain the significance of any two types of Hajj for muslims. (4 marks)

Model Answer:

1. Ihram symbolizes equality and its restrictions help pilgrims to focus on worship. Evaluate this statement in the light of Surah Al-Baqarah 197:199 (12 marks)

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Ans: I agree that Ihram is a powerful symbol of equality and helps pilgrims concentrate on worship, although its spiritual impact may vary from person to person.

To begin with, Ihram represents equality by removing outward signs of social difference. All male pilgrims dress in identical plain white cloths, regardless of their wealth, nationality, or position in society, while women observe modest and simple dress. In this way they come before their Creator in extreme humility without any distinction between high and low, king or servant. This uniform appearance eliminates distinctions between rich and poor and reminds pilgrims that everyone stands equal before Allah. It reinforces the Islamic belief that honour is based on piety rather than material status. The Qur'an supports this idea of equality, stating:
"Indeed, the most honoured of you in the sight of Allah is the one who is most righteous" (Qur'an 49:13).
This shows that status in Islam is based on taqwa (piety) rather than appearance or wealth, which Ihram clearly symbolizes.

In addition, Ihram encourages focus on worship by limiting worldly distractions. During this state, pilgrims must avoid activities such as sensual talk, using perfume, cutting hair or nails, hunting, and engaging in arguments as mentioned in Surah Al-Baqarah 2:197 These restrictions promote patience and self-discipline, allowing pilgrims to give greater attention to prayer, remembrance of Allah, supplication, astaghfar, talbiyah, tahlil and obedience of Allah so that pilgrims can give full attention to seek forgiveness and Allah's pleasure as Holy Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said "There is no day on which Allah sets free more servants than on the day of Arafah and verily He comes near (with forgiveness) and then takes glorifications from the angels. Then He says "What do these people want." (Sahi Muslim).

Importance of Ihram and its restrictions can be determined by the fact that in case a pilgrim violates anyone of the forbidden acts, he shall have to offer expiation for the act by sacrificing an animal. Living in such simplicity during the process of Hajj helps pilgrims remember that the purpose of Hajj is devotion, not personal comfort. After wearing Ihram, a muslim becomes ready to sacrifice his wealth, his time, his physical and mental energies and his comforts in the way of Allah and he feels that all the barriers between him and his Creator are removed.

On the other hand, it can be argued that merely wearing Ihram does not automatically lead to spiritual awareness. Some pilgrims may observe the rules outwardly while struggling with impatience or lack of sincerity inwardly. Others may find the physical demands and restrictions challenging, which could affect their concentration during worship.

In conclusion, although the spiritual benefit of Ihram depends on the individual's intention, it strongly promotes equality and creates an environment that supports worship. Overall, Ihram plays an important role in encouraging humility, unity, and devotion to Allah that ultimately leads to Allah's pleasure which are essential goals of Hajj.

Resources / Materials

Show a video documentary about a Hajj journey. Many other examples are available online.
Example video: youtube.com/watch?v=liPFurz5Rn0
Read the relevant passage and discuss its meaning, importance, and influence on the lives of Muslims.
Key information and reading are included in the textbook.

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Lesson 9

Suggested time: 2 hours

Learning Outcomes

By the end of the lesson, students will be able to:
- Know the different understandings of Jihad.
- Know the meaning and importance of greater and lesser Jihad, including the conditions for lesser Jihad and the rules for conducting armed warfare (Kitaal).
- Study the related passage for 3.1.2.7 in Section 6.2 of the specification.

Specification reference and content pages 66-70

3.1.2.7 Jihad
- The different understandings of Jihad fee sabilillah.
- The meaning and importance of the 4 types of Jihad: with one's heart (Bil-qalb); with one's tongue (Bil-lisan), with one's hand (Bil-yad); and with a sword (Bil-sayf).
- The rules for conducting armed warfare (Kitaal).

Key Vocabulary

Qital offensive defensive jurists

Teacher Notes / Background Information

Verse of Quran **2:190**

"Fight in the cause of Allah those who fight you, but do not transgress limits. For Allah loveth no transgressions."

Jihad means to strive and the word Jihad has been derived from the word Juhd.In religious sense it means exertion of one's power in the way of Allah.

This verse orders muslims to fight in the way of Allah. They prohibit the provocation of hostility and this prohibition is reinforced by Allah's dislike of those who provoke hostility. There is another ayat 2:193 of Holy Quran describing Jihad and its prohibitions, "And fight them on until there is no tumult or oppression, and there prevail justice and faith in Allah; but if they sees let there be no hostility except to those who practice oppression."

They also define the aim upon the attainment of which war must end. This aim is achieved when there is No more persecution.

This verse lays down strict rules for the armed Jihad showing that Islam permits fighting only under clear moral limits, not unrestricted violence. Muslims are permitted to fight only against those who are fighting. This shows that Jihad is defensive not aggressive. The intention must be to protect faith, life and religious freedom, not for personal gain, revenge or power. Muslims must not kill civilians; women, children or elderly and those who are not participating in the war. And muslims must not destroy crops, animals and places of worship. Islam forbids initiating war or using violence unjustly. Torture, mutilation and revenge attacks are also prohibited. It proves that Islam does not prompt violence, it only allows regulated self-defense.

This ayat is used to reject extremist interpretations of Jihad. It shows that Allah values justice and

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restraint. Holy Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said, “do not kill women or children.” (sahi-bukhari) This hadith explains “do not transgress” in the verse. Even during war muslims must protect civilians showing that Islam places limits on fighting. The phrase in the way of Allah shows that intention (niyat) is central to Jihad. There is another hadith “the best Jihad is a word of truth spoken before a tyrant ruler.” (sunnan-abu daud).This proves that meaning of Jihad is not only fighting, islam also acknowledges peaceful struggle and effort for justice as Jihad.

Note: Teachers can use this material to prepare their students for 6 marks and 12 marks questions, enough material for the types of Jihad is given in the textbook.

Additional Information for teachers

The Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ gave the following instructions to the troops he sent to Byzantine, “In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion, spare the weak of the female sex, injure not the infants at the breast or those who are ill in bed, abstain from demolishing the dwelling of the unresisting inhabitants, destroy not the means of their subsistence, nor their fruit trees and touch not the trees.” (Al-Tabarani)

When Abu Bakr رضی اللہ تعالیٰ عنہ sent the Muslim army to Syria, he said “I advise you ten things: Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly.”(Muwatta)

Jihad was always preceded by invitation to Islam, or to payment of Jizyah. The Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the early Caliphs followed this rule. The Muslims often waited for three days before the commencement of the actual fighting to provide opportunity for negotiation. This often led to peaceful settlements in battles against the Sassanid and the Byzantine.

Rules of Jihad

- Islam lays down a set of conduct for the warfare:
- Muslims should not be the first to initiate fighting.
- Women, children, old and the sick should not be harmed.
- Fruit-bearing trees should not be burned or cut down.
- Animals whose meat can be eaten should not be killed.
- Churches, synagogues, mosques and other places of worship should not be demolished.
- Prisoners should be treated kindly; they should be fed and clothed properly.
- Corpses of the fallen and dead should not be mutilated or disfigured.
- Treaties should be respected and fulfilled.
- Booty should not be stolen.
- Ambassadors should not be killed or maltreated.
- No unjustifiable aggression shall be made on weaker nation.

Instructional Strategies

- Study Surah 2:190 in Section 6.2 of the specification [3.1.2.7] and analyse them in relation to the specification content above, the different understandings of Jihad, and the conditions for conducting armed warfare (Kitaal).
- Discuss with students the meaning of the four different types of Jihad and ask students to provide examples of each. This is an ideal opportunity for the class teacher to facilitate the class discussion and to address student misconceptions about Jihad.

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- Explore the criteria for each type of Jihad and the rules for conducting armed warfare (Kitaal) and ensure a clear shared understanding of the rules of type each. Using the criteria for lesser Jihad the teacher may wish to prepare scenarios where Jihad may be permitted and it clearly is not.
- Using the information from the different types of Jihad students can be asked to come up with examples of the different types of Jihad. Teachers may wish to scaffold this by providing examples to allow students to make concrete connections with an abstract idea. This may include for example, picking up litter as an example of Jihad Bil-Yad or reminding a fellow Muslims about the importance of praying 5 times a day (Jihad- Bil- Lisan)
- Students should collect ahadith and verses of Holy Quran related to concept of Jihad.

Student Support for Exam Skills

1. "Islam permits fighting only within strict moral limits." Explain this statement with reference to Quran 2:190 (12 marks)

2. Give two examples of people who must not be harmed during Jihad. (2 marks)

3. Explain two types of Jihad and there significance to muslims. (4 marks)

4. Give two conditions that make Jihad bil Sayf (armed combat) with enemies of Islam permissible. (2 marks)

5. Explain why Jihad an-Nafs (the struggle against one's own desires) is considered Jihad al-Akbar (the greater Jihad). In your answer, include one reference from a source of authority. (6 marks)

6. Name the type of Jihad which involves commanding good and forbidding evil, peaceful dialogue ,education and advice. (1 mark)

Resources / Materials

Read the relevant Quranic passage and discuss its meaning, importance, and influence on the lives of Muslims.
Key information and reading are included in the textbook.

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Lesson 10

Suggested time: 3 hours

Learning Outcomes

By the end of the lesson, students will be able to:
- Know the origins and importance of Eid-Al-Adha and Eid-Ul-Fitr
- Know the origins and importance of Ashura and how it is observed.
- Study the related passage for 3.1.2.8 in Section 6.2 of the specification

Specification reference and content pages 70-72

3.1.2.8 Festivals and Commemorations
- The origins and importance of Eid-Al-Adha, Eid-Ul-Fitr and Ashura and how they are observed.

Key Vocabulary

Ashura Intercession Taziyah Processions Self legislation Sadaqa tul Fitr Ummah Congregation Rites Wajib Qada precede

Teacher Notes / Background Information

Sunan Ibn Majah 1722, Book 7, Hadith 85 explains how the Eid prayer was performed during the time of the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the rightly guided caliphs. It shows that on the day of Eid, the prayer is performed before the khutbah (sermon). This highlights that the Eid prayer has a different order from the Friday (Jumu'ah) prayer, where the sermon comes first.

The hadith also explains that fasting is forbidden on the days of Eid al-Fitr and Eid al-Adha. Eid al-Fitr is a day of breaking the fast after Ramadan, while Eid al-Adha is a day when Muslims eat from the meat of their sacrifice. This shows that Eid days are meant for celebration, gratitude, and worship, not fasting.

For Muslims today, this hadith teaches the correct way to perform Eid prayer and reminds them to follow the Sunnah of the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. It also emphasizes unity and joy in Islam by encouraging Muslims to celebrate Eid together.

Teachers can use this hadith to explain:
- The order of Eid prayer and sermon.
- Why fasting on Eid days is not allowed.
- The importance of following the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ example.

This Hadith can be used as a reference:

Sunan Abu Dawud, Hadith, 1132
"The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ used to go out for Eid prayer and would give the sermon afterwards, and he forbade fasting on the day of Eid-ul-Fitr."
Significance: Reinforces celebration, gratitude, and communal worship on Eid.
Instructional Strategies
- Study Sunan Ibn Majah 1722, Book 7, Hadith 85 in Section 6.2 of the specification, and analyse it in

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relation to the specification content above, the meaning and importance of Eid-ul-Azha and Eid-ul-Fitr. What is forbidden on the days of Eid?

- Share videos with students on how and why Eid-ul-Fitr and Eid-ul-Azha are celebrated in Pakistan and around the world. Students can share their own experiences of celebrating Eid with family and friends through a presentation or oral retelling of stories to their peers. Students can write a diary account of their own Eid experiences and how it is celebrated. Students can be asked to produce Eid cards to give to friends and family and can be creative if materials are provided.
- Students to draw a table with Eid-ul-Azha on one side and Eid-ul-Fitr on the other. Provide students with source materials for example the textbook to identify the similarities and differences between the two Eid's.
- Students to discuss and then write a tweet to their peers/community linked to their learning about Eid and its importance. The task can be done in pairs to encourage a discussion about their key learning from the lesson.

Research / Extension task

Class teacher will direct students to research on the internet, how Eid-ul-Azha is observed by pilgrims on Hajj. They can record any new learning and share insights with their peers.

Student Support for Exam Skills

1. Name the personalities who are remembered on the day of Eid-ul-Azha and on the day of Ashura. (1 mark)

2. What tragic event occurred in the history of Islam on the day of Ashura? (1 mark)

3. Explain two ways muslim celebrate Eid-ul-Azha. (4 marks)

4. State two distinctive features of the Eid prayer. (4 marks)

Resources / Materials

How we celebrate Eid in Pakistan [VLOG]
http://www.youtube.com/watch?v=wQttGiciK1k
How Eid is celebrated in the UK?
youtube.com/watch?v=qFU9Cb0D6lo&t=188s
Why do Muslims celebrate Eid?
Fitrana calculator:
jdcwelfare.org/campaigns/fitra/
Read the relevant passage from the appendix and discuss its meaning, importance, and influence on the lives of Muslims.
Key information and reading are included in the textbook.

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Chapter 3 Life and the Teachings of Hazrat Muhammad

رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Lesson 11

Suggested time: 2 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the main religious, political, moral, and social features of Pre Islamic Arabia, including Jahiliya (Age of ignorance).
- Study the related passage for 3.2.1.1, which can be found in section 6.3 of the specification.

Specification reference and content

Pages 74-75

3.2.1.1 Pre-Islamic Arabia

Key Vocabulary

Jahiliya (Age of ignorance) superstition celestial objects nomads usury rivalry homage peninsula deities trivial-pursuits

Teacher Notes / Background Information

Explanation of Surah Al-Isra' 17:31

"Do not kill your children for fear of poverty. We provide for them and for you. Surely, killing them is a great sin."

Context and revelation history

Surah Al-Isra' was revealed in Makkah at a time when poverty was common and some Arabs practiced infanticide, killing their children out of fear that they would not be able to provide for them. This verse was revealed to condemn this practice and to remind people that Allah alone is the provider of sustenance. It emphasized the sanctity of human life and taught early Muslims to place trust in Allah rather than fear poverty.

Surah Al-Israh 17:31 teaches Muslims that they must not kill their children out of fear of poverty or lack of resources. Allah makes it clear that He alone is the provider and that sustenance for both parents and children comes from Him. This verse was revealed in a context where some people used to kill their children because they feared they would not be able to feed them.

The verse reminds Muslims that taking an innocent life is a major sin and shows the importance of trusting Allah rather than acting out of fear. It also highlights the value of human life, especially the life of children, and emphasizes parental responsibility and care.For Muslims today, this verse encourages trust in Allah (tawakkul), patience during financial difficulties, and respect for the sanctity of life. It reassures believers that poverty should never be a reason for injustice or cruelty, as Allah promises provision for all.Once a man came to Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in Madinah and confessed that before accepting Islam, he had buried his daughter alive, as was a common practice among some Arabs who feared poverty or social shame. When he described the

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incident, the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was deeply saddened, and tears flowed from his eyes. He reminded the man of the mercy of Allah and the seriousness of taking an innocent life. It highlights two key lessons:

- The cruelty of pre-Islamic practices, which Islam came to end.
- The vast mercy of Allah, as Islam forgives past sins when a person sincerely repents and accepts faith.

This incident is often mentioned to show why verses like Surah Al-Isra' 17:31 were revealed and how Islam strongly protected the rights and dignity of children, especially girls.

Instructional Strategies

- Start the lesson with a brief overview of pre-Islamic Arabia, explaining its geographical location, major tribes, and cultural practices.
- Group Formation: Divide the class into small groups of 3-4 students. Groups can do their research according to the given headings:
  - Religious conditions before the advent of Islam.
  - Social Conditions before the advent of Islam
  - Position of Women before the advent of Islam
  - Cultural and political conditions before the advent of Islam
  - Family of the Holy Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ before the advent of Islam with the special focus on Hazrat Abdul Muttlib and why the family was held in high esteem in Arabia.
- Read the relevant passage from Section 6.3: Surah Al-Isra' 17:31 and discuss its meaning, importance and influence on the lives of Muslims.
- Plenary: Conclude the activity with a class discussion. Ask students to reflect on what they've learned about pre-Islamic Arabia and how it has influenced the region's history and culture. Encourage them to draw connections between the past and present.
- Encourage students to explore the impact of pre-Islamic Arabian society on the development of Islamic civilization.
- Note: Knowledge of the way of life of period of Jahiliya before the advent of Islam should be taught in such a way that will help students understand that Arab's way of life was challenged by the teachings of Islam and that is the reason they were so opposed to teachings of Islam in the beginning.

Student Support for Exam Skills

1. State two vices prevalent in Arab society before the advent of Islam. (2 marks)

2. Explain two ways in which position of women before the advent of Islam is significant to understand the need for message of Islam at that time. (4 marks)

3. State two religious beliefs of Arabs before the advent of Islam. (2 marks)

4. Explain two ways why the practice of infanticide existed in Pre-Islamic Arabia. (4 marks)

5. Describe some of the social and moral problems that existed in Pre-Islamic Arabia (Jāhiliyyah). Explain how Surah Al-Isra' 17:31 addresses these issues and the lessons it provides for Muslims today. (12 marks)

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Resources / Materials

Key information is included in the textbook. This video can also be used to map key information. www.youtube.com/watch?v=TpcbfxtdoI8
Read the relevant passage from Section 6.3 and discuss its meaning, importance and influence on the lives of Muslims.

Lesson 12

Suggested time: 4 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the key events of the birth and upbringing of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ
- Know and understand the role of Abdul Mutalib, Abu Talib and Bahira.
- Know and understand Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ including his marriage to Hazrat Khadija رضی اللہ تعالیٰ عنہا, and his business dealings.
- Know and understand the key qualities of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ life including his chastity, modesty, courage, bravery, treatment of the poor, earning an honest living and fair dealings.
- Study the related passage for 3.2.1.2, which can be found in section 6.3 of the specification.

Specification reference and content

3.2.1.2 Early Life of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Key Vocabulary

Harb – ul- Fijar (Sacrilegious wars) Half – ul - Fazul

Teacher Notes / Background Information

Family history of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Before the advent of Islam, Hazrat Abdul Mutalib and the family of the Holy Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ were highly respected and held in great esteem across Makkah and the Arabian Peninsula. One of the main reasons was that Hazrat Abdul Mutalib, the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ grandfather, was the guardian of the Kaaba, the most sacred place in Arabia, which gave him honor and recognition among the Quraysh and other tribes. The family also belonged to the Banu Hashim clan, a prestigious and influential branch of the Quraysh, known for their leadership and bravery. Hazrat Abdul Mutalib was admired for his kindness, generosity, and fairness, as he took care of the poor, orphans, and pilgrims visiting Makkah. The family was also known for its courage and wisdom, with Abdul Mutalib successfully negotiating with tribes and resolving disputes peacefully. Even before the revelation of Islam, they had a reputation for honesty and trustworthiness, which made them respected leaders and mediators in society. Their role in protecting the Kaaba and guiding pilgrims also earned them spiritual respect, as Arabs valued piety and service to sacred places. Together, these qualities made Hazrat Abdul Mutalib and the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ family highly esteemed in pre-Islamic Arabia.

Role of Abdul Mutalib and Abu Talib in upbringing of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

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Hazrat Abdul Mutalib, the grandfather of the Holy Prophet Muhammad ﷺ, played a crucial role in his early upbringing. After the death of his mother, Hazrat Amina رضی اللہ تعالیٰ عنہا, he took care of the young Muhammad ﷺ, ensuring his safety and well-being in Makkah. One of the notable events during his guardianship was the rediscovery of the Zamzam well, which highlighted his responsibility as a leader and guardian of sacred traditions. This also helped shape the Prophet's ﷺ early respect for religious duties. After Hazrat Abdul Mutalib passed away, Hazrat Abu Talib, the Prophet's ﷺ uncle, took on the role of caretaker. He provided love, protection, and guidance, especially in the face of opposition from the Quraysh. Hazrat Abu Talib also encouraged Muhammad ﷺ in his early trade journeys, helping him develop qualities such as honesty, trustworthiness, and leadership. Through the care and support of both his grandfather and uncle, the Prophet ﷺ was nurtured in a safe, morally upright, and responsible environment, which prepared him for his future role as Allah's Messenger.

Legacy of Hazrat Muhammad ﷺ

Muslims can develop good qualities and develop their personalities positively by following the Sunnah of Hazrat Muhammad ﷺ in their everyday lives. This can be done in several ways:

- By being generous and fulfilling the needs of the underprivileged.
- Showing kindness to all of Allah's creation including animal and plant life.
- Not telling lies or backbiting or exaggerating accounts.
- Sincerity to others can be shown by hiding their faults and not humiliating them.
- By being genuinely happy when others do well and are successful.
- By making sure we are honest in all our dealings and that we return whatever is kept with us for safekeeping.
- Working hard to become self-reliant.
- Respecting one's neighbors and being there for them in their time of joy and sorrow.

Keeping the requirement of the question you are answering regarding the qualities of Hazrat Muhammad ﷺ we must be able to quote:

- How he practiced those qualities in his life.
- How they can be applied in the everyday lives of Muslims.
- What impact they will have in society if his Sunnah is followed.
- Surah Al-Qalam (68:4) (pg.no 75 of textbook)
  "You are surely of a sublime character, and do act by a sublime pattern of conduct."

Revelation History

Surah Al-Qalam is a Meccan surah, revealed in Makkah during the early years of the Holy Prophet Muhammad's ﷺ mission. At that time, he faced mockery and harsh opposition from the Quraysh, who insulted him and questioned his message. In this verse, Allah comforts the Prophet ﷺ, highlighting his honorable character and moral excellence, showing that despite the criticism, his integrity and virtue remain unmatched.

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Explanation

During the early years of his Prophethood, the Quraysh insulted the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, calling him a poet, magician, or liar. In response, Allah revealed this verse to emphasize that the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ character is perfect upright, trustworthy, and morally excellent. It teaches Muslims an important lesson: having good character is just as important as delivering the message. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ serves as a model of patience, honesty, and kindness. This verse also reassures him that no matter how much opposition or criticism he faces, his moral integrity remains superior.

The verse "You are surely of a sublime character, and do act by a sublime pattern of conduct" highlights the extraordinary moral excellence of the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. Even before he was chosen as a Nabi and Messenger, he was known for his honesty, truthfulness, and trustworthiness. From a young age, he never told a lie and was kind, merciful, and generous. His family and the people of Makkah loved and trusted him, and he never took part in the immoral practices around him, such as idol worship or drinking. This pure character was one way Allah protected him and prepared him to become the most honoured Messenger. After the revelation of Islam, his character grew even stronger, showing determination, patience, wisdom, mercy, and steadfastness in spreading the message of Allah. When his wife, Hazrat Aishah رضی اللہ تعالیٰ عنہا, was asked about his character, she simply replied that his character was the Qur'an itself, reflecting the highest standard of moral excellence for all Muslims.

Significance of Marriage with Hazrat Khadija رضی اللہ تعالیٰ عنہا: The marriage of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ with Hazrat Khadija رضی اللہ تعالیٰ عنہا was highly significant for several reasons:

1. **Emotional and Moral Support:**
   Hazrat Khadija رضی اللہ تعالیٰ عنہا was loving, kind, and wise. She provided the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ with emotional strength and moral support, especially during the early years of Prophethood when he faced criticism and opposition from the Quraysh.

2. **Financial Stability:**
   Hazrat Khadija رضی اللہ تعالیٰ عنہا was a wealthy and respected businesswoman. Her support allowed the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to focus on his religious mission without worrying about financial matters.

3. **Trust and Respect:**
   Their marriage was based on mutual trust, respect, and honesty. Hazrat Khadija رضی اللہ تعالیٰ عنہا trusted Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in all matters, including business, which highlighted his honesty and integrity.

4. **Encouragement of Prophethood:**
   Hazrat Khadija رضی اللہ تعالیٰ عنہا was the first person to believe in the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ message after the revelation of the Qur'an. She encouraged him to continue his mission and provided unwavering support throughout the early challenges.

5. **Model of Partnership:**
   Their marriage demonstrated a model of love, respect, and support that Muslims can learn from, showing that a strong family foundation is important for personal and spiritual growth.

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Instructional Strategies

- Read pg.no 75 to pg.no.81 and pg.no.124 till 128 of the text book. These pages cover early life of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and examples of his achievements and attributes and key lessons for muslims.
- Begin the lesson by narrating the story of the birth and upbringing of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ highlighting key events such as his birth in Makkah, his early childhood, and his upbringing by his grandfather Abdul Mutalib and later by his uncle Abu Talib. Use props, visuals, or multimedia presentations to enhance the storytelling experience and capture students' attention. Encourage students to actively listen and ask questions throughout the storytelling session.
- Divide the class into small groups and provide each group with materials to create a timeline of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ early life, including his birth, childhood, and upbringing. Instruct students to research key events and individuals, such as his parents, Abdul Mutalib, Abu Talib, and his wet nurse Halima Sadia. Have each group present their timeline to the class, explaining the significance of each event and individual in shaping Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ upbringing.
- Set up different stations around the classroom, each focusing on a different aspect of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ early life, such as his family background, marriage to Hazrat Khadija رضی اللہ تعالیٰ عنہا, and business activities. Provide students with worksheets or guided questions to investigate each station, encouraging them to read informational texts, examine primary sources, and analyze visuals related to each topic. After exploring all the stations, facilitate a class discussion where students share their findings and insights about Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ life early.
- Read the relevant passage from Section 6.3 and discuss its meaning, importance and influence on the lives of Muslims.
- Taking each of the qualities listed: chastity, modesty, courage, bravery, treatment of the poor, earning an honest living and fair dealings, teacher to create a worksheet that includes these qualities in table form. Students are then to be given a series of Hadith or stories that emphasize each of the qualities. Students have to read the sources, summarize the key teachings and place them in the relevant section. This may work well as a group task to help develop collaborative learning skills
- Using the information from task 5 (table) Teach to discuss which of the qualities were the most important/ prevalent during the time of the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and which qualities students think are important today. This could be turned into a 12 mark question to develop students' literacy.

Student Support for Exam Skills

1. Give two ways in which participation in Harb – ul- Fijar (Sacrilegious wars) was important in the early life of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ (2 marks)

2. Name the league formed after the war of Fijar. (1 mark)

3. What signs did Bahira observe that made him believe Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ would become a Prophet? (2 marks)

4. Write two aims of Half – ul - Fazul? (2 marks)

5. State two reasons why Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was entrusted to the wet nurse for upbringing? (2 marks)

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6. State two blessings that Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ brought to his foster parents. (2 marks)
7. Explain in two ways how the example of patience of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is significant for muslims. (2 marks)
8. Explain two ways in which quality of patience helped Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in his life and mission. (4 marks)
9. Write the titles given to Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ because of his honesty. (1 mark)
10. Explain two ways in which marriage with Hazrat Khadija رضی اللہ تعالیٰ عنہا helped Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in the mission of Islam. (4 marks)

Resources / Materials

Use the relevant sections from the approved textbook.
www.youtube.com/watch?v=LXH-4Qs8RPE
Read the relevant passage from Section 6.3 and discuss its meaning, importance and influence on the lives of Muslims.

Lesson 13

Suggested time: 2 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the details of the call to Prophethood in Cave of Hira, including his encounter with Jibril علیہ السلام.
- Know and understand Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ reaction to the call and the role of Hazrat Khadija رضی اللہ تعالیٰ عنہا and Waraqa.
- Study the related passage for 3.2.1.3, which can be found in section 6.3 of the specification.

Specification reference and content

Pages 80-82

- 3.2.1.3 The call to Prophethood (Risalah)

Key Vocabulary

Meditation in the cave of Hira clinging clot seclusion encounter
superiority solitude contemplating

Teacher Notes / Background Information

Surah Al-'Alaq (96:1–5)

Translation: "Recite in the name of your Lord who created. Created man from a clinging substance. Recite and your Lord is the most Generous .Who taught by the pen .Taught man that which he knew not."

Explanation: Surah Al-'Alaq (96:1–5) holds a very special place in Islam because it contains the first words of the Qur'an revealed to Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. These verses were

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sent to him through Angel Jibril علیہ السّلام while he was alone in the Cave of Hira. This moment marked the beginning of his prophethood and the start of Allah's guidance to humanity.

The first command, "Read in the name of your Lord who created," teaches that all true knowledge comes from Allah and should be gained with His remembrance. Even though the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ could not read or write, Allah chose him to show that knowledge is a gift from Allah, not something limited by human skills. This clearly shows that Islam strongly encourages learning, thinking, and understanding.

The verses also remind human beings of their humble beginnings, as they were created from a clinging clot. This helps people remain humble and aware of their dependence on Allah, while recognizing His great power as the Creator. Allah is described as "the Most Generous," who taught humans through the pen. This highlights the importance of education, writing, and preserving knowledge, which later became central to Islamic teaching and civilization. Finally, these verses explain that Allah teaches human beings what they did not know. They comforted the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ at a moment of fear and confusion and reassured him that he was under Allah's protection. Overall, Surah Al-'Alaq lays the foundation of Islam as a religion that values knowledge, learning, good character, and responsibility.

(Note: This explanation will help the teachers in explaining significance of teachings contained in this passage to the students.)

Explanation of the event of Call to the Prophethood in cave of Hira: The Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was unlettered, meaning he could not read or write. When Angel Jibreel علیہ السّلام first appeared in the Cave of Hira and commanded him to "Read (Iqra)", the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ replied, "I cannot read." This command was repeated three times, and each time the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ responded in the same way.

This sudden and powerful encounter with the angel was overwhelming and frightening, as it was completely new and unexpected. After the experience, the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ returned home trembling and asked Hazrat Khadija رضی اللہ تعالیٰ عنہا to cover him, showing that he was deeply shaken. This reaction reflects his human nature and the seriousness of receiving divine revelation for the first time. It also proves that the Qur'an could not have been written by him, strengthening the belief that it is truly from Allah.

Hazrat A'ishah رضی اللہ تعالیٰ عنہا reported, "The commencement (of the Divine Inspiration) to Allah's Apostle was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadijah again to take his provision (of food) likewise." (Sahih Bukhari)

The Call of Prophethood

Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ used to retreat in seclusion to the cave Hira, in the mount of Nur, where he passed his time in meditation treat in seclusion to the provisions with him, when these finished, he would go back home. He spent the time in worshipping and pondering at the conditions of his people. He contemplated over the conditions of society; the affairs of the tribes were in a sad state; there was unnecessary bloodshed; the weak and the women were helpless; Injustice and oppression was common.

Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was nearly forty years old, when towards the end of Ramadan, the year 610 AD, an Angel came in the form of man. The Angel said to him, "Read," he said,

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"I cannot read," he himself reported, the Angel hugged and squeezed me so hard that I thought that I would die of suffocation, then he released me and said, "Read," and again I said, "I cannot read," then the third time he squeezed me as before and said, "Read in the name of your Lord who created, created man from a clot of blood. Read, your Lord is most generous, who taught man with the pen. Taught man what he did not know." (Al-Alaq 96:1-5) (Sahih Bukhari)

Then she took him to her cousin Waraqah Bin Naufal who was a Christian, and had knowledge of the old scriptures of Torah and Gospil. Waraqah heard from Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ all that had happened, and told him that the same Angel came Moses. Waraqah wished he was young and could live up to the time when Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ people would turn him out of the city. Waraqah's words added to his confidence and lightened the anxiety.

Hazrat Ai'shah رضی اللہ تعالیٰ عنہا narrated, "Khadijah then accompanied him to her cousin Waraqah bin Naufal bin Assad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadijah said to Waraqah, "Listen to the story of your nephew, O my cousin!" Waraqah asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqah died and the Divine Inspiration was also paused for a while." (Sahih Bukhari)

Instructional Strategies

- Begin the lesson by briefly discussing the significance of the Cave of Hira in Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ life and the event of his encounter with Angel Jibril. Display a simplified timeline of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ life on the board or chart paper. Divide the timeline into sections representing key events such as Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ birth, his marriage to Hazrat Khadija رضی اللہ تعالیٰ عنہا, and the Call to Prophethood. Explain that students will be adding sticky notes with important details and dates related to the Call to Prophethood.
- Distribute sticky notes to students and instruct them to write down key details and dates from the narration of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ encounter in the Cave of Hira. Have students come up to the timeline and place their sticky notes in the appropriate sections. Facilitate a brief discussion about the sequence of events and the significance of each stage.
- Group Discussion - Supportive Roles : Provide students with background information about Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ initial reaction to the call of Prophethood and the supportive roles played by Hazrat Khadija رضی اللہ تعالیٰ عنہا and Hazrat Waraqa رضی اللہ تعالیٰ عنہا.Information about Hazrat Waraqa رضی اللہ تعالیٰ عنہا has already given in the teacher's notes. Authentic traditions from Sahi Bukhari are mentioned there.
- Group Discussion: Divide the class into small groups and provide each group with discussion questions related Muhammad Hazrat رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to reaction and the roles of Hazrat Khadija رضی اللہ تعالیٰ عنہا and Hazrat Waraqa رضی اللہ تعالیٰ عنہا. Encourage students to discuss their perspectives, share insights, and consider the impact of these events on Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ life and mission.
- Circulate among the groups to facilitate discussions and provide guidance as needed. Facilitate a class discussion where groups share their analyses and insights about the supportive roles played by Hazrat Khadija رضی اللہ تعالیٰ عنہا and Hazrat Waraqa رضی اللہ تعالیٰ عنہا.

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- Read the relevant passage from Section 6.3 and discuss its meaning, importance and influence on the lives of Muslims.
- Plenary Wrap up the lesson by summarizing the key points learned about the call to Prophethood in the Cave of Hira and Hazrat Muhammad's ﷺ supporters. Encourage students to reflect on the significance of these events and consider how they can apply the lessons learned to their own lives.

Student Support for Exam Skills

1. Give two ways in which Hazrat Khadija رضی اللہ تعالیٰ عنہا comforted Hazrat Muhammad ﷺ after the event of first revelation. (2 marks)
2. Why was the Prophet's ﷺ meeting with Waraqah ibn Nawfal significant? Give two points. (2 marks)
3. Explain two ways in which the pen is described as a tool of knowledge in the first revelation of the Qur'an? (4 marks)

   (Note: Use the content given on the page number.80 of the textbook mentioned as tafseer to write a balanced answer for question.3)
4. Who was the first person to accept the prophethood of Hazrat Muhammad ﷺ. (1 mark)
5. Verses of which Surah came to Hazrat Muhammad ﷺ as second revelation. (1 mark)

Resources / Materials

Key information is included in the textbook.
Read the relevant passage from Section 6.3 and discuss its meaning, importance and influence on the lives of Muslims

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Lesson 14

Suggested time: 2+2 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the private and public preaching and Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ early message, including the first converts to Islam, his call to Tawhid and rejection of idol worshiping.
- Examine the early teachings of Islam, including the rights for women, the outlawing of alcohol and gambling.
- Study the related passage for 3.2.1.4, which can be found in section 6.3 of the specification.
- Examine the reasons for the opposition he faced from the leaders of Makkah, including the boycott of Banu Hashim.
- Know the events at Ta'if and the plots to kill Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ study the related passage for 3.2.1.5, which can be found in section 6.3 of the specification.

Specification reference and content

Page 82-91

- 3..2.1.4 Early Preaching of Islam
- 3.2.1.5 Opposition to Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Key Vocabulary

boycott, custodians, caravans, monotheism,

Teacher Notes / Background Information

Causes of Opposition

The Quraysh were idol worshippers, they had set up 360 idols forefathers. They did not believe in life after death and the Day of Judgment. They were also in K'ab ah, and they did not want to give up the religion of their furious when they heard the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ saying that their idol worshipping ancestors would suffer in Hell.

- Islam called for equality, fraternity, and justice. The early converts were mostly slaves and people of humble background. The Quraysh was a class-conscious society and they were not ready to be held equal to people whom they despised and they also did not want to lose their superior position.
- Islam shunned all kinds of vices. It forbade adultery, fornication, drinking, gambling, stealing, and plundering. These vices were inculcated in the Arabs from ages and they did not want to change their way of life.
- The Quraysh also had strange ideas about prophethood as they thought that the prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ should not be a human being, he should have been angel or perform miracles. Allah says, "They Say, We shall not believe in you until you cause spring to gush forth for us from the earth." (Al-Isra 17:90)
- Some were not ready to accept Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ as a prophet as he was an orphan and a poor man raised amongst them; they believed that if a prophet had to come, he should have been from the rich and influential leaders of Makkah or Ta'if, Allah says, "Also they say, Why is not this Qur'an sent down to some leading man in either of the two (Chief) cities?" (Al-

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Zukhraf 43:31)

- The Quraysh were the custodians of K'ab ah, which was a source of religious and social prestige and economic gains. People from all over Arabia came to Makkah for pilgrimage; they exchanged goods and offered sacrifices to Idols which benefited the Quraysh. Besides because of their position their caravans enjoyed safe passage in a society where looting and plundering was a common practice. They did not want to lose their position and privileges.

Surah Al- Fatihah 1:1-7
Explanation

Surah Al- Fatihah is a Makkan surah that was revealed early in the Makkan period, at a time when the basic beliefs of Islam were being established. It is known as "Umm al-Qur'an" (the Mother of the Qur'an) because it beautifully summarises the central message of Islam, including belief in Allah, worship, guidance, and accountability. This surah holds a unique position in Islamic practice as it is recited in every unit (rak'ah) of Salah, making it the most frequently recited chapter of the Qur'an. Its importance is further emphasized by the fact that Salah is incomplete without Surah Al-Fatihah, highlighting its essential role in both belief and daily worship for Muslims.

Surah Al- Fatihah is a complete summary of Islamic belief and worship. It begins by reminding Muslims that all praise belongs only to Allah, who is the Creator and Sustainer of everything. By calling Allah Lord of all the worlds, the surah establishes Tawhid (oneness of Allah).

The repetition of Most Gracious, Most Merciful emphasizes Allah's mercy and compassion, giving believers hope and reassurance. The verse Master of the Day of Judgement reminds humans that life has accountability and that everyone will be answerable to Allah for their actions. The central verse, "You alone we worship, and You alone we ask for help," is a clear declaration of pure monotheism. It rejects all forms of idol worship and teaches Muslims to depend only on Allah.

The final verses are a prayer for guidance, asking Allah to keep believers on the Straight Path, the way of those who were righteous and obedient. It warns against the paths of those who knowingly rejected the truth or were misled, teaching Muslims to seek guidance continuously.

Surah –Al-Masad 111:1-5
Revelation History: Tafseer is given on pg.86 of the textbook

Surah Al-Masad is a Makkan surah revealed during the early period of the Prophet Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ public preaching in Makkah. It was revealed in response to the open hostility of Abu Lahab, the Prophet's uncle, who openly insulted and opposed him when he called the Quraysh to Islam from Mount Safa. Abu Lahab's wife also actively supported this opposition by spreading hatred and causing harm to the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. This surah was revealed as a clear declaration that wealth, status, and family ties cannot protect a person from Allah's judgement if they oppose the truth.

Explanation

Surah Al-Masad strongly condemns Abu Lahab for his arrogance, cruelty, and rejection of Islam. The phrase "Perish the hands of Abu Lahab" symbolizes the failure of his actions and efforts against Islam. The surah makes it clear that his wealth and social position will not benefit him in the Hereafter, despite the pride he took in them during his lifetime.

The description of Abu Lahab being thrown into a blazing fire highlights the seriousness of opposing Allah and His Messenger. His wife is also mentioned as a partner in sin because she supported

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wrongdoing and spread harm, symbolized by carrying firewood and a rope around her neck, representing humiliation and punishment. The surah shows that Allah's justice is certain and that opposition to truth leads to loss in both this life and the next.

Significance for Today's Muslims

Surah Al-Masad teaches Muslims that faith and good character matter more than wealth, power, or family background. It reminds believers that opposing truth, spreading hatred, or harming others leads to spiritual failure. Muslims learn that supporting injustice or encouraging wrongdoing, even indirectly, carries responsibility before Allah.The surah also strengthens Muslims by showing that Islam will succeed despite opposition, and that Allah supports His Messenger. In daily life, Muslims are encouraged to stand firm for truth, avoid arrogance, use wealth responsibly, and ensure their actions support goodness rather than harm. It reinforces accountability and reminds believers that Allah's judgement is fair and unavoidable.

Instructional Strategies

- Begin the lesson by introducing the early preaching of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the key components of his message, including the call to Tawhid and rejection of idol worshiping.
- Mention Quranic verses Surah Al-Shura (26:214) and Surah Al-Hajr (15:94),which enjoined Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to first preach his own family members and then after a while to make his message public.
- Explain the way message of Tawhid and social justice, rights of women and slaves and social reforms aimed at ridding society of alcohol and gambling created upheaval in the existing society and resulted in opposition of message of Islam.
- Class discussion based on following points: Teachers can ask students to bring information for the following headings a day before.
  - Early converts and how they faced persecution.
  - Campaign of Quraish against the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ
  - Story of Yasir and his wife Summayya , Khabab bin Arrat, Hazrat Bilal (the slave of Umayyah ibn e Khalaf)
  - Harassment to Uthman Ibn e Affan رضی اللہ تعالیٰ عنہ, Abu Bakar رضی اللہ تعالیٰ عنہ and Talha رضی اللہ تعالیٰ عنہ
  - Atrocities of Abu Lahab
  - Rights afforded to women in Islam, the reasons for the prohibition of alcohol and gambling, and the societal implications of these teachings.
- Storytelling / Narrative Approach
- Narrate the life events of the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in chronological order.
- Use stories to explain:
  - Early preaching
  - Reactions of Quraysh
  - Year of Sorrow and Visit to Ta'if
- Helps students connect emotionally with the struggles of the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ
- Timeline / Visual Mapping
- Create a timeline of events: Call to Islam → Quraysh opposition → Boycott → Year of Sorrow → Visit to Ta'if.

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- Visual aids help students remember sequences and cause-effect relationships.
- Multimedia and Sources
  - Use videos, images, or slides showing:
    - Cave of Hira
    - Map of Ta'if
    - Quraysh boycott locations
  - Bring events to life for students.
- Read the relevant passage from Section 6.3 and discuss its meaning, importance and influence on the lives of Muslims.

Student Support for Exam Skills

1. State two reasons why the Quraysh opposed the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. (2 marks)

2. Explain two ways in which the Year of Sorrow is significant for the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and early message of Islam. (4 marks)

3. Describe two events of the Visit to Ta'if and what they teach Muslims today. (4 marks)

4. Explain two early teachings of Islam regarding the rights of women. (4 marks)

5. Describe two ways employed by Makkans to suppress the message of Islam. (4 marks)

6. Explain the reasons why Makkans opposed Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the teachings of Islam so strongly. (6 marks)

7. Explain two hardships faced by the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and his family during the boycott. (4 marks)

8. Discuss the lessons Muslims can learn from Surah Al-Masad and the boycott of Banu Hashim. Use one teaching from Holy Quran or Hadith in it. (6 marks)

9. Explain how the opposition faced by the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ during early preaching is relevant for Muslims today. Use one teaching from Quran or Hadith in your answer. (6 marks)

Model Answer of Q.9

The opposition faced by the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ during his early preaching is highly significant for Muslims today because it teaches patience, perseverance, steadfastness and trust in Allah when facing difficulties. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was mocked, insulted, socially boycotted, and even physically harmed, yet he continued to spread the message of Islam with patience and good character. This shows Muslims today that standing for truth may lead to opposition, but they should not give up their faith. Instead, they should respond with patience and perseverance, just as the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ did. This teaching is supported by the Qur'an, where Allah says:
"So be patient, for indeed the promise of Allah is true." (Qur'an 30:60)

This verse reminds Muslims that Allah is aware of their struggles and that remaining patient will lead

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to success. Therefore, the early opposition faced by the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ encourages Muslims today to remain firm in their beliefs, trust Allah, and respond to challenges with patience and moral strength.

Resources / Materials

Key information is included in the textbook.
Read the relevant passage from Section 6.3 and discuss its meaning, importance and influence on the lives of Muslims.
Transcript of SH. Dr. Yasir Qadhi's Seerah of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ
Lectures: 020 - Incident of Ta'if (arqadhi.blogspot.com) https://arqadhi.blogspot.com/2015/11/020-incident-of-ta.html

Lesson 15

Suggested time: 2 hours

Learning Outcomes

By the end of the lesson, students will be able to:
- Examine the events of Isra wal Mir'aj and their importance.
- Study the related passage for 3.2.1.6, which can be found in section 6.3 of the specification.

Specification reference and content

Pages 91-93

- 3.2.1.6 The Ascension of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Key Vocabulary

Ascension | Sidra tul Muntaha (Lote Tree) | Bait ul Mamoor | Kawthur | Isra and Mir'aj

Teacher Notes / Background Information
Translation of Surah Al-Isrā (17:1–2)

17:1 Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, in order to show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.

17:2 And We gave Musa the Book and made it a guidance for the Children of Israel, saying, "Do not take anyone other than Me as a protector."

Surah Al-Isrā is a Makki Surah. These verses were revealed after the event of Isra and Mir'aj (the Night Journey and Ascension).The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was taken for Isra and Mir'aj on 27th Rajab, the tenth year of prophethood.

Isra means Journey by the night while Mir'aj means ascension. The first part of the journey is described in the Quran Al-Isra 17:1.The angel Gabriel came and took him to Kaa'ba. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ rode a mule like animal called Buraa'q, it took him to Jerusalem; the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ offered two Raka's over there. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ again rode Buraa'q and soon they reached the lower heaven. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to all seven heavens one by one where he met different prophets. Then he was taken to Sidra-tul-Muntaha

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(Lote Tree).Gabriel could not go beyond that place, and the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ went in the presence of Allah and he spoke to HIM directly.

Revelation History: This occurred during a very difficult period in the Prophet Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ life, shortly after the Year of Sorrow, when he had lost his wife Hazrat Khadija علیہ السّلام and his uncle Hazrat Abu Talib, and faced severe opposition from the Quraysh. The revelation served as comfort, reassurance, and honour for the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, strengthening him at a time of hardship and rejection.

The last verses of Surah Al – Baqarah were revealed and also the commandment of fifty daily prayers eventually been reduced to five in number. This signifies the mercy of Allah as those that pray five prayers a day will still get a reward of fifty. That is why prayer is said to be the ascension of the believer. Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ spoke with Allah directly and Allah promised that major sins of his followers would be forgiven, if they did not commit shirk.

Abdullah ibn e Masud narrated, "He was given five prayers, he was given the concluding verses of Surah Al-Baqarah and remission of serious sins for those among his ummah who did not associate anything with Allah." (Sahih Muslim)

During Mi'rāj, the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ met different prophets at different levels of the sky, including:

- **Hazrat Adam** علیہ السّلام in the first heaven
- **Hazrat Isa** علیہ السّلام and **Yahya** علیہ السّلام in the second
- **Hazrat Yusuf** علیہ السّلام in the third
- **Hazrat Idris** علیہ السّلام in the fourth
- **Hazrat Haroon** علیہ السّلام in the fifth
- **Hazrat Musa** علیہ السّلام in the sixth
- **Hazrat Ibrahim** علیہ السّلام in the seventh heaven

These meetings show the honour of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the unity of all prophets, who welcomed him as the final messenger. According to the tafseer verse 17:2 of Holy Quran relates to Prophet Musa علیہ السّلام and the Torah given to him as guidance for the Children of Israel. This verse connects the message of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ with earlier prophets and shows that Tawhid (belief in one God) has always been the central message of divine guidance. The command not to take anyone besides Allah as a protector reinforces complete trust and reliance on Allah alone.Together, these verses teach Muslims that Allah supports His messengers, that miracles occur only by His permission, and that Islam continues the same message of guidance and monotheism taught by earlier prophets.

Significance of Mir'aj

The tenth year of Prophethood was a year of sad events for the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. He was greatly saddened by the death of his Uncle Hazrat Abu Talib; with his death he lost the protection of his own tribe.After the death of Abu Talib, the leadership of Quraysh effectively came under Abu Lahab (the worst enemy of Islam) which greatly increased the opposition and persecution faced by Muslims in Makkah. Soon after the death of Abu Talib, his wife Hazrat Khadijah رضی اللہ تعالیٰ عنہا also passed away. She was a lifelong companion and source of great strength to him. His visit to Ta'if was a great disappointment to him. In the light of these happenings, the event of M'iraj was assurance to the

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Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ that Allah had not abandoned him .It strengthened him spiritually, and prepared him for the second phase of his life.

Instructional Strategies

- Begin the lesson by providing students with an overview of the historical context surrounding the events of Isra and Mir'aj. Discuss the life of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ leading up to the events, including the challenges faced by the early Muslim community in Makkah. Provide background information about the significance of Jerusalem in Islamic history and the spiritual significance of the journey.
- Distribute excerpts from relevant Islamic texts such as the Qur'an and Hadiths that describe the events of Isra and Mir'aj. Guide students in analyzing the primary sources, focusing on key details, themes, and messages conveyed in the texts. Encourage students to consider the literary style, language, and cultural context of the sources as they interpret the events.
- Facilitate a class discussion where students critically analyze the significance of Isra and Mir'aj in Islamic belief. Encourage students to consider the theological, spiritual, and moral implications of the events, such as the reaffirmation of faith, the importance of prayer, and the concept of divine revelation. Prompt students to discuss the relevance of Isra and Mir'aj in contemporary Muslim belief and practice, and how it shapes their understanding of spirituality and the divine.
- Read the relevant passage from Section 6.3and discuss its meaning, importance and influence on the lives of Muslims.

Extension / Homework task: Project (30 minutes)

Assign students a creative expression project where they can explore and interpret the events of Isra and Mir'aj through various mediums such as art, music (Qawwali), poetry, or multimedia presentations. Provide guidelines and prompts to inspire students' creativity and encourage them to express their personal interpretations and reflections on the significance of the journey. Allow students time to work on their projects independently or in small groups, and provide support and feedback as needed. Conclude the lesson with a showcase where students present their creative works to the class, fostering appreciation and discussion.

Student Support for Exam Skills

1. Give two purposes of journey of Isra wal Mir'aj of Holy Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. (2 marks)

2. Explain two reasons why events of Isra wal Mir'aj are important for Muslims. Use one teaching from Holy Quran or Hadith in your answer. (6 marks)

Model answer of Q.No.2

The events of Isra wal Mir'aj are important for Muslims because they are a clear miracle of Allah, showing that the religion of Islam is divinely guided and not created by humans. The Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was taken from Makkah to Jerusalem in one night and ascended through the heavens, which could only happen by Allah's power. This miracle strengthens iman (faith) in Muslims, confirming the truth of Islam and the Prophethood of Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.It also strengthened the Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ spiritually during a time of great personal loss and opposition, including the deaths of his uncle Abu Talib and his wife Khadijah رضی اللہ تعالیٰ عنہا. This teaches Muslims that Allah supported His messenger and

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motivated him to continue preaching Islam after intense hardships.

Isra wal Mir'aj established the importance of Salah (prayer), which is a key pillar of Islam and shows that Islam is the true religion. Abdullah ibn e Masud narrated, "He (Prophet Muhammad ﷺ) was given five prayers, he was given the concluding verses of Surah Al-Baqarah and remission of serious sins for those among his ummah who did not associate anything with Allah." (Sahih Muslim)

The miracle of Isra wal Mi'raj is a timeless reminder of Allah's power and guidance. It inspires Muslims to remain steadfast in their faith, remain patient during hardships, and follow the practices of Islam sincerely.

1. In which year of Prophethood did Isra wal Mir'aj take place. (1 mark)

2. Give two ways in which ayat 17:2 of Surah Al-Isra' is significant for muslims of the modern world? (2 marks)

Model answer of Q.No.4

1. It reminds Muslims to follow Tawhid (belief in one God) and not rely on anyone other than Allah, as all prophets including Musa علیہ السلام and Isa علیہ السلام taught the same message.

2. It encourages Muslims to respect and build good relations with the followers of other divine religions, recognizing that they share the same core message of worshipping one God.

Resources / Materials

Key information is included in the textbook.
Read the relevant passage from Section 6.3and discuss its meaning, importance and influence on the lives of Muslims.
Transcript of SH. Dr. Yasir Qadhi's Seerah of Prophet Muhammad ﷺ Lectures:
021- Night Journey & Ascension to Heavens 1
https://arqadhi.blogspot.com/2015/11/021-night-journey-ascension-to-heavens-1_25.html
Transcript of SH. Dr. Yasir Qadhi's Seerah of Prophet Muhammad ﷺ Lectures:
022- Night Journey & Ascension to Heavens 2
https://arqadhi.blogspot.com/2015/11/022-night-journey-ascension-to-heavens-2_25.html
Transcript of SH. Dr. Yasir Qadhi's Seerah of Prophet Muhammad ﷺ Lectures:
023- Night Journey & Ascension to Heavens 3
https://arqadhi.blogspot.com/2015/11/023-night-journey-ascension-to-heavens-3_24.html

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Lesson 16

Suggested time: 3+2 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the events leading up to the Hijrah including the pledges of Aqaba.
- Know and understand Hazrat Muhammad's ﷺ journey from Makkah to Madinah, including the role of Abu Bakr رضی اللہ تعالیٰ عنہ and Ali رضی اللہ تعالیٰ عنہ.
- Examine his early life in Madinah, including Hazrat Muhammad's ﷺ role as a statesman, the establishment of the Charter of Madinah, and the establishment of the first mosque in Madinah.
- Study the related passage for 3.2.1.7, which can be found in section 6.3 of the specification.
- Know and understand the support given to Hazrat Muhammad's ﷺ and the Muhajirun by the Ansaar in Madinah and the early Sahabah (companions), including Hazrat Ayub Ansari رضی اللہ تعالیٰ عنہ, Hazrat Hamza رضی اللہ تعالیٰ عنہ, Hazrat Talha رضی اللہ تعالیٰ عنہ and Hazrat Zubair رضی اللہ تعالیٰ عنہ.
- Study the related passage for 3.2.1.8, which can be found in section 6.3 of the specification.

Specification reference and content pages

Pages 94-109

- 3.2.1.7 The Hijrah and the Madni Period
- 3.2.1.8 Supporters of Hazrat Muhammad ﷺ

Key Vocabulary

Masjid al Dirar, Masjid Al-Quba, Dar ul Nadwa, Al-'Aqabah, Aws o khazrij, Hafiz Dhat an-Nitaqayn (Title of Hazrat Asma Bint e AbuBakar), Kitab ul Ibar, Al-Muqaddimah

Teacher Notes / Background Information

Surah Taubah 9 :108 (Hijra and Early life in Madinah)

Revelation History

The reason behind the revelation of this ayat relates to a man from the Khazraj tribe named Abu 'Amir ar-Rahib, who was a Christian monk and later became an enemy of Hazrat Muhammad's ﷺ. Some hypocrites (munafiqeen) in Madinah became close to him. On his instruction, they built a mosque near Masjid Quba, known as Masjid al-Dirar, with the intention of creating division among the believers and weakening the Muslim community. When the Messenger of Allah ﷺ was returning from the Tabuk expedition, Angel Jibril علیہ السلام informed him about the true purpose of Masjid al-Dirar. As a result, this ayat was revealed, instructing the Prophet ﷺ and the believers not to pray in that mosque, but instead to pray in Masjid Quba, which was built on sincerity and righteousness. The Prophet ﷺ then ordered that Masjid al-Dirar be demolished.

Translation of 9: 108

"Donot stand in that mosque to do the Prayer. The mosque that was founded on piety and reverence for God from the very first days (in Madinah) is worthy that you should stand in it for the Prayer. In it are men who love to be purified (of all 108. Do not stand in that mosque to do the Prayer. The mosque that was founded spiritual and moral blemishes). God loves those who strive to purify themselves."

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Tafseer: This verse speaks about the virtue of the first masjid ever built after the migration of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and his companions from Makkah Mukarramah to Madinah Munawwarah. It was in a place outside It shows the importance of the masjid in Islamic society as both in Quba, and Madinah Munawwarah called Quba, and the masjid is known as Masjid al-Quba without any association of partners in any way with Allah. Second is the actual did was build the masjid. It is the centre of spiritual guidance and represents purification in two forms. First is the purification in the worship of Allah alone, physical purification. This is also connected to the masjid as it is a requirement to be physically pure to pray in three ways. The first is purification from major ritual impurity that is achieved by the ghusl, the full bath or shower. The second is the ritual wudu or ablution made before the prayers. The third is the purification of the self and clothing from any major or minor impurities. In this way the masjid represents from the earliest of times the pure worship of Allah by those that are Madinah Munawwarah, the first thing Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also physically clean and pure, which is beloved to Allah.

Significance of ayat: This ayat teaches Muslims that places of worship must be built with sincere intentions and for the sake of Allah alone. It warns against hypocrisy and using religion to cause division within the Muslim community. It also emphasizes the importance of unity, honesty, and purity of intention in Islamic practices. For Muslims today, it serves as a reminder to promote harmony, avoid deception, and support institutions that are founded on true faith and righteousness.

Key Interpretations of the Verse

- The Forbidden Mosque (Masjid al-Dirar): This refers to a mosque built by hypocrites in Madinah to cause harm, create division among Muslims, and serve as a base for enemies, rather than for sincere worship. Allah commanded the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ not to pray there.
- The Worthier Mosque: The verse contrasts this with mosques founded on pure taqwa (God-consciousness) from the outset, like Masjid Quba' and the Prophet's Mosque.
- The People of Purity (Rijalun Yuhibboona an Yatatahharoo): The true mosque is distinguished by its worshippers who love to purify themselves, both physically (cleanliness) and spiritually (from sins and bad morals).
- Allah Loves the Pure: The verse concludes by emphasizing that Allah loves those who strive for purity (al-mutahhireen).In essence, the verse is a powerful reminder that outward expressions of faith are meaningless without sincere intentions and moral integrity.

The First Pledge of Al-'Aqabah

During the Hajj season, the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ met six men from Yathrib (later Madinah) at Al-'Aqabah. They had heard from the Jews that, according to their scriptures, the time had come for the appearance of a prophet in Arabia. When the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ invited them to Islam, they accepted the message and embraced Islam.The following year, twelve people from Yathrib came and met the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ at Al-'Aqabah. They pledged that they would worship only Allah, not steal, not commit adultery, not kill their children, avoid slander, and obey the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in all that was right. This pledge is known as the First Pledge of Al-'Aqabah. After this pledge, the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ sent Mus'ab bin 'Umair رَضِیَ اللهُ تَعَالٰی عَنْهُ to Yathrib to teach Islam and spread the Qur'an. As a result of his efforts, many people in Yathrib accepted Islam, and the message of Islam spread widely in the city.

The Second Pledge of Al-'Aqabah

In the following year, seventy-three men and two women from Yathrib (Madinah) came to

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Makkah during the Hajj season and pledged their allegiance to the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ at Al-'Aqabah. They promised to support and protect the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and invited him to migrate to Yathrib and live among them as the leader of the Muslim community.Before the pledge was taken, Hazrat 'Abbas رضی اللہ تعالیٰ عنہ, the Prophet's uncle, explained the serious risks and responsibilities the people of Yathrib would face by accepting Islam and protecting the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. Despite this warning, they confirmed that they accepted Islam with full understanding and commitment. This historic event is known as the Second Pledge of Al-'Aqabah.

Significance of Pledges of Al-Aqabah

The Pledges of Aqabah were two crucial 7th-century oaths (621 & 622 CE) in which residents of Yathrib (later Medina) promised allegiance to Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, establishing the foundation for his migration and the first Islamic state. They focused on ethical, social, and political loyalty, promising protection and obedience in exchange for the message of Islam.

Significance and importance of Hijra

Hijrah is an act of Ibadah (worship), this is because when Muslims are oppressed in a society,they are not allowed to practice their religion, they are ordered to migrate to a place where they can live in freedom and practice their faith. Allah says, "When angels take the souls of those who die in sin against their souls they say: "In what (plight) were you?" They reply, "Weak and oppressed were we in the earth". They say "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" (An-Nisa 4:97)

Hijrah demonstrated the strength of faith of the early converts who made great scarifies: faced all kinds of hardship; abandoned their homes and property for their faith. It also showed submission of early Muslims to the command of Allah and His Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

In Madinah the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ assumed multiple functions; he was their teacher, the head of state, a judge and a military commander.

Hijrah has a great importance in the history of Islam. It was a turning point for Muslims and a starting point for both the Islamic history and Islamic calendar (Anno Hegirae-AH).

Islam spread rapidly after migration to Madinah. In Makkah, Islam was religion of a persecuted minority, who practiced their religion secretly, while in Madinah the Muslims were majority in power, they led their lives according to the teachings of Islam. Had there been no Hijrah, Islam would have remained minority religion or would have perished.

Hijrah unified the warring tribes of Arabia into a well knit and a disciplined society with its distinct characteristics. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ succeeded in ending racial discrimination, prejudice and injustices that characterized the Arab society.

Major Events from First Hijri to tenth Hijri

Hijri Year (AH)	Major Events
1 AH	Hijrah (Migration) from Makkah to Madinah; construction of Masjid Quba and Masjid an-Nabawi; establishment of brotherhood (Mu'akhah) between Muhajirun and Ansar; Charter of Madinah

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2 AH	Change of Qiblah from Jerusalem to Makkah; Battle of Badr; fasting in Ramadan made obligatory; Zakat made compulsory
3 AH	Battle of Uhud; lessons on obedience and discipline
4 AH	Battle of Banu Nadir: The Jewish tribe of Banu Nadir was expelled from Madinah after breaking their treaty and plotting to assassinate the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ
5 AH	Battle of the Trench (Khandaq); Battle of Banu Qurayzah
6 AH	Treaty of Hudaybiyyah; beginning of peaceful spread of Islam; letters sent to foreign rulers
7 AH	Battle of Khaybar; return of Muslims who had migrated to Abyssinia
8 AH	Conquest of Makkah (Fath Makkah); destruction of idols in the Ka'bah; Battle of Hunayn; Siege of Ta'if
9 AH	Known as Year of Deputations (Aam al-Wufud); Expedition of Tabuk; Surah Al-Tawbah revealed
10 AH	Farewell Pilgrimage (Hajjat al-Wida'); Farewell Sermon delivered by the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Hamzah Ibn Abdul-Muttalib

Hamzah Ibn Abdul Muttalib was uncle of the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. He was born in Makkah. He was two years older to the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ he was also his foster brother, Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said, "Hamzah is my brother by reason of fosterage." (Sahih Muslim) Hamzah was a brave man, people feared him. He was also a great wrestler, and fond of hunting.

Once, the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was sitting on Mount Safa when Abu Jahl passed by and verbally abused him. When Hamzah رضی اللہ تعالیٰ عنہ came to know about this incident, he became furious and immediately went in search of Abu Jahl. He struck him with his bow and said, "How dare you abuse Muhammad when I follow his religion and accept what he preaches?" Hamzah رضی اللہ تعالیٰ عنہ then accepted Islam, and his conversion greatly strengthened the Muslim community. After his migration to Madinah, the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ appointed Hamzah رضی اللہ تعالیٰ عنہ as the leader of the first Muslim military expedition and gave him the flag of the army to intercept a Quraysh caravan led by Abu Jahl. However, Abu Jahl managed to escape, and no fighting took place.

The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ gave Hamzah رضی اللہ تعالیٰ عنہ the flag of the Muslim army in three expeditions against the Quraysh: the expedition of Buwat, Al-Abwa', and Banu Qaynuqa'.

Hamzah رضی اللہ تعالیٰ عنہ was one of the three Muslims who fought in single combat against the leaders of the Quraysh at the Battle of Badr. He killed 'Utbah bin Rabi'ah and also Tu'aymah bin 'Adi during the battle. To avenge the death of her father, Hind bint 'Utbah encouraged Wahshi, the slave of Jubayr bin Mut'im, to kill Hamzah رضی اللہ تعالیٰ عنہ in return for his freedom. Wahshi later killed Hamzah رضی اللہ تعالیٰ عنہ at the Battle of Uhud, and Hind mutilated his body.

Regarding Hamzah رضی اللہ تعالیٰ عنہ and his companions, the following verse was revealed:
"These two opponents dispute with each other about their Lord." (Surah Al-Hajj 22:19)
This verse refers to six men: 'Ali رضی اللہ تعالیٰ عنہ, Hamzah رضی اللہ تعالیٰ عنہ, 'Ubaydah bin al-Harith and Shaybah bin Rabi'ah, 'Utbah bin Rabi'ah, and al-Walid bin 'Utbah (Sahih al-Bukhari).

The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was deeply grieved by the martyrdom of Hamzah رضی اللہ تعالیٰ عنہ

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and offered the funeral prayer for him. Anas bin Malik رضی اللہ تعالیٰ عنہ reported that the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ did not offer the funeral prayer for any martyr except Hamzah رضی اللہ تعالیٰ عنہ, whose body had been mutilated (Sunan Abu Dawud). Later, Wahshi accepted Islam, but the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ asked him to remain out of his sight, as seeing him reminded him of his beloved uncle.

Abu Talib

Abu Talib was the uncle of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the father of 'Ali bin Abi Talib رضی اللہ تعالیٰ عنہ. After the death of his father 'Abdul Muttalib, Abu Talib became the chief of the Quraysh. He was an influential and respected leader in Makkah. After the death of his grandfather, the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was entrusted to the care of Abu Talib. He treated him like his own son, allowing him to sleep in his bed, eat with him, and accompany him wherever he went. From a young age, the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ helped by looking after sheep, showing his honesty and responsibility.

When the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was about twelve years old, Abu Talib took him on a trade journey to Syria. During this journey, a Christian monk named Bahira noticed signs of prophethood in the young Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and advised Abu Talib to protect him from harm, especially from the Jews. Abu Talib immediately ended the journey and returned to Makkah. Abu Talib remained a lifelong protector and supporter of his nephew. When Khadijah رضی اللہ تعالیٰ عنہا proposed marriage, the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ consulted Abu Talib, who delivered the khutbah (sermon) of the nikah. Abu Talib was a poor man with a large family, so the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ took responsibility for bringing up 'Ali رضی اللہ تعالیٰ عنہ to ease his uncle's burden.

When the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ began preaching Islam, the Quraysh strongly opposed him and demanded that Abu Talib withdraw his protection or stop the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ from preaching. When Abu Talib informed the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, he replied,"O my uncle! Even if they place the sun in my right hand and the moon in my left, I will not give up this mission until Allah fulfils it or I perish in the process."
Hearing this, Abu Talib declared, "Go and preach what you wish, for by Allah, I will never abandon you."

In the seventh year of Prophethood, when the Quraysh imposed a boycott on Banu Hashim, the Muslims took refuge in a valley outside Makkah belonging to Abu Talib. Abu Talib endured great hardship during this period alongside the Muslims.Abu Talib died in the tenth year of Prophethood, a year known as the Year of Sorrow (Aam al-Huzn). The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was deeply grieved by his death, as Abu Talib had been a father figure and lifelong protector. With his death, the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also lost the protection of his clan, which increased the persecution he faced.

Abu Ayyub al-Ansari (real name Khalid ibn Zayd ibn Kulayb) was a prominent companion of the Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, best known for hosting the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in his home after the migration (Hijra) to Medina. He was a dedicated military figure who participated in all major battles of his time and died during the First Arab Siege of Constantinople.

Life History: Early Life and Conversion: Born in Yathrib (Madinah) into the Banu Najjar family of the Khazraj tribe, he was one of the first people in Medina to embrace Islam, pledging allegiance to Muhammad at the Second Pledge of al-'Aqaba.

Host of the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ**:** After the Hijra in 622 CE, his house was chosen by the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ camel as the place to stay. Abu Ayyub and his wife had the honor of hosting the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ for approximately seven months until the Masjid an-

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Nabawi and his own living quarters were built.

Military Career: Known for his bravery and commitment, he participated in all the battles during the Prophet's time, including Badr, Uhud, and Khandaq. He continued his military service during the subsequent caliphates, fighting in the battles under Imam Ali and later in campaigns against the Byzantine Empire.

Governor of Madinah: He was appointed as the governor of Madinah by Caliph Ali ibn Abi Talib رضی اللہ تعالیٰ عنہ.

Death and Burial: Despite his old age (nearly 80), he joined the campaign to conquer Constantinople. He fell ill during the siege and, as his final wish, asked to be buried as close to the enemy walls as possible. The Muslim army fulfilled his request, and he was interred near the city walls. A mausoleum and mosque (Eyüp Sultan Mosque) were later built at the site of his grave in Istanbul, which became a place of great reverence.

Key Services:

- **Hosting the Prophet** رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ**:** This is considered his greatest honor, providing accommodation, food, and security during a critical time in early Islamic history.
- **Waqif (Endowment Creator) of Masjid an-Nabawi:** He paid the price for the land on which the Prophet's Mosque was built, making it a charitable endowment (waqf) on behalf of the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
- **Military Service and Defense of Islam:** He was a dedicated warrior, participating in virtually every major military engagement from the time of the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ until his own death, urging Muslims to fight deeply in enemy territory.
- **Narration of Hadith:** He is credited with narrating numerous sayings and actions of the Prophet Muhammad, contributing significantly to the preservation of Islamic teachings.
- **Upholding Islamic Principles:** He was known for his piety, devotion, and strict adherence to Islamic practices, as seen in instances where he emphasized the importance of timeliness in prayer and cleanliness.

Instructional Strategies

Interactive Map Journey - The Migration Journey Create a large-scale map of the migration journey from Mecca to Medina, including key landmarks and stopping points along the route. Divide the class into small groups and provide each group with a set of markers or sticky notes. Instruct students to trace the migration journey on the map, marking significant events and milestones such as the Cave of Thawr and the arrival in Medina. As students' progress along the journey, pause to discuss the challenges faced by Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and his companions, and the role of Abu Bakr رضی اللہ تعالیٰ عنہ and Ali رضی اللہ تعالیٰ عنہ in supporting the migration.

After completing the map journey, facilitate a class discussion where students reflect on the significance of the migration journey and its impact on Islamic history.

Mock Constitutional Convention - Establishing the Constitution of Madinah Provide students with background information about the establishment of the Constitution of Medina and its provisions. Divide the class into groups, assigning each group a role to represent different tribes and communities of Medina. Instruct each group to review the provisions of the Constitution of Medina and discuss how they would apply them in a contemporary context. Facilitate a mock constitutional

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convention where each group presents their proposed interpretations and amendments to the Constitution of Medina. Encourage students to debate and negotiate their positions, considering the diverse interests and perspectives of the various tribes and communities. Conclude the activity with a reflection where students discuss the importance of the Constitution of Madinah in fostering unity and cooperation among the diverse inhabitants of Madinah.

Supporters of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Divide the class into small groups and provide each group with a set of discussion questions related to the support given by the Ansaar and the early Sahabah to Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the Muhajirun.

Sample questions could include:

- What motivated the Ansaar to support Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ the and Muhajirun?
- How did the Ansaar contribute to the establishment of the Muslim community in Madinah?
- What roles did prominent early Sahabah like Hazrat Ayub Ansari رضی اللہ تعالیٰ عنہ, Hazrat Hamza رضی اللہ تعالیٰ عنہ, Hazrat Talha رضی اللہ تعالیٰ عنہ and Hazrat Zubair رضی اللہ تعالیٰ عنہ.?
- What lessons can we learn from the support given by the Ansaar and the early Sahabah?

Encourage students to discuss their responses and share examples or stories they know about the support provided by the Ansaar and the early Sahabah. Circulate among the groups to provide guidance and facilitate discussions as needed. After the group discussions, reconvene as a class and invite each group to share their key insights and findings.

Group work: Assign each student or small group a prominent figure from the Ansaar or the early Sahabah, such as Hazrat Ayub Ansari رضی اللہ تعالیٰ عنہ, Hazrat Hamza رضی اللہ تعالیٰ عنہ, Hazrat Talha رضی اللہ تعالیٰ عنہ and Hazrat Zubair رضی اللہ تعالیٰ عنہ. Provide students with background information about their assigned companion, including their role, contributions, and characteristics.

Student Support for Exam Skills

1. Write two ways in which the role of Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ was important during the migration to Madinah. (2 marks)

2. Write two ways in which Hazrat Ali رضی اللہ تعالیٰ عنہ supported Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to escape safely during the migration to Madinah. (2 marks)

3. Write two ways in which establishing brotherhood among the Muhajirun and the Ansar helped the newly formed Muslim community. (2 marks)

4. Name two Arab tribes living in Madinah before the arrival of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. (2 marks)

5. Explain two reasons why Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ made Hijrah to Madinah. (2 marks)

6. Explain two ways in which charter of Madinah established authority of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ as a leader and statesman. (4 marks)

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7. Explain how the principles of the Charter of Madinah can help Muslims live peacefully with people of other religions today. Use one teaching from Hadith or Quran in your answer. (6 marks)

8. State four functions of Masjid-e-Nabawi during the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ time. (2 marks)

9. Describe the role of Masjid-e-Nabawi in the early Muslim community in Madinah. (4 marks)

10. Explain two ways in which Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ played the role of a statesman in his earlier Madnian life. (4 marks)

11. State two reasons why Arab tribes of Madinah accepted Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ as their leader readily. (4 marks)

12. Explain two steps taken by the Holy Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to ensure peace in the newly made state of Madinah. (4 marks)

Model Answer for a 12-Mark Question

Question: "In the sight of Allah, the true worth of a mosque is not in its structure or facilities, but in being founded on taqwa and filled with people who love purification and righteousness." Examine this statement with reference to Surah al-Tawbah (9:108).

Answer: Surah al-Tawbah (9:108) teaches that a mosque founded on righteousness (taqwa) from the first day is more worthy for prayer. This verse refers to Masjid Quba, which was built sincerely for the worship of Allah, in contrast to Masjid Dirar, which was built with harmful intentions to create division among Muslims. This clearly shows that the value of a mosque depends on its foundation of sincerity and piety rather than its physical structure. Even if a mosque has impressive facilities or beautiful architecture, it has no true merit in the sight of Allah if it is not established for His pleasure.

The verse also states, "In it are men who love to purify themselves, and Allah loves those who purify themselves." This highlights the importance of both physical purification, such as wudu and cleanliness, and spiritual purification, such as sincerity, humility, and freedom from hypocrisy. The righteousness of the worshippers increases the honour and status of the mosque. A mosque becomes truly blessed when it is filled with believers who strive for moral excellence and obedience to Allah. This idea is supported by another Qur'anic verse: "Indeed, the most noble of you in the sight of Allah is the most righteous of you" (Surah al-Hujurat 49:13). This shows that righteousness, not outward appearance, determines true value in Islam. Just as a person's worth depends on taqwa, the worth of a mosque depends on the piety of its foundation and its worshippers.

Some may argue that good structure and facilities are important because they make worship comfortable and attract more people to the mosque. A clean, organised, and spacious mosque can help Muslims focus better in prayer and strengthen community unity. However, while these features may support worship, they are secondary to intention and righteousness. Surah 9:108 makes it clear that Allah's approval is connected to taqwa and purification, not to outward beauty or size.

In conclusion, Surah al-Tawbah (9:108), supported by Surah al-Hujurat (49:13), teaches that the true worth of a mosque lies in being founded on sincerity and filled with people who love purification and righteousness. Structure and facilities may assist worship, but they do not determine value in the sight of Allah. It is taqwa and purity that give a mosque its real merit and honour.

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Supporters of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيّٖنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ:

1. Which companion of the Holy Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيّٖنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ migrated to Madinah in the last batch of muslims, which also included Hazrat Fatima رضی اللہ تعالیٰ عنہا? (1 mark)
2. Why Hazrat Talha ibn e Ubaidullah could not participate in Battle of Badr? (1 mark)
3. How many Ansaars participated in the Battle of Badr? (1 mark)
4. How many camels were donated by Saad Ibn e Abadah in Battle of Badr? (1 mark)
5. Write Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيّٖنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ hadith about Ansaars. (2 marks)
6. Write in detail the achievements and services of any two companions of the Holy Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيّٖنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. (4 marks)
7. How many military expeditions were commanded by Zaid ibn e Harithah? (1 mark)
8. In which battle and in which Hijri Year was Zaid ibn e Harithah martyred? (1 mark)
9. What was the real name of Hazrat Umm e Ammara? (1 mark)
10. Write down two important aspects of life of Hazrat Asma bint e Abu Bakar,which are significant for muslims? (2 marks)
11. Give two services of Hazrat Ayub Ansari for the cause of Islam. (2 marks)
12. Name the forth Shia Imam. (1 mark)
13. Name the son of forth Shia Imam who led an unsuccessful revolt against Ummayad caliphate. (1 mark)
14. Give two ways in which Hazrat Hamza supported Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيّٖنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ . (2 marks)
15. Name the companion of the Holy Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيّٖنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ who was son of Prophet's aunt Hazrat Safiya رضی اللہ تعالیٰ عنہا. (1 mark)

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Resources / Materials

Key information is included in the textbook.
Read the relevant passage from Section 6.3 and discuss its meaning, importance and influence on the lives of Muslims.
https://vr.qurancomplex.gov.sa/msq/
Transcript of SH. Dr. Yasir Qadhi's Seerah of Prophet Muhammad ﷺ Lectures
https://arqadhi.blogspot.com/2015/11/027-hijrah-emigration-to-madinah_23.html

Virtual Tour

The First Mosque in Madinah (20 minutes): Use digital resources such as virtual reality (VR) apps or online tours to provide students with a virtual tour of the Prophet's Mosque in Medina. https://vr.qurancomplex.gov.sa/msq/ Guide students through the virtual tour, highlighting key features and landmarks of the mosque such as the Qiblah wall, the Prophet's ﷺ pulpit (minbar), and the graves of Hazrat Muhammad ﷺ and his companions.
Pause at each point of interest to provide historical context and share stories related to the construction and significance of the mosque. Encourage students to ask questions and engage in discussions about the architectural design, religious practices, and community functions of the mosque. Conclude the virtual tour with a reflection where students share their observations and insights about the significance of the first mosque in Medina as a spiritual and community centre.

Supporters of Hazrat Muhammad's ﷺ:

Key information is included in the textbook.
Read the relevant passage from from Section 6.3and discuss its meaning, importance and influence on the lives of Muslims.

Lesson 17 Suggested time: 4/5 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the events and importance of the Battles of Badr, Uhud, Trench, Khaibar and Hunayn.
- Understand the significance of Aam-ul-wafood
- Examine the details of the Treaty of Hudaibiyah.
- Know and understand the importance of Fath-e-Makkah (conquest of Makkah) and the purification of the Kaaba.
- Understand Hazrat Muhammad's ﷺ final victory, including the farewell pilgrimage.
- Study the related passage for 3.2.1.9, which can be found in section 6.3 of the specification.

Specification reference and content pages

Pages 110-134

- 3.2.1.9 The battles fought by Hazrat Muhammad ﷺ

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Key Vocabulary

Aam-ul-Wafood treaty archers conspiring emboldened preceded ambush Duel Banu Qurayzah al-ahzab leniency banu qaynuqa bait al-Rizwan

Teacher Notes / Background Information

Surah Al –Imran **3:121-127**

Context & Revelation History

These verses were revealed in connection with the Battle of Uhud (3 Hijrah).

At Uhud:

- The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ positioned archers on a hill to guard the rear.
- When Muslims initially gained victory, many archers left their posts to collect spoils.
- Khalid ibn al-Walid (then not yet Muslim) attacked from behind.
- The Muslims suffered heavy losses, and many were shaken.

These verses were revealed to:

- Remind Muslims that victory comes from Allah, not numbers.
- Recall the victory at Badr (3:123) as proof of divine help.
- Teach lessons of obedience, patience, and trust in Allah.
- Reassure believers that angels assist only by Allah's command.

Battle of Badr (2 Hijra)

After the Hijrah in 622 CE, the Muslims settled in Madinah where they began to establish a new community under the leadership of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. However, the Quraysh of Makkah remained hostile. They had persecuted the Muslims, forced them to migrate, and confiscated their homes and wealth. Even after the migration, the Quraysh continued to threaten the Muslims. As a result, economic warfare developed between the two sides. Muslims began intercepting Quraysh trade caravans to recover some of the wealth that had been taken from them. One such major caravan, led by Abu Sufyan, was returning from Syria, and this led directly to the events of the Battle of Badr.

Causes: The immediate cause of the battle was the Muslim attempt to intercept Abu Sufyan's caravan. When Abu Sufyan learned of the plan, he sent a message to Makkah asking for military support. The Quraysh responded by sending a large army of around 1,000 men under leaders such as Abu Jahl and Utbah ibn Rabi'ah. Although Abu Sufyan managed to escape with the caravan, Abu Jahl insisted on continuing towards Badr to confront the Muslims and demonstrate the power of the Quraysh. The deeper causes of the battle included the long-standing persecution of Muslims, the confiscation of their wealth, the Quraysh's desire to destroy Islam before it became strong in Madinah, and the wider political struggle for dominance in Arabia.

Events: The Muslims numbered only about 313 men and were poorly equipped, having only two horses and around seventy camels which they shared. Before engaging in battle, the Prophet

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رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ consulted his companions, and both the Muhajirun and the Ansar pledged their full support. The Muslims camped near the wells of Badr, gaining a strategic advantage by securing access to water. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ prayed intensely for Allah's help. Rain fell the night before the battle, which firmed the sand under the Muslims' feet and made movement difficult for the Quraysh. The battle began with individual duels in which Ali رضی اللہ تعالیٰ عنہ, Hamzah رضی اللہ تعالیٰ عنہ , and Ubaydah ibn al-Harith رضی اللہ تعالیٰ عنہ defeated the Quraysh champions. Full fighting then began. The Qur'an (Surah Al-Anfal 8:9–12) mentions that Allah sent angels to assist the believers. During the battle, Abu Jahl was killed, and the Quraysh were decisively defeated.

Results: The results of the battle were significant. Fourteen Muslims were martyred, while around seventy Quraysh were killed and seventy captured. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ consulted his companions about how to deal with the prisoners. Abu Bakr رضی اللہ تعالیٰ عنہ suggested accepting ransom, while Umar رضی اللہ تعالیٰ عنہ suggested execution. The Prophet accepted ransom, and some prisoners were freed in exchange for teaching Muslim children to read and write. Revelation also clarified the distribution of spoils of war in Surah Al-Anfal (8:1), establishing that one-fifth was to be set aside for Allah and His Messenger for community welfare purposes.

Significance: The Battle of Badr was highly significant in Islamic history. Religiously, it was the first major military victory for the Muslims and strengthened their faith, proving that victory comes from Allah. It is referred to in the Qur'an as Yawm al-Furqan (the Day of Criterion) in Surah Al-Anfal (8:41), as it distinguished truth from falsehood. Politically, the victory established the Muslims as a powerful force in Arabia and increased their respect among the tribes of Madinah. It weakened Quraysh leadership and exposed hypocrisy among some groups in Madinah. Socially and psychologically, it boosted Muslim morale, strengthened unity between the Muhajirun and Ansar, and shifted the balance of power. Legally, it set important precedents regarding the conduct of war, the treatment of prisoners, and the distribution of spoils.

Battle of Uhud (3 Hijra)

Causes: The Battle of Uhud took place in 3 Hijra (, one year after the Muslim victory at Badr. The main cause was the Quraysh's desire for revenge after their defeat at Badr, where many of their leaders had been killed. Abu Sufyan led an army of about 3,000 men to attack Madinah. The Quraysh also wanted to restore their pride, protect their trade routes, and weaken the growing Muslim community.

Events: The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ consulted his companions and decided to meet the Quraysh outside Madinah, near Mount Uhud. The Muslim army numbered about 700 men after some hypocrites withdrew. The Prophet placed 50 archers on a hill to protect the rear and ordered them not to leave their position under any circumstances.

At the start of the battle, the Muslims were successful and the Quraysh began to retreat. However, many of the archers left their position, thinking the battle was over and wanting to collect spoils. Khalid ibn al-Walid, who was not yet Muslim, led a cavalry attack from behind. This caused confusion and heavy Muslim losses. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was injured, and a rumour spread that he had been killed. Hamzahرضی اللہ تعالیٰ عنہ was martyred. Eventually, the Quraysh withdrew without fully defeating Madinah.

Results: Around 70 Muslims were martyred, while about 22 Quraysh were killed. The Muslims did not achieve victory as they had at Badr, but Madinah was not conquered. The battle ended without a decisive Quraysh victory.

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Significance: The Battle of Uhud was a test of faith and obedience. It showed the importance of following the Prophet's ﷺ instructions, as the defeat was linked to the archers disobeying orders. The Qur'an (Surah Al-Imran 3:152–160) explains that the setback was a trial from Allah and a lesson for the believers. The battle strengthened Muslim discipline, exposed the role of hypocrites in Madinah, and reminded the community that victory comes through obedience, unity, and trust in Allah.

Battle of the Trench (5 Hijrah)

Causes: The Battle of the Trench took place because the Quraysh wanted revenge after their defeat at Badr and their failure to destroy the Muslims at Uhud. They formed a large alliance (Confederates/ Ahzab) with other Arab tribes, including Banu Ghatafan, and were encouraged by some expelled Jewish leaders from Banu Nadir. Their aim was to attack Madinah and completely eliminate the Muslim community. It was a serious external threat to Islam.

Events: The Confederates gathered an army of about 10,000 men and marched towards Madinah. The Muslims had around 3,000 men and could not face them in open battle. On the suggestion of Salman al-Farsi رضی اللہ تعالیٰ عنہ, the Prophet ﷺ ordered a trench to be dug around the exposed parts of Madinah, a new strategy in Arabian warfare. When the Quraysh arrived, they were unable to cross the trench and laid siege to Madinah for several weeks. During this time, the Muslims faced hardship, cold weather, and fear. The Qur'an (Surah Al-Ahzab 33:9–27) describes their anxiety and test of faith. The Jewish tribe of Banu Qurayzah broke their agreement with the Muslims, increasing the danger. Eventually, Allah sent strong winds and confusion into the enemy camp. The Confederates lost morale and retreated without a direct battle.

Results: The Muslim community survived without major fighting. The Confederates failed to achieve their aim of destroying Islam. After the siege, the issue of Banu Qurayzah's betrayal was dealt with. The battle marked the end of large-scale Quraysh attempts to attack Madinah.

Significance: Religiously, it was a great test of faith and showed that victory comes from Allah. The Qur'an highlights Allah's help in sending the wind against the enemy (33:9). Politically, it strengthened the Muslims' position in Arabia and weakened Quraysh power. After this battle, the Quraysh never again mounted a major attack on Madinah. It marked a turning point where the Muslims moved from defense to strength. It also demonstrated the Prophet's leadership, strategic thinking, and willingness to consult companions.

Significance of Aam-ul-Wufud (Year of Delegations)

Aam-ul-Wufud (9 AH) was the year when many Arab tribes sent delegations to Madinah after the conquest of Makkah to accept Islam and pledge loyalty to Prophet Muhammad ﷺ. It showed that Islam had become the dominant power in Arabia and that tribes were entering Islam peacefully.

The Quran refers: "When the help of Allah comes and the victory, and you see people entering the religion of Allah in multitudes" (Surah al-Nasr 110:1–2)

Its significance lies in the unification of Arabia under Islam, the rapid spread of the faith without war, and the completion of the Prophet's mission.

The Importance of the Treaty of Hudaibiya for Muslims

The Treaty of Hudaibiya (6 AH / 628 CE) was a peace agreement between the Muslims of Madinah

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and the Quraysh of Makkah. Although some of its terms appeared humiliating at first, it proved to be a great victory for Islam.

1. It provided peace and allowed Islam to spread.

One important term of the treaty was that there would be ten years of peace between the Muslims and the Quraysh. This peaceful period allowed the Muslims to preach Islam freely without fear of war. As a result, many tribes entered Islam. In fact, more people accepted Islam in the two years after Hudaibiya than in the previous nineteen years. This shows that the treaty strengthened the Muslim community.

2. It gave political recognition to the Muslims.

Although the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ agreed to remove the title "Messenger of Allah" from the written document and to return any Makkan who migrated to Madinah without permission, these terms seemed humiliating at first. However, the treaty actually recognized the Muslims as a strong political state equal to the Quraysh. The agreement to perform Umrah the following year also showed that the Quraysh accepted the Muslims' right to visit the Ka'bah.

One specific term that appeared unfavorable was that any Makkan who went to Madinah without his guardian's permission would be returned, but if a Muslim went to Makkah, he would not be returned. Despite this, the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ honored the agreement. Later, this term worked in favor of the Muslims when Abu Basir and others formed a group that disrupted Quraysh trade routes, forcing the Quraysh to request the Prophet to cancel that condition.

Allah referred to this treaty as a clear victory in the Qur'an: "Indeed, We have given you a clear victory." (Surah Al-Fatah 48:1). In conclusion, although the Treaty of Hudaibiya seemed humiliating at first, it brought peace, strengthened the Muslim state, and led to the rapid spread of Islam. It was truly a great victory for the Muslims.

The Conquest of Makkah (A Day of Mercy)

During the Conquest of Makkah in 630 CE, Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ purified the Kaaba by entering it and destroying the approximately 360 idols placed inside by polytheists, restoring it as a sacred center for the worship of one God (Allah) alone, a symbolic act signifying the triumph of monotheism over paganism. He recited Quranic verses like "Truth has arrived and falsehood has perished" as he smashed each idol, re-establishing the Kaaba's original purpose as a pure place of monotheistic worship.

Key Details of the Event:

- **Peaceful Entry:** The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ entered Makkah with a large Muslim army, but the city surrendered peacefully, and he granted general amnesty to the Quraysh, emphasizing forgiveness.
- **Demolition of Idols:** Inside the Kaaba, Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and his companions systematically broke the idols, including the large idol of Hubal, which had defiled the sanctuary.
- **Symbolic Significance:** This act cleansed the Kaaba of pagan symbols, symbolically removing polytheism and reinforcing Islam's core message of Tawhid (Oneness of God).
- **Restoration:** The Kaaba was rededicated to its original purpose as a pure place for worshipping

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Allah, a tradition that continues today, with the washing ceremony becoming a revered Sunnah (practice).

- **Quranic Recitation:** As he destroyed idols, the Prophet recited Quran 17:81, "Truth has come, and falsehood has vanished; indeed, falsehood is bound to vanish."

Instructional Strategies

- Examine each of the battles separately: Badr, Uhud, Trench, Khaibar and Hunayn. Explore the reasons for why the battles were fought. What events led to the battle? (Use the 6 W's –where, what, why, who, which, when and also how) How many days did the battle take place? Where was it fought? Who took part in the battles? Who was the battle fought against? Why was it fought? How was victory gained? How were the war victims dealt with? How was the environment of the people?
- Ask students to prepare a fact file on each battle. Or alternatively they can work in groups where each group is allocated a battle and they have to research on the battle.
- Read the relevant passage from Section 6 and discuss its meaning, importance and influence on the lives of Muslims.
- Teacher to begin by narrating the events of Aam-ul-Wafood, whilst summarizing the context after the Treaty of Hudaybiyyah and the peaceful approach of Islam. Provide students with printed or written key events and ask them to collaboratively place these events on a timeline. Teacher to highlight the importance of these delegations in spreading Islam.

Student Support for Exam Skills

1. State two causes of Battle of Badr. (2 marks)

2. Explains two consequences/ results of Battle of Uhad. (4 marks)

3. Explain two ways in which Battle of Badr is termed as the greatest victory of Islam . Use one teaching from Quran or Hadith in your answer. (4 marks)

4. Explain two ways in which battle of Uhad provided lessons to Muslim community. (4 marks)

5. Who suggested digging the trench? (Salman al-Farsi) (1 mark)

6. When was battle of Trench fought? (5 AH / 627 CE)? (1 mark)

7. Which tribe broke the treaty during the siege during battle of Trench? (1 mark)

8. What was the size of the enemy army in battle of Trench? (1 mark)

9. Name the Muslim women who participated in the battle of Uhad. (1 mark)

10. Who led Makkan army at Uhad? (1 mark)

11. State two points why the Conquest of Makkah was a turning point in Islamic history. (2 marks)

12. Which ayat of Holy Quran Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ recited while entering Kaaba at the time of conquest of Makkah? (1 mark)

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13. Who took Abu Sufyan to Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ at the time of conquest of Makkah? (1 mark)

14. Describe two ways in which conquest of Makkah provides lessons to the muslims of today. (4 marks)

15. State two roles played by angels during Battle of Badr. (2 marks)

16. Describe two ways how the Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ treated the Quraysh after entering Makkah. (4 marks)

17. Give two war strategies used by Muslims in the battle of Trench. (2 marks)

18. Explain two key teachings of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ last sermon and also write their importance for muslims of today. Use one teaching from Quran or Hadith in your answer.

(6 marks)

19. Explain two ways in which treaty of Hudaibya was important for muslims. Mention specific terms which proved beneficial for Muslims although they seemed humiliating in the beginning. Use one teaching from Quran or Hadith in your answer. (6 marks)

Model Answer: (=12 marks)

Question : "The victory at Badr and the setback at Uhud were both the result of the Muslims' actions."
Examine this statement with reference to Surah Al-Imran 3:121–127, comparing the reasons for victory at Badr and the difficulties at Uhud.

Answer: The statement that the victory at Badr and the setback at Uhud were both the result of the Muslims' actions is largely correct, but it must be understood alongside Allah's will and divine support, as explained in Surah Al-Imran (3:121–127).These discourse contains a precise and instructive commentary on all the main events connected with the Battle of Uhud. Muslims suffered a setback in the Battle of Uhud because of lack of patience and because of a few mistakes committed by some of them which showed insufficient piety. Verse 122 has been revealed about Banu Salamah and Banu Harisah who retreated when Abdullah bin Ubbay withdrew with three hundred men increasing the challenge for Muslims by affecting their morale. So in these verses Muslims have been warned against such weaknesses.

At Badr, the Muslims were greatly outnumbered and poorly equipped, yet they achieved a decisive victory. The Qur'an reminds them: "Allah had already given you victory at Badr when you were weak" (3:123). This shows that success did not come from military strength but from strong faith, unity, patience, and complete obedience to the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The Muslims trusted Allah fully (tawakkul), and Allah supported them with angels, as mentioned in verses 3:124–125. Their discipline and sincerity were key human actions that made them worthy of divine help. Therefore, their behaviour played an important role in the victory.

In contrast, at Uhud, the Muslims initially had the upper hand, but the situation changed because some archers disobeyed the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ clear command not to leave their

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positions. They were tempted by the material gains of the battle and left their posts, which allowed the enemy to attack from behind. This moment of weakness and desire for worldly gain led to confusion and heavy losses. Although Surah Al-Imran 3:121–127 mainly reminds believers of Allah's help at Badr, the wider context of the Surah explains that the setback at Uhud was a test to distinguish the sincere believers from the weak. It was also a lesson in obedience, patience, and trust in Allah.

However, it would be incomplete to say that events happened only because of human actions. The Qur'an makes clear that victory ultimately comes from Allah alone: "Victory is only from Allah, the Almighty, the All-Wise" (3:126). Even at Badr, success was not automatic but granted by Allah. Similarly, the setback at Uhud was part of Allah's wisdom, serving as a test and purification for the believers.

In conclusion, the Muslims' actions were an important factor in both battles. Obedience, unity, and faith led to victory at Badr, while disobedience and desire for worldly gain contributed to difficulties at Uhud. Nevertheless, ultimate control belongs to Allah, and both events demonstrate the balance between human responsibility and divine will.

Discussion Questions:

- Why did Abdullah ibn Ubayy withdraw with 300 men before the Battle of Uhud?
- How did this withdrawal affect the morale of the Muslim army?
- What does this incident reveal about internal threats compared to external enemies?

Resources / Materials

Read the relevant passage and discuss its meaning, importance and influence on the lives of Muslims. The programme wordwall can be used for this wordwall.co.uk/.
A word wall showing what can be learnt from each of these battles is useful for students and also to understand the leadership of the Prophet even further. The programme word-wall can be used for this wordwall.co.uk/.
Key information is included in the textbook.
Please see the relevant videos on the link below.
Transcript of SH. Dr. Yasir Qadhi's Seerah of Prophet Muhammad ﷺ Lectures: 036 - The Battle of Badr 1 (arqadhi.blogspot.com)

Lesson 18

Suggested time: 3 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the key teachings from his final sermon.
- Examine the key teachings from Hazrat Muhammad's ﷺ life including: treatment of parents, the importance of justice, honesty and patience.
- Study the related passage for 3.2.1.10, which can be found in section 6.3 of the specification.

Specification reference and content pages Pages 122-128

- 3.2.1.10 The legacy and lessons of Hazrat Muhammad's ﷺ

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Key Vocabulary

Transgression perfected All compassionate All forgiving prohibitions unlawful constrained offerings superiority persecuted retaliated

Teacher Notes / Background Information

Surah Al-Ma'idah (Verse.no 3)

Translation:

"Unlawful to you (for food) are carrion, and blood, and the flesh of swine, and that (the animal) which is offered in the name of any other than God, and the animal strangled, and the animal beaten down, and the animal fallen to death, and the save that which you make animal gored, and that devoured by wild beasts lawful (by slaughtering properly while it was still alive) - and that which has been sacrificed to anything serving the function of idols and at the places consecrated for offerings to other than God. And (also unlawful is) that divided and obtained through divining arrows (and the like, such as lotteries and throwing dice). (Eating of any of) that (just mentioned) is transgression. This day, those who disbelieve have lost all hope of (preventing the establishment of) your Religion, so do not hold them in awe, but be in awe of Me. This day I have perfected for you your Religion (with all its rules, commandments and universality), completed My favor upon you, 1 and have been pleased to assign for you Islam as religion. Then, whoever is constrained by dire necessity (and driven to what is forbidden), without purposely inclining to sin - surely God is All-Forgiving, All-Compassionate."

Explanation: Surah al-Ma'idah (5:3) is a Madinan verse revealed in 10 AH during the Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ Farewell Pilgrimage at 'Arafat, shortly before his death. It was revealed when Islam had been firmly established in Arabia, and it contains the powerful declaration: "Today I have perfected for you your religion, completed My favour upon you, and chosen for you Islam as your religion." This announcement signified that the message of Islam and its laws were now complete, and no further revelation would come after the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The verse sets out clear dietary prohibitions, including carrion, blood, pork, animals dedicated to other than Allah, and animals killed in improper ways, thereby defining halal and haram food. It also forbids pre-Islamic practices such as divining arrows, removing superstition and reinforcing tawhid (belief in the Oneness of Allah). At the same time, the verse demonstrates Allah's mercy by allowing exceptions in cases of extreme necessity, such as starvation, provided there is no intention of disobedience.

The significance of this verse for Muslims today is very important. It assures them that Islam is a complete and perfected way of life that does not need alteration or addition. The dietary laws continue to guide Muslims in their daily lives, influencing what they eat and ensuring spiritual as well as physical purity. The emphasis on avoiding superstition strengthens their reliance on Allah alone for guidance. Furthermore, the principle of necessity teaches Muslims that Islam is a balanced religion that considers human hardship and does not impose unbearable difficulty. Overall, this verse strengthens a Muslim's identity, obedience, and confidence that Islam is the final and complete guidance for all times.

In his Final Sermon, Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ emphasized the equality of all humans, stating that "All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab,

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nor a non-Arab over an Arab", reminding Muslims that race or social status does not make anyone superior. He stressed the sanctity of life, property, and honor, forbidding oppression, and highlighted the rights of women, saying they should be treated with kindness and respect. The sermon also prohibited interest (riba, usury), encouraged fulfilling trusts, following the Quran and Sunnah, and maintaining unity among Muslims.

These teachings reflect the Quranic principle: "O mankind! We created you from a single soul" (4:1), and show that accountability to Allah is central to justice, morality, and societal harmony. The sermon's significance lies in guiding Muslims ethically, socially, spiritually, and legally, promoting equality, justice, and unity within the Ummah.

Key teachings from Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ life :

The life of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ provides practical guidance on essential virtues such as respect for parents, justice, honesty, and patience. He emphasized the importance of treating parents with kindness and obedience, as Allah says: "And We have enjoined upon man [care] for his parents." (Qur'an 46:15). Justice was central to his conduct; he treated everyone fairly, regardless of social status, reflecting the Quranic command: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." (4:58).

Honesty was a hallmark of his character, earning him the title Al-Amin (the trustworthy), and he encouraged truthfulness in all dealings: "Truthfulness leads to righteousness, and righteousness leads to Paradise" (Hadith – Bukhari & Muslim).

Patience was another key teaching, especially in times of hardship and opposition, exemplified by his perseverance during persecution in Makkah, reflecting the Quranic guidance: "O you who have believed, seek help through patience and prayer." (2:153).

Significance: These teachings guide Muslims to build strong character, maintain ethical conduct, promote social harmony, and gain Allah's pleasure. They demonstrate how moral virtues can be applied in everyday life, ensuring justice, honesty, and compassion in society.

Instructional Strategies

- **Reflection and Discussion:** Begin the lesson by providing students with a transcript or summary of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ final sermon. Divide the class into small groups and assign each group a specific teaching or message from the sermon to discuss. Encourage students to reflect on the significance of the teachings, considering their relevance to contemporary issues and personal values. After the group discussions, facilitate a class-wide discussion where students share their reflections and insights on the key teachings from the final sermon. Use guiding questions to prompt discussion and encourage students to draw connections between the teachings and their own lives or experiences.
- **Virtues Reflection Wheel (20 minutes):** Create a "virtues reflection wheel" containing four sections, each representing one of the key teachings: treatment of parents, importance of justice, honesty, and patience. Divide the class into small groups and provide each group with a blank template of the reflection wheel. Instruct students to reflect on personal experiences, stories, or examples they know that exemplify each of the four virtues taught by Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ Encourage students to write or draw their reflections in the corresponding

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sections of the wheel, sharing anecdotes, quotes, or lessons learned. After completing the reflection wheels, facilitate a class discussion where groups share their reflections and discuss the importance of each virtue in daily life.

- Read the relevant passage from the appendix and discuss its meaning, importance and influence on the lives of Muslims. Use guiding questions to prompt discussion and encourage students to consider how they can apply these teachings in their own lives.

Student Support for Exam Skills

1. Explain two reasons why the last sermon of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ has been given so much importance in Islam. Add one reference from a source of authority in your answer. (6 marks)
2. Explain two reasons why kind treatment of parents in their old age is given so much importance in Islam. (4 marks)
3. Give two things Muslims can learn from the quality of patience of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. (2 marks)
4. Give two reasons why modest dressing has been given so much importance in Islam. (2 marks)
5. Write a few things Muslim parents should do for their children.
6. Explain the importance of the Constitution of Madinah in promoting justice and equality. (4 marks)
7. "The perfection of religion mentioned in Surah Al-Ma'idah (5:3) means that no further guidance is needed for Muslims." Discuss this statement with reference to the legacy and examples from the life of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Resources / Materials

Key information is included in the textbook.
Read the relevant passage and discuss its meaning, importance and influence on the lives of Muslims.
Transcript of SH. Dr. Yasir Qadhi's Seerah of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ Lectures: 100 - The Farewell Hajj (arqadhi.blogspot.com)
Role-play scenarios and Islamic teachings can be used as a basis for discussion about the real-life challenges and rewards of practicing virtues.

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Chapter 4 Sources of Authority in Islam

Lesson 19

Suggested time: 2 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the relationship of the Hadith to the Qur'an as a source of guidance and Shariah law, including the importance of the teachings and Sunnah of Muhammad Hazrat رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ
- Study the related passage for 3.2.2.3, which can be found in Section 6.4 of the specification.

Specification reference and content pages

Pages 137-140

- 3.2.2.3 The Hadith and Sunnah as a source of Shariah.

Key Vocabulary

Muhaddith | Ilm –ul- Hadith | Sanad | Matan | Al-tabeun | Taba-Al-Tabaeen

Teacher Notes / Background Information

Surah An-Najam 53:1-6

Translation:

1. By the star when it goes down, 2. Your Companion (the Messenger) has neither gone astray nor adopted a wrong way (in belief and action). 3. He does not speak on his own, out of his own desire; 4. That (which he conveys to you) is but a Revelation that is revealed to him 5. One of forceful might (Gabriel) has taught it; 6. One firm, with the ability to penetrate and perfect in spirit, rose with all his splendor.

Explanation:

In Surah An-Najm (53:1–6), Allah swears "by the star when it goes down," drawing attention to the certainty and divine origin of the message that follows, possibly symbolizing the descent of revelation. Allah then defends Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ by declaring that "your Companion has neither gone astray nor adopted a wrong way," rejecting the accusations of the Quraysh and confirming that he is rightly guided in belief and action. The verses further state that he does not speak from his own desire; rather, what he conveys is revelation sent to him. These verses confirm the two different types of revelation that are used as primary sources of Shariah. The first type is the Quran which is the literal speech of Allah and is to be recited. The second type of revelation as confirmed in this verse is the Hadith of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.Allah confirms that Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ does not speak from his own desires but his hadith is also revelation.

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This establishes that the Qur'an is not poetry or personal opinion, but divine guidance taught to him by Angel Jibril, who is described as mighty and perfect in form. These verses are highly significant because they not only prove the divine origin of the Qur'an but also support the authenticity of the Hadith and Sunnah as sources of Shariah. Since the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ does not speak from personal desire in matters of religion, his teachings, explanations of the Qur'an, and practical example (Sunnah) and silent approvals are also based on divine guidance. Therefore, his sayings and actions preserved in authentic Hadith literature are reliable and authoritative. This passage strengthens Muslim belief that the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ guidance is trustworthy and that both the Qur'an and Sunnah together form the foundation of Islamic law and practice.

Relationship of the Hadith to the Qur'an as a source of guidance and Shariah law:

The Qur'an is the primary and supreme source of guidance and Shariah law in Islam, containing the fundamental beliefs, principles, and commands of Allah. However, many Qur'anic teachings are general in nature and require explanation and practical demonstration. This is where Hadith and Sunnah become essential. The Hadith are the recorded sayings, actions, and approvals of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, while the Sunnah refers to his practical example and way of life. The Prophet was chosen to explain and implement the Qur'an, showing Muslims how to perform acts of worship such as prayer (salah), fasting (sawm), Zakat, and pilgrimage (hajj). Therefore, the Hadith clarifies, explains, and sometimes specifies the laws mentioned briefly in the Qur'an, making it a necessary source of guidance alongside the Qur'an.

The Sunnah of Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is authoritative because he was divinely guided in delivering and explaining revelation. His teachings provide detailed rulings on moral conduct, social justice, family life, trade, and legal matters, forming a major foundation of Shariah law. Without Hadith, Muslims would not know the correct method of worship or the full application of Islamic law. Thus, the Qur'an and Hadith work together: the Qur'an provides the basic framework, and the Sunnah explains and demonstrates it in practice. Following both ensures that Muslims live according to the complete guidance of Islam.

Instructional Strategies

- Begin the lesson by providing an overview of the Hadith and its relationship to the Qur'an, emphasizing the complementary nature of the two sources in guiding Islamic beliefs and practices. Divide the class into small groups and provide each group with sets of Hadith excerpts and corresponding Quranic verses addressing similar topics or themes. Instruct students to analyse the Hadith and Quranic passages, comparing and contrasting their teachings, injunctions, and ethical principles.
- Encourage students to discuss how the Hadith exemplifies and supplements the guidance provided in the Qur'an, and vice versa. Facilitate a group discussion where students share their observations and insights about the relationship between the Hadith and the Qur'an, focusing on areas of convergence, divergence, and interpretation. Use guiding questions to prompt discussion about the significance of the teachings and Sunnah of Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in exemplifying the principles of Shariah law and providing practical guidance for Muslims.
- Provide students with case studies or scenarios illustrating real-life dilemmas or situations faced by Muslims in their daily lives. Instruct students to analyse the case studies, considering relevant Quranic verses and Hadiths that provide guidance on similar issues. Encourage students to identify and apply principles derived from the teachings and Sunnah of Hazrat Muhammad

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رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to resolve the ethical or legal challenges presented in the case studies. Facilitate a class discussion where students share their analyses and proposed solutions, explaining how they applied Hadith and Quranic teachings to address the issues.

- Use the discussion to explore the role of the Hadith in interpreting and contextualizing Quranic injunctions, and the significance of the Sunnah in providing practical guidance for Muslims. Conclude the activity by emphasizing the relevance of Hadith and Sunnah in addressing contemporary moral and legal challenges, and their importance in upholding the principles of Shariah law in diverse contexts.

Student Support for Exam Skills

1. What is the first source of Islamic law? (1 mark)

2. Give two reasons why ahadith play a significant role in establishing Islamic Law. (2 marks)

3. Explain two examples of how the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ explained a Quranic command through his actions. (4 marks)

4. Explain two ways in which Hadith help Muslims understand acts of worship mentioned in the Quran. Use one teaching from Holy Quran or hadith in your answer. (6 marks)

5. These verses show that both the Qur'an and the Sunnah are essential for understanding Shariah law. Examine this statement in the light of Surah An-Najam 53:1-6. (12 marks)

Resources / Materials

Key information is included in the textbook.
Read the relevant passage and discuss its meaning, importance and influence on the lives of Muslims.

Lesson 20

Suggested time: 4 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the different categories of Hadith in relation to their reliability including Sahih, Hasan Daeef and Maudu.
- Examine the methods used to test the reliability of Hadith including the Isnad (chains of transmission) and the Matn (text).
- Examine the role of the main compilers of the major Hadith collections, including the main features of Sahih Bukhari and Sahih Muslim.
- Study the related passage for 3.2.2.4, which can be found in Section 6.4 of the specification.

Specification reference and content pages Pages 141-148

- 3.2.2.4 The compilation and categorization of Hadith.

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Key Vocabulary

Sunan of Abu Dawud Jam'i of Al-Tirmidhi Sunan of Al-Nasa'i Sunan Ibn Maja' asaaneed
Al-Kafi fi ilm al din Man la yahduruhu al Faqih Tahzib Al- Ahkam Sahih Hasan Dai'f
Mau'doo

Teacher Notes / Background Information

Sahih Bukhari 3461, Book 60, Hadith.128

Narrated Abdullah bin `Amr: The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said:

Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire.

Explanation:

In Surah An-Najm (53:1–6), Allah swears "by the star when it goes down," drawing attention to the certainty and divine origin of the message that follows, possibly symbolizing the descent of revelation. Allah then defends Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ by declaring that "your Companion has neither gone astray nor adopted a wrong way," rejecting the accusations of the Quraysh and confirming that he is rightly guided in belief and action. The verses further state that he does not speak from his own desire; rather, what he conveys is revelation sent to him. These verses confirm the two different types of revelation that are used as primary sources of Shariah. The first type is the Quran which is the literal speech of Allah and is to be recited. The second type of revelation as confirmed in this verse is the Hadith of Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.Allah confirms that Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ does not speak from his own desires but his hadith is also revelation.

Explanation : This hadith highlights three key teachings:

1. The obligation to convey the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ message: The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ encourages his companions to share his teachings with others, even if it is just one short statement. This shows that spreading beneficial Islamic knowledge is a duty for every Muslim, not just scholars.

2. Acceptable sharing of stories of Bani Israel: The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ permits telling the stories of the Children of Israel when they have been accurately taught to Muslims. These stories, many of which are found in earlier scriptures and referenced in Islamic tradition, are useful in teaching moral lessons and strengthening faith, as long as they do not contradict Islamic belief.

3. Avoiding Falsehoods: The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ warns that anyone who intentionally fabricates false statements and attributes them to him will be held severely accountable and will earn a place in Hell. This underlines the importance of accuracy and honesty when transmitting religious teachings.

Significance:

- This hadith teaches Muslims the responsibility to share Islamic knowledge correctly and not to withhold beneficial guidance. It emphasizes truthfulness in teaching and reporting the Prophet's

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رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ words.

- It allows the use of useful historical stories (e.g., from earlier prophets), provided they do not distort the Quran or Islamic teachings.
- It shows that preserving the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ authentic teachings is crucial for the integrity of Islamic guidance and Shariah law.

Main Features of Sahih al-Bukhari:

1. **Authenticity and Reliability:** Sahih al-Bukhari contains only authentic (sahih) hadith, carefully verified through a rigorous chain of narrators (isnad). Each narrator was checked for honesty, memory, and reliability.

2. **Strict Criteria for Inclusion:** Imam Bukhari included only hadith that met the highest standards of authenticity, rejecting weak or fabricated reports.

3. **Systematic Compilation:** The hadith are organized by topic, covering beliefs, worship, morals, and social laws, making it easier for students and scholars to study.

4. **Focus on Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ Teachings:** It emphasizes the words, actions, and approvals of
Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, providing guidance for belief and practice.

5. **Widely Accepted Authority:** Sahih al-Bukhari is considered the most authentic hadith collection after the Qur'an, widely used in Shariah rulings.

Main Features of Sahih Muslim

1. **High Authenticity**
Sahih Muslim is also a collection of only authentic hadith, with strict verification of narrators. Imam Muslim was slightly more flexible than Bukhari in including hadith with minor differences in chains, but still maintained authenticity.

2. **Organized by Topics**
Hadith are arranged systematically by subject, such as faith, prayer, fasting, zakat, and manners, which helps in understanding Islamic law.

3. **Focus on Explanation of the Qur'an**
Many hadith in Sahih Muslim clarify and explain Qur'anic verses, helping Muslims apply them in daily life.

4. **Reliability of Transmission**
Every hadith is supported by strong isnad (chain of narrators), making the collection highly trustworthy.

5. **Authority for Shariah**
Like Sahih Bukhari, Sahih Muslim is widely accepted and used to derive laws, morals, and guidance, complementing the Quran.

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Instructional Strategies

Exploring Hadith Classifications: Introduce Hadith and Sunnah as key sources of Shariah and explain classifications (Sahih, Hasan, Da'if, Mawdu').In small groups, students analyse a set of Hadith excerpts, identifying classification, reliability, and relevance to Shariah. Students reflect on the chain of narration (Isnad), narrator integrity (Rijal), and content (Matn).Groups share findings creatively (charts, posters, or presentations), followed by a class discussion on the role of authentic Hadith in guiding Islamic law.

Research on Hadith Compilers: Assign groups either Imam Bukhari or Imam Muslim and provide biographical and historical resources. Students research the compiler's life, methodology, and contribution to Hadith preservation. Each group presents their findings creatively (timeline, infographic, or oral presentation).Facilitate discussion on the significance of Sahih Bukhari and Sahih Muslim and methods used to authenticate Hadith.

Analyzing Isnad and Matn: Students work in groups to examine selected Hadith with their Isnad and Matn. They evaluate the chain of narrators (reliability, integrity) and the content (consistency, coherence, alignment with Islam).Groups present insights using diagrams or summary sheets. Reflective discussion focuses on how Isnad and Matn determine Hadith authenticity and reliability.

Isnad Role-Play: Divide students into two groups: scholars verifying the Isnad and narrators (Rawis) transmitting the Hadith. Scholars question the narrators' credibility, while Rawis defend their reliability based on historical and biographical evidence. Conduct a role-play, then facilitate a reflective debrief on challenges, strategies, and the importance of rigorous verification. Conclude with a discussion on how scholarly methods preserve Hadith integrity and Islamic teachings.

Student Support for Exam Skills

1. Explain two differences between Sahih, Hasan, and Da'if Hadith. (4 marks)

2. What is meant by Mau'doo hadith and why some muhadditheen also classified and compiled them? (2 marks)

3. What is Hadith Qudsi? (1 mark)

4. Explain two reasons why Muslims felt the need to preserve Hazrat Muahmmad's ﷺ ahadith. (4marks)

5. Name two shia collections of ahadith. (2 marks)

6. Name Imam Ahmed Ibn e Hanbal's Hadith collection. (1 mark)

7. Explain two main features of Sahih Bukhari ahadith. (4 marks)

8. Who compiled collection of hadith by Hazrat Ayesha رضی اللہ تعالیٰ عنہا? (1 mark)

9. Explain two major components of Hadith and why hadith compilers give equal importance to both these components when establishing the authenticity of hadith. (4 marks)

10. What are the checks made on narrators while establishing authenticity of hadith? (4 marks)

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11. What are the checks made on matn while establishing authenticity of hadith? (Discussion question)

12. Write two ways in which knowing the categories of hadith is significant for Muslims. (2 marks)

13. Who was the compiler of Sahih al-Bukhari? (1 mark)

14. Who was the compiler of Sahih Muslim? (1 mark)

15. State two reasons why Imam Bukhari was careful in selecting hadith. (2 marks)

16. Who compiled As-Sahifa as Sadiqah? (1 marks)

17. Explain two ways in which the role of compilers of hadith is significant for muslims. Use one teaching from Quran or hadith in your answer. (6 marks)

Resources / Materials

Read the relevant passage and discuss its meaning, importance and influence on the lives of Muslims.
https://daralislam.org/portals/0/Publications/TheHADITHHowitwasCollectedandCompiled.pdf

Lesson 21

Suggested time: 3 hours

This is not a requirement of the OxfordAQA Islamiat specification. This section can be taught to strengthen students' information but will not be assessed in exam.

Learning Outcomes

By the end of the lesson, students will be able to:
- Examine the origins and role of the major law schools in Islam including: Hanafi, Shaf'i, Maliki, Hanbali and Ja'fari.
- Study the related passage for 3.2.2.5, which can be found in Section 6.4 of the specification.

content pages Pages 148-152

The different schools of thought in Islam

Key Vocabulary

Hanafi Shafi Mailiki Hanbali Ja'fria Fiqh Ijtihad Interpretation

Teacher Notes / Background Information **Read page no.148 to 152 of the textbook**

Surah An-Nisa, 4: 59

Translation:

59: O you who believe! Obey Allah, and obey the Messenger, and those in authority among you. And if

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you disagree in anything, refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day. This is the best (for you), and fairest in the end.

Explanation:

In Surah An-Nisa (4:59), Allah commands Muslims to obey Him, follow the teachings of Hazrat Muhammad's ﷺ, and respect those in authority among them, as long as their orders do not contradict Islamic law. If any disagreements arise, they should be referred back to Allah (the Quran) and His Messenger (Sunnah) to ensure justice and correct guidance. This verse emphasizes that true faith in Allah and the Last Day motivates obedience, maintains unity and order in society, and ensures that Islamic law is followed correctly. It also highlights the importance of responsible leadership, showing that leaders are accountable to Allah and must act justly while implementing Shariah.

Significance:

- **Establishes a clear hierarchy for guidance:** Shows that ultimate authority is Allah first, Prophet second, and then leaders.
- **Ensures unity and order:** Encourages Muslims to follow laws and leaders properly, reducing conflicts and disorder in society.
- **Supports the use of Qur'an and Sunnah in disputes:** Muslims are reminded to seek divine guidance rather than relying on personal opinions.
- **Foundation for Shariah:** Demonstrates the importance of obedience to Islamic law and the role of legitimate authority in applying it.
- **Promotes responsible leadership:** Leaders are accountable to Allah and His law, and their authority must be exercised justly.

Instructional Strategies

- Begin the lesson by providing an overview of the major law schools in Islam, including the Hanafi, Shaf'i, Maliki, Hanbali, and Ja'fari schools. Divide the class into small groups and assign each group one of the major law schools. Provide resources such as textbooks, articles, and online sources detailing the origins, founders, key scholars, and methodologies of the assigned law school. Instruct students to create a timeline or visual representation of their assigned law school, highlighting significant events, developments, and key figures in its history. Encourage students to include information about the geographical spread of the law school, its influence on Islamic jurisprudence, and notable contributions to legal scholarship. After completing their timelines, have each group present their findings to the class, explaining the origins and role of their assigned law school.
- Facilitate a class discussion where students compare and contrast the major law schools, discussing similarities, differences, and areas of influence in Islamic jurisprudence. Use guiding questions to prompt discussion about the factors that contributed to the emergence and evolution of the major law schools, and their significance in interpreting Shariah law.
- Conclude the activity by emphasizing the diversity and richness of Islamic legal tradition represented by the major law schools, and their enduring impact on Muslim communities worldwide.

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Resources / Materials

Key information is included in the textbook.
Read the relevant passage and discuss its meaning, importance and influence on the lives of Muslims.
SCHOOLS OF ISLAMIC LAW (maslaha.org)

Lesson 22

Suggested time: 2+2 hours

Learning Outcomes

Ijma and Qiyas as a source of Shariah

By the end of the lesson, students will be able to:

- Examine the meaning, role and importance of Ijma (consensus) and Qiyas (analogy) in forming religious rulings.
- Study the related passage for 3.2.2.6, which can be found in Section 6.4 of the specification.

The use of Shariah in everyday life

By the end of the lesson, students will be able to:

- Know and understand the way the Qur'an and Sunnah are followed everyday life, including Halal and Haram, dietary laws and dress laws for men and women.
- Examine the role of parents including religious upbringing and developing good morals and character.
- Study the related passage for 3.2.2.7, which can be found in Section 6.4 of the specification.

Specification reference and content pages

Pages 153-181

- 3.2.2.5 Ijma and Qiyas as a source of Shariah.
- 3.2.2.6 The use of Shariah in everyday life

Key Vocabulary

Ijma (consensus) Qiyas (analogy) Asl Far (branch) Illah Hukam Aql Syllogism (Qiyas) Mujtahid

Teacher Notes / Background Information

Explanation of Qur'an 4:115

This verse warns against knowingly opposing the Messenger (Prophet Muhammad ﷺ) after guidance has become clear, and against following a path different from that of the believers. It teaches that once truth is recognized, deliberately rejecting it or choosing misguidance is a serious moral and spiritual offense.

The phrase "after guidance has become clear" emphasizes accountability: a person is judged more strictly when they knowingly turn away from truth rather than acting out of ignorance.

The verse also stresses the importance of the Muslim community's united path. Following "other than the way of the believers" refers to rejecting the agreed teachings and principles of Islam. The consequence mentioned being left to the path one chose and facing Hell, shows that persistent,

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willful deviation hardens the heart and distances a person from divine mercy. Overall, the verse highlights obedience to the Prophet, loyalty to the community of faith, and the danger of consciously rejecting guidance once it is understood.

Imam al-Shafi'i used Quran 4:115 as strong evidence for Ijma, arguing that the "path of the believers" shows consensus is binding. Ijma is therefore a valid source of Islamic law. Ijma also goes back to the time of the companions as they would discuss and agree upon certain issues, never to be opposed after that. Based on this, Ijma is regarded as the strongest source of evidence in the Shariah in Quran and Sunnah.

Sunnan al-Trimidhi 2167: Ibn Umar رضی اللہ تعالیٰ عنہ reported:

The messenger of Allah peace and blessings be upon him, said, "Verily, Allah will not let my nation agree upon misguidance. The hand of Allah is over the united community."

Ijma is a specially important in matters where Quran and Hadith and Sunnah are silent so here the consensus by a group of scholars on resolution of legal matters is sought to make a decision.

Sahih Bukhari 5027, Book 66 Hadith 49:

Hazrat Uthman رضی اللہ تعالیٰ عنہ narrated that Hazrat Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said," The best among you (Muslims) are those who learn the Qur'an and teach it.' That is why it was stated that the best of Muslims are those that learn the Qur'an and teach it to others. This learning and teaching include its recitation, understating its commands and prohibitions, taking knowledge from it, and applying that knowledge in everyday life. This is the best of deeds because all goodness stems from the Qur'an. It is the source of piety, mercy, understating, and justice between all the creation.

Tafseer: The Qur'an is the best source of guidance for the believer. Its purpose goes far beyond its recitation. It should be recited, read, understood, pondered over, and used to apply in the life of every believer. It is a means of good character and morals and cure for both physical diseases in the body and spiritual diseases in the heart.

Explanation for Teachers: This Hadith from Sahih al-Bukhari (5027), narrated by Uthman ibn Affan رضی اللہ تعالیٰ عنہ, should be explained as a foundation for understanding how the Qur'an shapes everyday Muslim life and the application of Shariah.

The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ states that, "the best among you are those who learn the Qur'an and teach it," which highlights that true excellence in Islam is based on knowledge and practice of divine guidance. Learning the Qur'an does not only mean memorizing or reciting it correctly; it includes understanding its meanings, recognizing its commands (Halal) and prohibitions (Haram), reflecting upon its guidance, and applying its teachings in daily life. Teaching the Qur'an similarly goes beyond formal instruction it involves guiding others in moral conduct, explaining Islamic rulings, and modeling Quranic behavior. Since the Quran is the primary source of Shariah, learning and teaching it directly influences daily practices such as observing dietary laws (avoiding pork and unlawful food), maintaining modest dress for men and women, conducting honest business, showing respect to parents, and upholding justice. This Hadith therefore reinforces that the Quran is the source of piety, mercy, moral character and social justice. Teachers should emphasize to learners that excellence in Islam is achieved not simply through ritual, but through understanding, living, and sharing the guidance of the Qur'an in all aspects of life.

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Instructional Strategies

3.2.2.5 Ijma and Qiyas as a source of Shariah

Begin the lesson by providing an overview of Ijma and Qiyas, explaining their definitions, significance, and role in Islamic jurisprudence. Divide the class into small groups and provide each group with a set of case studies or scenarios representing different legal issues or dilemmas. Instruct students to analyse the case studies, considering relevant Islamic principles, Quranic verses, Hadith, and legal precedents. Encourage students to discuss how Ijma and Qiyas could be applied to address the legal issues presented in the case studies, and to identify potential rulings or solutions. Facilitate a group discussion where students share their analyses, debate different perspectives, and collaboratively develop consensus on the legal rulings. Use guiding questions to prompt discussion about the criteria for establishing Ijma, the process of analogical reasoning (Qiyas), and the implications of these methods in deriving religious rulings. Conclude the discussion by emphasizing the importance of Ijma and Qiyas in Islamic legal reasoning, and their role in adapting Islamic law to contemporary contexts while maintaining fidelity to foundational principles.

Divide the class into small groups, with each group representing a fictitious legal council tasked with resolving contemporary legal issues using Ijma and Qiyas. Provide each group with a set of hypothetical legal scenarios or dilemmas related to modern day challenges faced by Muslims. Instruct students to role-play as members of the legal council, deliberating on the issues, conducting research, and formulating legal opinions based on Ijma and Qiyas. Encourage students to engage in constructive dialogue, debate different perspectives, and seek consensus on the rulings.

Facilitate a simulation session where groups present their legal opinions and recommendations to the class, explaining the reasoning behind their decisions. After the simulation, facilitate a debriefing session where students reflect on the process, challenges, and outcomes of applying Ijma and Qiyas in resolving contemporary legal issues. Use the debriefing session to explore the complexities of Islamic legal reasoning, the role of scholarly consensus, and the dynamic nature of Islamic jurisprudence in responding to changing societal contexts. Conclude the activity by highlighting the importance of critical thinking, scholarly consultation, and ethical considerations in applying Ijma and Qiyas to address contemporary legal challenges within the framework of Islamic law

3.2.2.6 The use of Shariah in everyday life

Applying Qur'an and Sunnah in Daily Life

Begin with a discussion on the role of the Qur'an and Sunnah in guiding everyday life. In small groups, students research a specific aspect such as dietary laws, dress codes, or ethical conduct using Quranic verses, Hadith, and scholarly interpretations. Groups explore practical applications, identifying Halal and Haram practices, and create examples or scenarios illustrating modern-day relevance. Students present their findings creatively (posters, mind maps, or short expositions).

Facilitate a reflective discussion on how adhering to these principles shapes personal behaviour and societal norms. Conclude by encouraging students to reflect on ways to integrate these teachings into their own lives.

Moral Education in Islam: Introduce the importance of parents in fostering religious awareness,

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moral guidance, and character development. Provide case studies or scenarios showing different parenting situations. In small groups, students analyse how Islamic teachings can guide parents in nurturing ethical behaviour and religious understanding in children. Groups brainstorm practical strategies, rituals, and communication approaches for promoting moral growth. Students share their recommendations creatively (presentations, role-plays, or infographics).Lead a reflective discussion on the challenges and opportunities parents face in raising children with a strong Islamic identity. Conclude by highlighting the importance of supportive family environments rooted in Qur'an and Sunnah.

Student Support for Exam Skills

1. Explain two examples of Ijma during the time of rightly guided caliphs. (4 marks)

2. Explain two examples of how Asl (root) is applied to the new matter in question in the practice of Qiyas. (4 marks)

3. Describe four ways Muslims follow the Sunnah in their daily lives. (4 marks)

4. Outline the Islamic rules regarding Halal food. (4 marks)

5. Describe the importance of modest dress in Islam. (4 marks)

6. Explain four ways parents can provide religious upbringing to their children. (4 marks)

7. State two differences between Haram and Halal in Islam. (2 marks)

8. State two dietary laws mentioned in the Qur'an. (2 marks)

9. Describe two features of Ijma as a secondary source of authority in Islam. (4 marks)

10. Describe two rules that are followed in establishing consensus of jurists (Ijma) when an issue is not explicitly described in Quran and Sunnah. (4 marks)

11. Applying the Qur'an in everyday life is more important than simply reciting it. Discuss this statement. Support your answer with references to Islamic teachings in Sahih Bukhari 5027 Hadith 49 book 66 and examples of Halal and Haram. (12 marks)

Note: Use the material given in pg 157 till 160 of the textbook and the notes provides in this document to write a balanced answer.

12. Give two ways which justify Qiyas and Ijma as secondary sources of law. (2 marks)

13. For today's Mulsims Ijma and Qiyas are needed as the source of authority.

Refer to the passage 4:115 Surah An-Nisa to support your argument. Give reasons for the arguments to support this statement. (12 marks)

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Model Answer:

Ijma (consensus of scholars) and Qiyas (analogy) are important sources of authority for Muslims today because not every issue is directly mentioned in the Qur'an and Sunnah. In Surah An-Nisa (4:115), Allah warns against opposing the Messenger and following a path other than that of the believers. This verse supports the concept of Ijma, as it shows the importance of following the agreed understanding of the Muslim community. When qualified scholars agree on a ruling based on the Qur'an and Sunnah, it protects the unity of Muslims and prevents incorrect interpretations. Compilation of Quran after the death of Holy Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is an example of Ijma. Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also clarified that the scholars of his Ummah would never agree with consensus based on falsehood. That is why the consensus of scholars has valid religious authority. It includes scholars of a certain time as only they have the tools and knowledge to make religious rulings.

Qiyas is also necessary because new situations arise in every generation, such as modern financial systems, medical issues, and technology. Through Qiyas, scholars apply existing rulings from the Quran and Hadith to new cases by identifying a common reason ('illah). For example, since alcohol is forbidden due to intoxication, drugs are also prohibited by analogy. Without Qiyas, Islamic law would not be able to respond to modern challenges. Furthermore, in many countries euthanasia ending life to end pain is allowed but Islamic Scholars believe in care and mercy and do not allow taking life in any case as only Allah decides about life and death and this is the Illah for this decision by Muslim Scholars. Imam Abu Hanifa used Qiyas and developed many rulings through analogical reasoning. Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ too on various occasions has given his approval in exercising Qiyas. One such example is when he sent Hazrat Muaaz Ibn e Jabal to Yaman as the governor of Yaman and he said if in any situation he does not find the answer in Quran or Sunnah he would use his own judgment and Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ remained silent on it. So we can argue that Qiyas can be used as long as it does not contradict Quran and Sunnah.

Some may argue that the Qur'an and Sunnah alone are sufficient sources of guidance. However, Ijma and Qiyas do not replace them; rather, they are based on them. They help apply divine guidance to new circumstances while remaining faithful to Islamic principles. Therefore, for Muslims today, Ijma and Qiyas are necessary sources of authority to maintain unity, solve new issues, and ensure that Shariah remains relevant in changing times. Shia muslims, however are not in favour of Qiyas as it is practiced by individuals and there is always a danger of personal opinion.Qiyas and ijma both require legal expertise of scholars. Decisions made by practice of Ijma can be abrogated by an equal body so the primary sources of Shariah remain Quran and Sunnah.

Resources / Materials

3.2.2.5 Ijma and Qiyas as a source of Shariah
Key information is included in the textbook.
Read the relevant passage and discuss its meaning, importance and influence on the lives of Muslims.
Qiyas As Source Of Islamic Law (youtube.com)
https://www.youtube.com/watch?v=ZCAdMNHgsgg
3.2.2.6 The use of Shariah in everyday life
Key information is included in the textbook.
Read the relevant passage and discuss its meaning, importance and influence on the lives of Muslims.

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Lesson 23

Suggested time: 3 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the importance of generosity and sacrifice, including sincerity (Ikhlas), piety, honesty, hiding the faults of others and the importance of physical and mental health.
- Study the related passage for 3.2.2.8, which can be found in Section 6.4 of the specification.

Specification reference and content pages

- 3.2.2.7 The personal impact of sources of authority on the character of a Muslim

Key Vocabulary

Generosity sacrifice piety

Teacher Notes / Background Information

Sahih Muslim 2564c, Book 45 Hadith 42

Translation:

"Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds."

Explanation and significance for Muslims: This Hadith states: "Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds." It teaches that true worth in Islam is measured by intention and actions, not by external appearance, social status, or material wealth. For Muslims, this emphasizes that sincerity (ikhlas) and good character are more important than showing off or seeking admiration from others.

The Hadith highlights the importance of the inner dimension of worship: intentions (niyyah) guide all actions, and actions performed sincerely for Allah's pleasure are rewarded. It also underlines the Islamic principle of morality and justice, reminding Muslims to act ethically in all aspects of life, whether in family, business, or community relations.

In everyday life, this Hadith encourages Muslims to:

- Focus on pure intentions in prayer, charity, and daily actions.
- Develop good morals and character, such as honesty, kindness, and humility.
- Avoid arrogance or pride based on wealth, beauty, or social status.
- Ensure that actions reflect Islamic teachings, not just outward appearance.

This Hadith is significant because it links faith, ethics, and social responsibility, showing that the quality of a person's heart and deeds determines their value in the sight of Allah. Teachers should guide students to connect this teaching to real-life examples, such as helping others sincerely, performing worship with intention, and avoiding hypocrisy.

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Instructional Strategies

- Teacher begins with a class discussion to define key values like generosity, sacrifice, sincerity, and honesty. Use relatable examples to highlight their importance in daily life.
- Share inspiring stories from Islamic history, such as the generosity of Hazrat Uthman رضی اللہ تعالیٰ عنہ and the sacrifices of the Ansar, to show how these values were practiced. Students can use these stories to link back to their own lives and how they may show these qualities in their everyday lives.
- In groups, students act out scenarios that require practicing values like helping a friend, being honest, or showing understanding. This task connects values to real-life situations.
- Students choose one value to explore creatively, either through writing (poem, essay) or art (poster, drawing). This can then be shared with their peers to reflect on the chosen value's importance.
- Lead a discussion on physical and mental health as forms of gratitude and self-respect. Students brainstorm habits to improve health, like exercise, prayer, and stress management.

Student Support for Exam Skills

1. State two ways in which Ansars of Madinah showed the spirit of sacrifice for immigrants. (2 marks)

2. Write two ways in which Hazrat Muhammad's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ quality of honesty helped him in spreading message of Islam. (2 marks)

3. Give two ways how did Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ display the quality of Amanat at the time of migration to Madinah. (2 marks)

4. Explain two ways how the Prophet's رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ generosity and sacrifice can guide Muslims in helping the poor today. (4 marks)

5. Give two examples showing how the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ remained faithful to the treaty of Hudaibiya . (2 marks)

6. How should we treat children and elderly people as per Hadith of Holy Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ?

Resources / Materials

Inspiring stories from the life of the Prophet and his companions.
Key information is included in the textbook.
Read the relevant passage and discuss its meaning, importance and influence on the lives of Muslims.

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Lesson 24

Suggested time: 4 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the rights of neighbours including the importance of Amanat.
- Know and understanding the prohibition of backbiting, arrogance and jealousy.
- Study the related passage for 3.2.2.9, which can be found in Section 6.4 of the specification.

Specification reference and content pages

- 3.2.2.8 The social impact of sources of authority on the character of a Muslim

Key Vocabulary

Amanat arrogance backbiting jealousy

Teacher Notes / Background Information

Sahih al-bukhari 6016, Book 78, Hadith 47

Translation:

The prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ: By Allah, he does not believe! It was said, "Who is that, O Allah's Messenger?" He said, "One whose neighbor does not feel safe from his evil."

Explanation:

This Hadith strongly emphasizes the importance of good character and social responsibility in Islam. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ repeats the phrase "By Allah, he does not believe" to show the seriousness of harming neighbours. It does not mean that the person leaves Islam, but that their faith (iman) is incomplete if they harm others. The Hadith teaches that true belief is not only about prayer and worship, but also about how a Muslim treats people, especially those living nearby.

A neighbour should feel safe from:

- Physical harm
- Verbal abuse
- Dishonesty
- Disturbance
- Any form of injustice

Islam places great emphasis on neighbourly rights. The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ taught kindness, sharing food, helping in times of difficulty, and maintaining peace within the community. Therefore, harming a neighbour contradicts Islamic moral values. This Hadith links faith with behaviour, showing that Islam combines belief with action. This Hadith demonstrates that Islamic teachings aim to create a just and caring society. A Muslim's character is a reflection of their faith, and harming others weakens that faith.

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Significance for Muslims Today: This Hadith is highly relevant in everyday life because:

1. It teaches that faith must be shown through good conduct, not just ritual worship.
2. It promotes social harmony and peaceful coexistence, even in non-Muslim societies.
3. It reminds Muslims to avoid gossip, noise, disputes, and injustice towards neighbours.
4. It encourages kindness, generosity, and cooperation within communities.
5. It shows that Islam values community welfare and moral discipline.

Instructional Strategies

- Begin with a class discussion about who our neighbors are and what responsibilities we have toward them. Use examples from daily life to explain the importance of respecting neighbours' rights and maintaining harmonious relationships.
- Share stories from Islamic teachings, such as the emphasis Prophet Muhammad رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ placed on being kind to neighbours, regardless of faith or background. Highlight specific examples where neighbours were treated with generosity and respect.
- Divide students into groups and assign scenarios, such as resolving a conflict with a neighbour or helping them in times of need. Students role-play these situations, demonstrating the importance of Amanat (trustworthiness) in maintaining good neighbourly relations.Encourage students to reflect on the value of Amanat through creative writing or art. They could write an essay about a time they helped a neighbour or create a poster promoting the rights of neighbours and trust.
- Distribute blank papers. Ask students to draw a mirror and inside it write positive qualities they aspire to have (e.g., kindness, humility, gratitude). Encourage them to reflect on how avoiding negative traits like backbiting, arrogance, and jealousy can help them develop these qualities
- Teacher starts with a class discussion: What do backbiting, arrogance, and jealousy mean? How do these actions impact relationships and communities? Share a relevant verse from the Quran or Hadith, this can be from the appendix or any other relevant verse such as Quran 49:12 about avoiding backbiting or the Hadith on arrogance ("No one will enter Paradise who has an atom's weight of arrogance in their heart").
- Divide the class into three groups, assigning each group one of the topics (backbiting, arrogance, jealousy). Each group discusses: examples of their assigned behaviour; the consequences of such behaviour on individuals and society; ways to overcome this negative trait.

Student Support for Exam Skills

- Give two examples from the life of the Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ showing his trustworthiness. (2 marks)
- State two reasons why backbiting is prohibited in Islam. (2 marks)
- State two rights of neighbours in Islam, with reference to the Prophet's teachings. (2 marks)

Resources / Materials

Key information is included in the textbook.
Read the relevant passage and discuss its meaning, importance and influence on the lives of Muslims.

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Lesson 25

Suggested time: 4/5 hours

Learning Outcomes

By the end of the lesson, students will be able to:

- Know and understand the importance of rulings and testimony.
- Know and understanding the prohibition of interest and the importance of Islamic wills.
- Examine the key characteristics of an Islamic state.
- Study the related passage for 3.2.2.10, which can be found in Section 6.4 of the specification.

Specification reference and content pages

- 3.2.2.9 The legal impact of sources of authority on the character of a Muslim

Key Vocabulary

testimony interest Islamic wills

Teacher Notes / Background Information

Quran 2: 275

Translation

Those who consume interest cannot stand on the Day of Resurrection except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is the just like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to dealing in interest or usury-those are the companions of the Fire; they will abide eternally therein.

Explanation: This verse clearly distinguishes between lawful trade (business) and prohibited interest (riba). It warns that those who persist in dealing with riba will face severe consequences on the Day of Resurrection. The comparison "except like someone driven mad by Satan's touch" highlights the spiritual corruption and moral confusion caused by interest, it affects both the heart and actions. Some people justify riba by claiming that "trade is the same as interest," but Allah corrects this misunderstanding by stating that trade is lawful and beneficial, while riba is forbidden. This establishes the principle that Islamic economic activity must follow Shariah guidelines, promoting fairness and social justice.

The verse also introduces the concept of repentance and divine mercy:

- Whoever stops taking interest after receiving guidance may keep what they earned before, showing that Allah rewards sincere reform.
- Whoever returns to interest will be among the companions of the Fire, indicating the seriousness of persisting in forbidden actions.

Significance of Quran 2:275 for Muslims

This verse is significant for Muslims because it teaches that riba (interest) is strictly forbidden,

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while trade and honest business are encouraged, guiding them to engage in lawful and ethical financial practices. It corrects common misconceptions about riba, helping Muslims to understand the difference between permissible trade and prohibited interest. The verse also shows that repentance is accepted, so those who sincerely stop dealing in riba can seek Allah's forgiveness. Moreover, it emphasizes accountability on the Day of Judgment, reminding Muslims that violating Allah's commands has both moral and social consequences. Overall, it serves as a practical guide, encouraging Muslims to ensure that all financial dealings in their daily lives are ethical, fair, and Shariah compliant, reflecting both piety and social responsibility.

Characteristics of an Islamic State:

- **Sovereignty Belongs to Allah:** The fundamental principle of an Islamic state is that ultimate authority belongs to Allah alone. Laws must be based on the Qur'an and Sunnah. Human authority is limited and accountable.

  Quranic Principle: "Legislation is not but for Allah." (12:40) (This means rulers cannot legislate against divine guidance.)
- **Implementation of Shari'ah:** An Islamic state implements Shari'ah (Islamic law) derived from:
  - Qur'an
  - Sunnah
  - Ijma (consensus)
  - Qiyas (analogy)
- **Shari'ah covers:** It ensures fairness and protects rights.
  - Criminal law
  - Family law
  - Economic rules
  - Moral conduct
  - Social justice
- **Justice ('Adl):** Justice is central to governance. "Indeed, Allah commands justice" (16:90)
  - An Islamic state must:
  - Treat all citizens fairly
  - Protect minorities
  - Ensure equality before the law
  - Prevent oppression
- **Justice applies to Muslims and non-Muslims alike. Consultation (Shura)**

Leadership is based on consultation. "And whose affairs are conducted by mutual consultation" (42:38)

This reflects accountability and collective responsibility.

  - Leaders should consult advisors
  - Decisions should consider public welfare
  - Governance is not dictatorship
- **Accountability of Rulers:** Leaders are accountable to Allah and the people.

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- The Prophet رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: "Each of you is a shepherd and each of you is responsible for his flock." This means rulers must act honestly, avoid corruption and serve the people.
- **Protection of Human Rights:** An Islamic state protects:
  - Life
  - Property
  - Religion
  - Intellect
  - Family

These are known as the Maqasid al-Shari'ah (objectives of Islamic law).

- **Economic Justice:** The state ensures:
  - Prohibition of riba (interest)
  - Collection of Zakat
  - Support for the poor
  - Fair trade (This promotes social welfare and reduces inequality.)
- **Moral and Social Welfare:** Islamic governance is not only political, but moral.

The state encourages:

  - Modesty
  - Good character
  - Family stability
  - Community responsibility
- **Recommended Reading:** The Letter of Hazrat Ali رضی اللہ تعالیٰ عنہ to Malik al-Ashtar – Summary of Key Instructions

  This letter is often used as evidence when discussing:

  - Characteristics of an Islamic state
  - Justice and governance in Islam
  - Rights of citizens
  - Accountability of rulers
  - Equality and human dignity

Hazrat Ali رضی اللہ تعالیٰ عنہ began by reminding Malik to fear Allah, obey Him, and follow the Quran and Sunnah in all matters. He instructed him to control his desires and remain conscious that leadership is a trust (amanah) for which he would be accountable before Allah.

He emphasized that a ruler must treat people with mercy and compassion, stating that subjects are of two types:

  - Either they are your brothers in faith,
  - Or your equals in humanity.

This establishes the principle of justice and equality for Muslims and non-Muslims alike.

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Hazrat Ali رضی اللہ تعالیٰ عنہ strongly warned against arrogance, pride, and oppression. He instructed Malik not to behave like a tyrant who sees people as prey. Instead, he should show kindness, forgive mistakes when appropriate, and act with fairness.

He stressed the importance of justice ('adl), advising that the best policy is one that upholds truth and removes oppression. He warned that injustice leads to the downfall of rulers and societies.

Regarding administration, he instructed:

- Appoint honest and capable officials.
- Avoid corrupt or greedy advisors.
- Monitor public servants to prevent corruption.
- Ensure judges are knowledgeable, patient, and just.

He emphasised care for the poor, needy, widows, and orphans, stating that the ruler must personally ensure their welfare and not neglect them.

In economic matters, he instructed fairness in taxation and warned against overburdening people, as economic injustice weakens the state. He also advised maintaining a strong but disciplined army, respecting treaties, and fulfilling promises. Finally, he reminded Malik that power is temporary, but accountability before Allah is eternal.

Instructional Strategies

Islamic Justice Simulation (20–25 mins): Transform the classroom into a mock courtroom; assign roles (judges, witnesses, defendants).Students quickly review Islamic rulings on justice and evidence. Groups present arguments and deliver verdict. Peer discussion on fairness, truthfulness, and ethical lessons; create a small poster or summary of key principles.

Riba and Alternative Finance Debate: Students explore why Riba is prohibited and profit-sharing alternatives like Mudarabah. One group argues against Riba, another proposes ethical financial alternatives. Students discuss Islamic inheritance distribution in a scenario, create a quick visual or chart, and reflect on fairness and social impact.

Designing an Ideal Islamic State: In groups, students identify key principles from historical Islamic governance (justice, welfare, accountability).Groups design a mini-model of an Islamic state (diagram, poster, or short exposition).Gallery walk or presentations; students reflect on how these principles apply to contemporary society. Provide the letter written by Hazrat Ali رضی اللہ تعالیٰ عنہ to Malik Ibn e Ashtar while assigning him the duties of a governor.

Islamic Banking Exploration: Students in group of three examine Islamic banking vs. conventional finance, focusing on interest-free models. Students create infographics, slides, or role-play scenarios illustrating fairness and social benefits. Share insights, evaluate effectiveness, and discuss the impact of ethical finance on society.

Student Support for Exam Skills

1. What will be the fate of those who consume riba in the hereafter as per Quranic verse 2 : 275?

2. What alternatives are being used in some Islamic countries instead of interest based banking?

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Model Answer:
These countries generally utilize instruments such as Mudarabah (profit-sharing), Musharaka (joint venture), and Murabaha (cost-plus financing) rather than conventional

Resources / Materials

Key information is included in the textbook.
Read the relevant passage and discuss its meaning, importance and influence on the lives of Muslims.

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