



LRN INTERNATIONAL GCSE **ISLAMIYAT [2141]**

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BACKGROUND TO LRN

Learning Resource Network (LRN) is a recognised Awarding Organisation that offers a range of qualifications to candidates, educational institutes, training providers, schools and employers.

LRN is recognised for its high quality qualifications that enable candidates to progress to other areas of study and employment in their designated fields.

In producing its qualifications, LRN uses the experience and expertise of academics, professionals working in the pertinent industries and assessment practitioners with a wealth of best practice and knowledge of validation, verification, delivery and assessment.

MANAGEMENT SYSTEMS

LRN has been awarded international accreditation as part of its quality controls, policies, systems and overall approach to its management systems. These awards are externally validated by the British Assessment Bureau. LRN has achieved accreditation in the form of ISO 9001: Quality Management Systems, ISO 14001: Environment Management Systems and ISO 27001: Information Security Management Systems.

CUSTOMER SERVICE EXCELLENCE

LRN has achieved the prestigious award of Customer Service Excellence. This is in recognition of its customer service practices, approach to managing and dealing with UK and Overseas customer needs, including the diverse needs of its centres.

LRN was the first UK Awarding Organisation to achieve Customer Service Excellence. Following reaccreditation in 2019, LRN received an award for Customer Service Excellence: Compliance Plus, demonstrating that LRN went above and beyond the delivery of its customer service principles.



INTRODUCTION

This specification provides an overview to the LRN International GCSE Islamiyat¹. This document is suitable for various users, including candidates, centres, administrators, employers, parents/guardians, teachers (and other related staff) and examiners. The specification outlines the key features and administrative procedures required for this international qualification.

OBJECTIVE

The LRN International GCSE Islamiyat is designed to enable learners to demonstrate their ability to understand the historical and religious foundations of Islam, the life and teachings of Prophet Muhammad (pbuh), the evolution of the early Islamic community, and the principles of Islamic law and practice as embodied in the Qur'an and Hadith. The course aims to develop learners' ability to critically engage with Islamic teachings and evaluate their application in contemporary society.

MODE OF DELIVERY

This qualification has been constructed to be delivered within centres. Centres will need to demonstrate to LRN, through the centre recognition processes, that they have the resources, facilities and competence to deliver. However, centres must be able to demonstrate, in line with LRN's criteria, that they have the means, capability, capacity and resources (including suitably qualified centre staff) to deliver by the method chosen by the centre.

PROGRESSION

The LRN International GCSE Islamiyat has been designed to reflect the wide variation in candidates' origins, levels of education and career aims. Progression opportunities may, therefore, take a variety of paths. Depending on the level of qualification achieved, it may be appropriate for the candidate to progress to:

1. Similar level 2 qualification in Islamiyat;
2. LRN Level 2 Certificate or Diploma in Pre-A Foundation Studies;
3. LRN Level 3 Diploma in Pre-U Foundation Studies;
4. A higher level of any qualification – e.g. A-Level, Diploma
5. Vocationally Related Qualifications

¹ LRN International GCSEs are globally recognised qualifications designed specifically for international candidates and are available outside the United Kingdom. Candidates based in England refer to the Ofqual register.

QUALIFICATION OVERVIEW

Number	Subject Content	AO	Exam
Section A			
Appendix 1 & 2	The Holy Quran and Ahadith of Holy Prophet (pbuh)	MCQs only	Written exam paper (externally set and marked) Paper: Understanding, Application and Essay Based Questions Duration: 2 hours 30 minutes
Section B			
1	Journey of the Holy Prophet Muhammad (pbuh)	1, 2 and 3	
2	The Quran: From Revelation to Compilation	1, 2 and 3	
3	The Community of Believers	1, 2 and 3	
4	The Foundation of Islamic Faith	1, 2 and 3	
Section C			
5	The Advent of Islam the Holy Prophet Muhammad (pbuh) life in Madina	1, 2 and 3	
6	The Study of Hadith and Sunnah	1, 2 and 3	
7	Foundation of Society	1, 2 and 3	
8	The Main Practices in Islam	1, 2 and 3	

BREAKDOWN OF ASSESSMENT OBJECTIVES

AO 1 – Learners must demonstrate accurate knowledge and understanding of key events, individuals, concepts, and religious principles in early Islamic history, including the life of Prophet Muhammad (pbuh), the early Muslim community, the development of Hadith, and Islamic beliefs and practices.

AO 2 – Learners must apply their understanding of historical and religious developments to explain the formation of Islamic society, interpret the causes and consequences of major events, and describe the function of Islamic teachings in shaping individual and communal responsibilities.

AO 3 – Learners must critically assess the moral, legal, and societal impact of Islamic teachings, evaluate the role of key personalities and institutions, and reflect on the relevance of Islamic principles in contemporary Muslim society.

ASSESSMENT

The assessment for this qualification consists of a single written exam paper, set and marked by the LRN.

Assessment objectives (AOs)	Weighting
AO1	35%
AO2	35%
AO3	30%

GUIDED LEARNING HOURS

The guided learning hours (GLH) for this qualification are 130. Please note the hours stated are indicative.

ENTRIES CODES

One entry per qualification is sufficient and will cover all the question papers including certification.

PRIVATE CANDIDATES

Centres are advised that private candidates are only to be enrolled with prior agreement and confirmation from LRN.

GRADING

Results are reported, as 9 to 1.

RESULTS

Exam series are in:

- January (results released in March)
- June (results released in August)
- November (results released in January)

RE-TAKES

Whereas candidates can re-take the whole qualification as often as they wish, individual components cannot be re-taken as it is a traditional linear specification.

Please remember, one entry per qualification is sufficient and will cover all the question papers including certification.

CUSTOMER SERVICE STATEMENT

Learning Resource Network (LRN) is committed to ensuring all customers are dealt with promptly and in a professional and helpful manner. In order to guarantee this, we commit to ensuring the following in our day to day interactions with candidates, assessment centres and our stakeholder network:

- All customers will be treated equally and with respect;
- All customer information will only be used in a way which has been agreed in advance, unless we are informed of something that places them or others at risk of harm;
- All customers will be treated by staff in a professional manner.

LRN has arrangements in place to provide a telephone and e-mail helpdesk which will be staffed from 09:00 to 17:00 from Monday to Friday. Furthermore, it will respond to each e-mail, letter or telephone message it receives regarding feedback on its qualifications, centre approvals process or other matters relating to its products and/or services. The timetable for responding is as follows:

- E-mail: 10 working days
- Letter: 10 working days
- Telephone message: 10 working days

DIVERSITY AND EQUALITY

Learning Resource Network (LRN) is committed to ensuring fair and equal access to its qualifications, examinations and support materials. Our Diversity and Equality policy seeks to eliminate unjustifiable discrimination, harassment and/or victimisation and to advance equality of opportunity, thereby ensuring all candidates are treated fairly, in accordance with the protected characteristics of the Equality Act 2010. Specifically, we comply fully with the requirements laid out in the Equality Act 2010. In addition, and within the constraints of this policy, LRN will have due regard for the General data Protection Regulations (GDPR) in the retention of information which is unnecessary.

1	Prophet Muhammad’s (pbuh) Journey		
Aim			
This subject content introduces learners to the early life and prophetic mission of Prophet Muhammad (pbuh). It outlines his noble lineage, significant life events from birth to the Hijrah, and the challenges he and his followers faced during the early days of Islam. The content aims to enhance learners’ understanding of the historical, social, and spiritual developments in the life of the Prophet (pbuh), including key events such as the first revelations, public preaching, migrations, and significant treaties.			
Learning Outcomes - The learner will:		Assessment Criteria - The learner can:	
1	Understand the background and early life of the Prophet Muhammad (pbuh).	1.1	Describe the family background and tribal affiliation of the Prophet Muhammad (pbuh).
		1.2	Outline the major life events from his birth to his marriage and the call to Prophethood.
2	Understand the initial phase of the Islamic message.	2.1	Explain the circumstances of the first revelations and the early preaching.
		2.2	Identify the first converts to Islam and their roles.
3	Comprehend the shift from private to public preaching.	3.1	Describe the proclamation of Islam in public.
		3.2	Analyse the opposition and hostility faced by the Prophet (pbuh) and early Muslims.
		3.3	Discuss the trials faced by early converts and the Prophet (pbuh) in Makkah.
4	Understand the first migration in Islam.	4.1	Describe the reasons for and events of the first Hijrah to Abyssinia.
		4.2	Identify the major personalities involved in the migration.
		4.3	Explain the role of King Negus in supporting the Muslims.
5	Understand the socio-economic sanctions against the Prophet’s (pbuh) tribe.	5.1	Explain the reasons behind the socio-economic boycott.
		5.2	Outline the terms of the boycott and the involvement of Makkan leaders.

		5.3	Summarise the impact of the boycott leading up to the 'Year of Grief'.
6	Understand the significance of the Prophet's (pbuh) mission to Ta'if.	6.1	Describe the journey to Ta'if and the Prophet's (pbuh) meetings with local leaders.
		6.2	Discuss the reaction of the people of Ta'if and the incident at Nakhlah.
7	Explore the spiritual journey of Isra and Mi'raj.	7.1	Explain the significance of the Night Journey (Isra) from Makkah to Jerusalem.
		7.2	Describe the Heavenly Ascension (Mi'raj) and its impact on the Prophet's (pbuh) mission.
		7.3	Explain the significance of the Night Journey (Isra) from Makkah to Jerusalem.
8	Understand the Pledges of Aqabah.	8.1	Differentiate between the First and Second Pledges of Aqabah.
		8.2	Identify the number of people and key personalities involved.
		8.3	Explain the key terms and implications of the pledges.
9	Understand the causes and events of the Prophet's (pbuh) migration to Madinah	9.1	Analyse the causes of the Hijrah from Makkah to Yathrib.
		9.2	Describe the major events during the migration.
		9.2	Explain the Prophet's (pbuh) arrival in Madinah and his stay with Hazrat Abu Ayyub Ansari (RA).

2	The Qur'an: From Revelation to Compilation		
Aim			
This subject content provides learners with a comprehensive understanding of the Qur'an's divine origin, the process of its revelation, and the historical efforts made for its preservation and compilation. It also explores the physical effects of revelation on the Prophet Muhammad (pbuh) and the Qur'an's role as the primary source of Islamic law and guidance.			
Learning Outcomes - The learner will:		Assessment Criteria - The learner can:	
1	Understand the process and forms of the Qur'anic revelation.	1.1	Identify the different methods of revelation received by the Prophet (pbuh) between 610 CE and 632 CE.
		1.2	Explain the physical and emotional impact of revelation on the Prophet Muhammad (pbuh).
2	Understand the preservation and compilation of the Qur'an.	2.1	Describe the initial efforts of preserving the Qur'an during the Prophet's (pbuh) lifetime.
		2.2	Explain the role of Hazrat Abu Bakr (RA) in the first compilation of the Qur'an.
		2.3	Describe the standardisation of the Qur'anic text under the caliphate of Hazrat Usman (RA).
3	Understand the Qur'an's authority in Islamic law.	3.1	Explain the Qur'an's role as the primary source of Islamic jurisprudence.
		3.2	Discuss its significance in guiding moral, social, and legal matters in Islam.

3	The Community of Believers		
Aim			
This subject content explores the individuals who formed the closest circle around the Prophet Muhammad (pbuh), including his honoured companions, wives, and descendants. It aims to highlight their roles in the propagation, support, and legacy of Islam and their continued reverence in Islamic tradition.			
Learning Outcomes - The learner will:		Assessment Criteria - The learner can:	
1	Understand the role of the Prophet’s (pbuh) key companions.	1.1	Identify the “Ten Blessed Companions” and explain why they were given this title.
		1.2	Outline their contributions to the early Islamic community.
2	Recognise the importance of the Prophet’s (pbuh) wives.	2.1	List the names of the Prophet’s (pbuh) wives, known as “Ummahatul-Mu’mineen”.
		2.2	Explain their roles in supporting the Prophet (pbuh) and spreading Islamic knowledge.
3	Understand the significance of the Prophet’s (pbuh) descendants.	3.1	Describe the lives of the Prophet’s (pbuh) daughters, especially Hazrat Fatimah (RA).
		3.2	Discuss the legacy of his grandsons, Hazrat Hasan (RA) and Hazrat Husayn (RA), in Islamic history.

4	The Foundation of Islamic Faith		
Aim			
This subject content introduces the six fundamental articles of Islamic belief that form the foundation of a Muslim’s faith. It aims to provide learners with clarity on the core principles that define Islamic theology, including belief in Allah, His angels, books, messengers, the Day of Judgement, and divine destiny.			
Learning Outcomes - The learner will:		Assessment Criteria - The learner can:	
1	Understand the doctrine of Tawheed (Oneness of Allah).	1.1	Define Tawheed and its significance in Islamic belief.
		1.2	Differentiate between Tawheed in Lordship, Names and Attributes, and Worship.
2	Understand the Islamic belief in angels.	2.1	Identify the main angels mentioned in the Qur’an.
		2.2	Explain their roles and responsibilities.
3	Understand the belief in revealed scriptures.	3.1	List the sacred books revealed before the Qur’an.
		3.2	Explain the relevance and finality of the Qur’an.
4	Understand the belief in prophets and messengers.	4.1	Define the roles of prophets and messengers in Islam.
		4.2	Identify major prophets mentioned in the Qur’an.
5	Understand belief in the Hereafter.	5.1	Explain the concept of life after death in Islam.
		5.2	Describe the significance of accountability and the Day of Judgement.
6	Understand belief in Divine Decree (Qadar).	6.1	Define Divine Decree and its elements (knowledge, will, power, and creation).

		6.2	Discuss the balance between free will and predestination in Islamic thought.
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5	The Advent of Islam: Prophet’s (pbuh) Life in Madinah		
Aim			
This subject content explores the transformative period of Prophet Muhammad’s (pbuh) life in Madinah, where the foundations of the Islamic society were established. It details key historical events including major battles, treaties, and community-building efforts, while also addressing the Prophet’s (pbuh) final days. The aim is to deepen learners’ understanding of how the Islamic state was founded, defended, and expanded under the Prophet’s (pbuh) leadership.			
Learning Outcomes - The learner will:		Assessment Criteria - The learner can:	
1	Understand the Prophet’s (pbuh) arrival in Madinah and his initial actions.	1.1	Describe the Prophet’s (pbuh) arrival and renaming of Yathrib to Madinah.
		1.2	Explain the peace treaty between the tribes of Aws and Khazraj.
		1.3	Outline the construction of the Prophet’s (pbuh) Mosque and the introduction of the call to prayer.
		1.4	Describe the concept of brotherhood (Mawākhat) established among the Muslims.
2	Understand the significance of the Battle of Badr.	2.1	Explain the reasons behind the battle.
		2.2	Describe the key events and major personalities involved.
		2.3	Compare the numbers of believers and disbelievers.
		2.4	State the outcome of the battle and the Prophet’s (pbuh) treatment of war prisoners.
		2.5	Discuss the key teachings and moral lessons derived from the battle.

3	Understand the events and outcomes of the Battle of Uhud.	3.1	Outline the background and reasons for the battle.
		3.2	Describe the main events and the major personalities involved.
		3.3	Compare the numbers of the two armies and state the result.
		3.4	Discuss the spiritual and social lessons learned by the Muslim community.
4	Understand the strategy and implications of the Battle of the Trench.	4.1	Explain the reasons for the battle and identify the tribes involved.
		4.2	Describe the war strategy employed by the Muslims.
		4.3	Identify the major personalities and the result of the battle.
		4.4	Explain the Prophet's (pbuh) instructions regarding the Banu Qurayza tribe.
		4.5	Highlight the importance and teachings of the event.
5	Understand the Treaty of Hdaybiyyah.	5.1	Explain the circumstances and reasons for the treaty.
		5.2	State the number of Muslims and describe the reaction of the Makkans.
		5.3	Identify the major personalities and terms of the treaty.
		5.4	Discuss the initial dissatisfaction of companions and eventual significance of the pact.
		5.5	Extract teachings relevant to contemporary Muslims
6	Understand the events of the Battles of Khaybar and Mu'tah.	6.1	State the reasons for each battle and outline the main events.
		6.2	Compare the numbers and identify key personalities.
		6.3	Explain the results and historical significance of both battles.
7	Understand the Victory of Makkah.	7.1	Describe the events leading up to the peaceful conquest.
		7.2	Explain the Prophet's (pbuh) treatment of the people of Makkah and the impact of the victory.

8	Understand the Battle of Hunayn and the campaign of Tā'if.	8.1	Explain the reasons and events of the battle.
		8.2	Identify the major tribes involved and the result of the campaign.
		8.3	Discuss the teachings drawn from the events.
9	Understand the test of faith during the Expedition of Tabūk.	9.1	Explain the causes and challenges of the expedition.
		9.2	Describe the response of the Muslim community and the significance of the event.
10	Understand the Prophet's (pbuh) Last Sermon.	10.1	Identify the key messages delivered in the Last Sermon.
		10.2	Discuss its universal principles and relevance in the modern era.
11	Understand the final days of the Prophet (pbuh).	11.1	Describe the Prophet's (pbuh) illness and key events before his demise.
		11.2	Reflect on the impact of his passing on the Muslim community.

6	The Study of Hadith and Sunnah		
Aim			
This subject content introduces learners to the foundational role of Hadith and Sunnah in Islamic teachings. It explores the historical development of Hadith literature, the structure and classification of Hadith, and its authoritative status in shaping Islamic law and practice.			
Learning Outcomes - The learner will:		Assessment Criteria - The learner can:	
1	Understand the difference between Hadith and Sunnah.	1.1	Define Hadith and Sunnah.
		1.2	Distinguish between the two with relevant examples.
2	Understand the historical development of Hadith compilation.	2.1	Explain the early transmission and preservation of Hadith.
		2.2	Outline key stages and scholars involved in its compilation.
3	Understand the structure of a Hadith.	3.1	Define “Sanad” (chain of narrators) and “Matn” (text).
		3.2	Explain the importance of both in verifying authenticity.
4	Identify the categories of Hadith.	4.1	Describe the classifications: Ṣaḥīḥ (authentic), Ḥasan (approved), Ḍa‘īf (weak), and Mawḍū‘ (fabricated).
		4.2	Provide criteria used to determine each category.
5	Understand the role of Hadith in Islamic jurisprudence.	5.1	Explain how Hadith supports and complements the Qur’an.
		5.2	Describe its application in legal and ethical rulings.

7	The Foundation of Society		
Aim			
This subject content provides insight into the Islamic framework for a just and moral society. It discusses the mutual rights and responsibilities of individuals within key social relationships, fostering respect, accountability, and harmony within the Muslim community.			
Learning Outcomes - The learner will:		Assessment Criteria - The learner can:	
1	Understand the Islamic view on family relationships.	1.1	Explain the rights and responsibilities of children towards their parents.
		1.2	Outline the duties of parents towards their children.
2	Understand the rights within educational relationships.	2.1	Describe the responsibilities of students towards their teachers.
		2.2	Explain the duties of teachers in guiding students.
3	Understand marital responsibilities in Islam.	3.1	Identify the mutual rights and obligations of husbands and wives.
		3.2	Discuss how Islam promotes respect and cooperation in marriage.
4	Understand the relationship between state and citizens.	4.1	Explain the rights of citizens in an Islamic state.
		4.2	Describe the duties of rulers and the importance of justice and accountability.

8	The Main Practices in Islam		
Aim			
This subject content introduces learners to the core acts of worship in Islam, known as the Five Pillars. It aims to develop a foundational understanding of each practice, its spiritual significance, and its role in building a disciplined, ethical, and compassionate Muslim identity.			
Learning Outcomes - The learner will:		Assessment Criteria - The learner can:	
1	Understand the declaration of faith (Shahādah)	1.1	Recite and explain the meaning of the Shahādah.
		1.2	Discuss its role in affirming Islamic belief.
2	Understand the establishment of prayer (Ṣalāh).	2.1	Outline the five daily prayers and their timings.
		2.2	Explain the spiritual and communal benefits of prayer.
3	Understand the fasting of Ramaḍān (Ṣawm).	3.1	Describe the conditions, purpose, and spiritual impact of fasting.
		3.2	Discuss the role of self-discipline and empathy in fasting.
4	Understand the giving of charity (Zakāt).	4.1	Define Zakāt and identify those eligible to receive it.
		4.2	Explain its role in economic justice and social welfare.
5	Understand the annual pilgrimage (Ḥajj).	5.1	Describe the major rituals of Ḥajj.
		5.2	Discuss the spiritual importance and unity fostered by the pilgrimage.

APPENDIX 1

Quranic Passages

(i) Al Adiyat (100)

وَالْعَادِيَاتِ ضَبْحًا ١ فَالْمُورِيَاتِ قَدْحًا ٢ فَالْمُغِيرَاتِ صُبْحًا ٣ فَأَثَرْنَ بِهِ نَقْعًا ٤ فَوَسَطْنَ بِهِ جَمْعًا ٥ إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ٦ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ٨ ﴿٩﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي
الْقُبُورِ ٩ وَحُصِّلَ مَا فِي الصُّدُورِ ١٠ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ١١

By the galloping, panting horses, striking sparks of fire 'with their hoofs', launching raids at dawn, stirring up 'clouds of' dust, and penetrating into the heart of enemy lines! Surely humankind is ungrateful to their Lord—and they certainly attest to this—and they are truly extreme in their love of 'worldly' gains. Do they not know that when the contents of the graves will be spilled out, and the secrets of the hearts will be laid bare—surely their Lord is All-Aware of them on that Day.

(ii) Al Qariah (101)

الْقَارِعَةُ (1) مَا الْقَارِعَةُ (2) وَمَا أَذْرَكَ مَا الْقَارِعَةُ (3) يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ (4) وَتَكُونُ
الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ (5) فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (6) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (7) وَأَمَّا مَنْ خَفَّتْ
مَوَازِينُهُ (8) فَأُمُّهُ هَاوِيَةٌ (9) وَمَا أَذْرَكَ مَا هِيَ (10) نَارٌ حَامِيَةٌ (11)

1. Al- Qâri'ah (the striking Hour i.e. the Day of Resurrection) 2. What is the striking (Hour) ? 3. And what will make you know what the striking (Hour) is? 4. It is a Day whereon mankind will be like moths scattered about. 5. And the mountains will be like carded wool. 6. Then as for him whose balance (of good deeds) will be heavy, [1] 7. He will live a pleasant life (in Paradise) .8. But as for him whose balance (of good deeds) will be light,9. He will have his home in Hâwiyah (pit, i.e. Hell) . 10. And what will make you know what it is?11. (It is) a fiercely blazing Fire!

(iii) Al Takathur (102)

الْهَآكُمُ التَّكَاثُرُ (1) حَتَّىٰ زُرْتُمُ الْمَقَابِرَ (2) كَلَّا سَوْفَ تَعْلَمُونَ (3) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (4) كَلَّا لَوْ
تَعْلَمُونَ عِلْمَ الْيَقِينِ (5) لَتَرَوُنَّ الْجَحِيمَ (6) ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (7) ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ
النَّعِيمِ (8)

The mutual rivalry (for piling up of worldly things) diverts you,2. Until you visit the graves (i.e. till you die) .3. Nay! You shall come to know!4. Again nay! You shall come to know!
5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things) .6. Verily, You shall see the blazing Fire (Hell) !
7. And again, you shall see it with certainty of sight! 8. Then on that Day you shall be asked about the delights (you indulged in, in this world) !

(iv) Al Asr (103)

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا
بِالصَّبْرِ (3)

1. By Al- 'Asr (the time) .2. Verily, man is in loss 3. Except those who believe in Islāmic Monotheism) and do righteous good deeds, and recommend one another to the truth.

(v) Al Humazah (104)

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ١ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ٢ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ٣ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ٥ نَارُ اللَّهِ الَّتِي تَطْلُعُ عَلَى الْأَفْرَدَةِ ٧ إِنَّهَا عَلَيْهِمْ مُّصَدَّقَةٌ ٨ فِي عَمَدٍ مُّمَدَّدَةٍ
1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it, 3. He thinks that his wealth will make him last forever! 4. Nay! Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The fire of Allah, kindled, 7. Which leaps up over the hearts, 8. Verily, it shall be closed in on them, 9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars, etc.).

(vi) Al Fi'l (105)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ٣
تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ٥

1. Have you not seen 'O Prophet' how your Lord dealt with the Army of the Elephant? 2. Did He not frustrate their scheme? 3. For He sent against them flocks of birds, 4. that pelted them with stones of baked clay, 5. leaving them like chewed up straw.

(vii) Al Quraysh (106)

لَّيْلَفٍ فُرَيْشٍ ١ إِلَهُهُمْ رَحْلَةُ الشَّتَاءِ وَالصَّيْفِ ٢ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ٣ الَّذِي أَطْعَمَهُمْ مِّن جُوعٍ
وَأَمَّنَّهُمْ مِّنْ خَوْفٍ ٤

1. At least 'for the favour of' making Quraysh habitually secure— 2. secure in their trading caravan 'to Yemen' in the winter and 'Syria' in the summer—3. let them worship the Lord of this 'Sacred' House, 4. Who has fed them against hunger and made them secure against fear.

(viii) Al Mau'n (107)

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ١ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ٢ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ٣ فَوَيْلٌ لِّلْمُصَلِّينَ ٤
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ٥ الَّذِينَ هُمْ يُرَاءُونَ ٦ وَيَمْنَعُونَ الْمَاعُونَ ٧

1. Have you seen the one who denies the 'final' Judgment? 2. That is the one who repulses the orphan, 3. and does not encourage the feeding of the poor. 4. So woe to those 'hypocrites' who pray 5. yet are unmindful of their prayers; 6. those who 'only' show off, 7. and refuse to give 'even the simplest' aid.

(ix) Al Kauthar (108)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ٢ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٣

1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.

(x) Al Kaafiro'n (109)

قُلْ يَا أَيُّهَا الْكَافِرُونَ ١ لَا أَعْبُدُ مَا تَعْبُدُونَ ٢ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ٣ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ٤ وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ ٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦

1. Say, 'O Prophet,' "O you disbelievers! 2. I do not worship what you worship,3. nor do you worship what I worship.4. I will never worship what you worship,5. nor will you ever worship what I worship.6. You have your way, and I have my Way."

(xi) Al Nasr (110)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ١ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ
كَانَ تَوَّابًا

1. When comes the Help of Allah (to you, O Muhammad ﷺ) against your enemies) and the conquest (of Makkah),2. And you see that the people enter Allah's religion (Islam) in crowds,3. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.

(xii) Al Lahb (111)

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ١ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٢ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٣ وَامْرَأَتُهُ حَمَّالَةَ
الْحَطَبِ ٤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥

1. Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he!2. His wealth and his children (etc.) will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet ﷺ), or use to slander him). 5. In her neck is a twisted rope of Masad (palm fibre).

(xiii) Al Ikhlas (112)

قُلْ هُوَ اللَّهُ أَحَدٌ ١ اللَّهُ الصَّمَدُ ٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ٣ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ٤

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

(xiv) Al Falaq (113)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ١ مِنْ شَرِّ مَا خَلَقَ ٢ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥

1. Say: "I seek refuge with (Allah) the Lord of the daybreak, 2. "From the evil of what He has created; 3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). 4. "And from the evil of the witchcrafts when they blow in the knots, 5. "And from the evil of the envier when he envies."

(xv) Al Naas (114)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ١ مَلِكِ النَّاسِ ٢ إِلَهِ النَّاسِ ٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ٥

1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

APPENDIX 2

(i)

‘الدِّينُ النَّصِيحَةُ.’ قُلْنَا: لِمَنْ؟ قَالَ: ‘لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.’

‘Religion is sincerity.’ We said: ‘To whom?’ The Prophet said: ‘To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.’

(ii)

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

None of you believes until he wants for his brother what he wants for himself.

(iii)

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.

(iv)

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِمَّنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ.

No one eats better food than that which he eats out of the work of his hand.

(v)

السَّاعِيَ عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمَ النَّهَارَ.

One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.

(vi)

‘أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا.’ وَقَالَ بِأَصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى.

‘I and the man who brings up an orphan will be in paradise like this.’ And he pointed with his two fingers, the index finger and the middle finger.

(vii)

إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ: إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

He who studies the Qur’an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.

(viii)

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

God will not show mercy to him who does not show mercy to others.

(ix)

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ.

Modesty produces nothing but good.

(x)

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

The world is the believer's prison and the unbeliever's paradise.

(xi)

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا أَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

God does not look at your forms and your possessions, but he looks at your hearts and your deeds.

(xii)

رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا أَقْتَضَى.

May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.

(xiii)

قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): 'مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ.'

It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property.'

(xiv)

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest

(xv)

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ.

A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.