

## SoR Summary Notes - Islam

### A'isha Bint AbuBakar

#### Significant People and Ideas

- the contribution to Islam of ONE significant person OR school of thought, other than Muhammad and the Four Rightly Guided Caliphs, drawn from:
  - Khadijah Bint Khuwaylid
  - A'isha Bint AbuBakar
  - Fatima Al Zahra
  - Imam Malik
  - Imam Abu Hanifa
  - Imam Al-Shafi
  - Abu ali Hussein Ibn Sina
  - Rabi'a al-Adawiyya
  - Al-Ghazali
  - Sayyid Maududi
  - Sayyid Qutb
  - another person or school of thought significant to Islam
- the effect of that person OR school of thought on Islam
- explain the contribution to the development and expression of Islam of ONE significant person OR school of thought, other than Muhammad and the Four Rightly Guided Caliphs, drawn from:
  - Khadijah Bint Khuwaylid
  - A'isha Bint AbuBakar
  - Fatima Al Zahra
  - Imam Malik
  - Imam Abu Hanifa
  - Imam Al-Shafi
  - Abu ali Hussein Ibn Sina
  - Rabi'a al-Adawiyya
  - Al-Ghazali
  - Sayyid Maududi
  - Sayyid Qutb
  - another person or school of thought significant to Islam
- analyse the impact of this person OR school of thought on Islam

Syllabus Dot Point	Summary Notes
<ul style="list-style-type: none"> <li>• The contribution to Islam of ONE significant person, other than Muhammad and the Four rightly guided caliphs</li> <li>- A'isha Bint Abu Bakr</li> </ul>	<p><b>The Contribution of Aisha on Islam</b></p> <p><u>Background</u></p> <ul style="list-style-type: none"> <li>- Born in Mecca 607CE</li> <li>- Daughter of Abu Bakr, the first Rightly Guided Caliph</li> <li>- Married the Prophet when she was 7</li> <li>- Performed all 5 pillars of faith piously</li> <li>- Memorised the Quran and had her own copy</li> </ul> <p><u>Contributions</u></p> <p><b>1 - Education and Interpretation of Sacred Texts</b></p> <ul style="list-style-type: none"> <li>- She spent a lot of time discussing the Quran with the Prophet</li> <li>- This gave her really valuable insight and wisdom</li> <li>- Was able to share her knowledge both orally and in writing</li> </ul> <p><i>Tafsir</i> - 'interpretation' or 'exegesis'; the critical analysis of a text</p> <ul style="list-style-type: none"> <li>- She interpreted the meaning of many Quranic verses</li> <li>- Contributed to the debate around various verses and helped settle some of these</li> <li>- Many of her ideas became key in Islamic education</li> </ul> <p><b>2 - Traditions and Law</b></p> <p>When lost in the desert after a military expedition, she travelled home with a young male companion, which was controversial and led to rumours of her adultery</p>

	<ul style="list-style-type: none"> <li>- Led to the <b>Shariah Law</b> that accusers of adultery must have 4 witnesses           <p><i>"And those that accuse of honourable women but bring not four witnesses...never accept their testimony." (Sura 24:4).</i></p> <ul style="list-style-type: none"> <li>- Made it hard to falsely accuse a woman of adultery which was significant, as the Quranic punishment for this is harsh</li> <li>- <b>Up to 25% of Shariah Laws</b> are based on Aisha's Hadiths (Al-Asqalani, medieval Shariah scholar)</li> </ul> </li> </ul> <p><b>3 - Spreading the Word of Muhammad</b></p> <p>After his death in 632 CE, Aisha transmitted/narrated over 2000 Hadiths (the words and actions of the Prophet that make up the Sunnah).</p> <ul style="list-style-type: none"> <li>- Also <b>directly educated students</b> in Mecca (both men and women), and had schools set up in Medina</li> <li>- Educated children on the <b>fundamentals and importance of Islam</b>, who then grew up to spread Islam</li> </ul> <ul style="list-style-type: none"> <li>● Analyse the impact of this person on Islam</li> </ul> <p><b>Impact of Aisha on Islam</b></p> <p><b>1 - The Impact on Women in Islam</b></p> <p>Aisha lived in the times of '<i>jahiliyya</i>'; the days of ignorance, where women had little rights or respect.</p> <ul style="list-style-type: none"> <li>- Increased the respect for women and helped men realise that women could be educated</li> <li>- Also encouraged women to become educated by breaking social norms at the time</li> <li>- Openly <b>discussed women's rights</b></li> <li>- Encouraged the <b>involvement of women in leadership roles/areas</b> beyond that of their household duties</li> </ul> <p><i>Direct Impact</i> - liberated the women of her time  <i>Long-term Impact</i> - elevated the status of women in Islamic communities for centuries to come</p> <p><b>2 - The Direction of Islam</b></p> <p>After the Prophet's death in 632 CE, Islam was at risk of dissolving without a leader.</p> <ul style="list-style-type: none"> <li>- Due to Aisha's <b>Hadiths and education</b>, the <b>message of Islam was able to continue thriving</b></li> <li>- She also provided <b>intimate knowledge about the Prophet</b>, allowing adherents to <b>develop a deeper connection with him and emulate his actions</b> in their lives</li> </ul> <p><i>"Aisha was like a bridge between the time of the Prophet and the future of Islam." - Resit Haylamaz</i></p>
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## Bioethics

### Ethics

- ONE of the following areas of ethical teaching in Islam:
  - bioethics
  - environmental ethics
  - sexual ethics
- describe and explain Islamic ethical teachings on bioethics OR environmental ethics OR sexual ethics

Syllabus Dot Point	Summary Notes
<ul style="list-style-type: none"><li>• Describe and explain Islamic ethical teachings on bioethics</li></ul>	<p><b>Bioethics</b> Ethics surrounding biomedical issues- any interference with human life, e.g. euthanasia, IVF and abortion.</p> <p><b>Ethical Teachings</b></p> <p>1 - <b>Sanctity of Life</b>, (life is sacred and must be protected, as Allah gave it to them)</p> <p>2 - <b>Divine Sovereignty</b>, (belief in Allah's all-powerful nature, and His final say in all ethical decisions)</p> <p>3 - <b>Lesser of Two Evils</b>, (when faced with two bad decisions, choose that one that brings the most good)</p> <p><b>Ethical Sources</b></p> <p><i>Quran</i></p> <p>Always the first sacred text used when making ethical decisions.</p> <p>1 - "Do not kill the soul which Allah has made sacred." (<i>Sura Al-Isra 17:33</i>)</p> <p>2 - "My Lord is He Who gives life and causes to die." (<i>Sura 2:258</i>)</p> <p><i>Sunnah</i></p> <ul style="list-style-type: none"><li>- Words and actions of the Prophet</li><li>- Instructions on how to be a good Muslim</li></ul> <p>1 - "<i>The passing of the world is less significant to Allah than the killing of a believer without just cause.</i>" (<i>Al-Bara'</i>)</p> <p>2 - "<i>No one has the power to change the decision of Allah</i>" (<i>Riyad-us-Salihin Hadith 62</i>)</p> <p><i>Islamic Authority</i></p> <p>Up-to-date advice from Islamic scholars.</p> <p>1 - "<i>Protect human life in all stages and under all circumstances.</i>" (<i>Islamic Code of Medical Ethics</i>)</p> <p>3 - "<i>Confronted with two evils a person is permitted to choose the lesser of the two.</i>" (<i>Mehmet Ozlap, Affinity Cultural Foundation</i>)</p> <p><b>Modern Sources</b> (websites):</p> <ul style="list-style-type: none"><li>- Australian National Imams Council</li><li>- Affinity Intercultural Foundation</li></ul>

## Application to Bioethical Issues

### *Euthanasia*

Helping someone to end their life.

- Generally haram as it does not protect the sanctity of their life, and violates Allah's sovereignty

<b>Active Euthanasia</b>	<b>Passive Euthanasia</b>
<ul style="list-style-type: none"> <li>- Killing someone who would otherwise live</li> <li>- Ethically wrong and haram</li> <li>- E.g. giving a lethal injection</li> </ul>	<ul style="list-style-type: none"> <li>- Killing someone who would die anyway</li> <li>- Not ethically wrong</li> <li>- E.g. turning off life support (as their fate has already been decided)</li> </ul>

### *Abortion*

Not one general consensus among all Muslims.

- By looking at only the sanctity of life, and divine sovereignty, it would be considered wrong
- The Lesser of Two Evils
- When both the mother and baby's life are at risk, but the mother's life can be saved through abortion, abortion would be the lesser evil in protecting the mother's life

There is variation in Madhabs (schools of thought):

Example → Hanafi Sunni school believes that a fetus becomes a human in the first 120 days, and abortion is unethical after this point, whereas the Hanbali Sunni school believes this point occurs in the first 40 days

## Hajj

### Significant practices in the life of adherents

- ONE significant practice within Islam drawn from:
  - Friday prayer at the mosque
  - Funeral ceremony
  - Hajj
- describe ONE significant practice within Islam drawn from:
  - Friday prayer at the mosque
  - Funeral ceremony
  - Hajj
- demonstrate how this practice expresses the beliefs of Islam
- analyse the significance of this practice for both the individual and the Muslim community

Syllabus Dot Point	Summary Notes
<ul style="list-style-type: none"> <li>• Describe the significant practice: Hajj</li> <li>• Demonstrate how Hajj expresses the beliefs of Islam</li> <li>• Analyse the significance of Hajj for both the individual and the Muslim community</li> </ul>	<p><b>General Description of Hajj</b></p> <ul style="list-style-type: none"> <li>- The fifth and final pillar</li> </ul> <p><i>Pilgrimage to Mecca</i></p> <ul style="list-style-type: none"> <li>- Lasts one week</li> <li>- Occurs 2 months and 10 days after Ramadan in the 12th month of the Islamic calendar (Dhul Hijjah)</li> <li>- Every muslim must perform this at least once in their life unless they are physically or financially unable to</li> <li>- If an adherent can't perform Hajj, the intention or "niyyah" will suffice</li> <li>- Is considered 'fard' → obligatory</li> </ul> <p><u>Purpose of Hajj</u></p> <ul style="list-style-type: none"> <li>- Submitting to Allah</li> <li>- Unifying the Umma</li> <li>- Cleansing oneself</li> </ul> <p><b>Entering Ihram</b></p> <p><u>Description</u></p> <ul style="list-style-type: none"> <li>- Bathing and cleansing rituals</li> <li>- Seamless white robes are worn for the duration of the pilgrimage</li> </ul> <p><u>Belief</u></p> <p><i>Tawhid</i> - ihram clothing is worn by everyone regardless of denomination, race, wealth or status; symbolises the equality of the Umma (community) and their united submission to Allah.</p> <p><u>Significance</u></p> <p><i>Individual</i> - part of the cleansing process → leads to purification and redemption of sins</p> <p><i>Community</i> - unites them in a state of equality under Allah</p> <p><b>Tawaf</b></p> <p><u>Description</u></p> <ul style="list-style-type: none"> <li>- Kaaba is circled 7 times</li> </ul>

- If possible, they can touch or kiss the stone
- The stone is the only remaining piece from the House of God, built by Abraham and Ishmael

### Belief

Al-Qadr - the image of thousands of adherents circling the Kaaba is seen as a symbol of the milky way → surrendering fate to Allah

- “And it is He Who created the night and the day, the sun and the moon, each in an orbit floating” (Surah 21:33)

### Significance

Individual - reinforces that Allah is the central power in life

Community - strong communal connectedness in belief, individual becomes immersed in the collective experience of faith (1000s of people)

### Wuquf

#### Description

- Adherents spend a day at Arafat hoping to be redeemed of their sins

### Belief

Rusul - Wuquf was a crucial part of Muhammad's pilgrimage

- “Hajj is Arafat, if Arafat is missed, then the whole Hajj is missed.” Said by the Prophet Muhammad

### Significance

Individual and community

- Intense concentration of spiritual devotion
- Enormous communal power of prayer
- Community is joined in spirit, but there is an individual focus on each person's prayers

### Jamarat

#### Description

- Rite of stoning: adherent throws stones at three pillars in Mina (east of Mecca)
- Symbolic of expelling their sins and ridding themselves of any outside influences

### Belief

Tawhid - adherents rid themselves of external pressures and focus solely on Allah

### Significance

Individual - allows them to target their sins and become more dedicated to Allah

### Kaaba

#### Description

- Returning to Kaaba and circling after Arafat

- Completed the Hajj (title → Hajji men, Hajjah women)

### General Beliefs

*Kutubullah* - the pilgrimage to Hajj is commanded for adherents in the Qur'an.

- "And pilgrimage to the House is a duty unto God for mankind, for him who can find the way thither." (Surah 3:97)

*Akhirah* - as Hajj is 'fard' and a pillar of faith, its adherents must complete it in order to reach Akhira.

