



**GCE 'O' LEVEL**

**ISLAMIYAT : PAPER 01**

**Topical Questions and Mark Scheme**

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# Topical Past papers & Marking Schemes 2004-----

## Islamiyat 2058/1 (Paper1)

### History and Importance of Quran

**Q1. (a) Briefly describe the four main sources of legal thinking in Islam. [12]**

**(b) Give one example each to show how the third and fourth of these legal sources are used. [4] {November-05}**

**(a)** [Give up to 3 marks for each description.]

- The Qur'an is the major source of instruction and thinking. • Its clear teachings are never questioned.
- It is always referred to since no legal teaching ever contradicts it. • The Sunna of the Prophet is an authority next to the Qur'an.
- It gives fuller teachings of what the Qur'an states in brief. • It and the Qur'an always agree.
- It is taken as an authority where the Qur'an is silent. • The consensus of the community, 'ijma', is referred to when the previous sources do not offer clear guidance. • It is understood as the agreement of believers on a point of faith or action.
- Some take it as the consensus of the first generation of Muslims, others as the consensus of legal experts.
- It never disagrees with the previous sources. • The Prophet said, 'My community will never agree on error.'
- Analogy, qiyas, is employed when the previous sources do not offer clear guidance.
- It involves an individual expert making a new decision on the basis of known teachings.
- He compares the unknown with the known and identifies the common points between them.
- Some Muslims distrust it because it involves a lot of individual opinion. • It should never disagree with the previous sources.
- [Allow marks for any discussion by a Shi'a candidate of the use of reason, 'aql.]

**(b)**

- [In each case allow 1 mark for an attempt at an example, and 2 marks for a well worked explanation of Consensus and Analogy. In order to gain the full 2 marks, candidates should be able to show how the source is used and what the result will be.]

**Q2. (a) Trace the major stages in the compilation of the Qur'an in the time of the caliphs Abu Bakr and `Uthman. [2 x 5]**

**(b) Why did these caliphs think it was important to make a compilation of the Qur'an? [6]**

**{November-06}**

**(a)**

- Under Abu Bakr a number of memorisers were killed. • This was at the battle of Yamama.
- `Umar suggested that the Qur'an should be written down for safety. • Abu Bakr was reluctant because this had not been done under the Prophet. • But a compilation was made. • It eventually was given into the keeping of Hafsa. • Zayd ibn Thabit was the chief scribe.
- Under `Uthman it became known that different forms (dialects) of the Qur'an were being circulated.
- He ordered a single authoritative copy to be made. • Zayd Ibn Thabit was given this responsibility. • He was helped by a group of leading Muslims. • `Uthman had four copies of this edition made and circulated these. • He ordered all other versions to be destroyed.
- The official version was made in the dialect of Quraysh.

**(b)**

- Abu Bakr came to see that the Qur'an could not be kept in memories alone.
- Although the Prophet had not made a written compilation, Abu Bakr realised that this would have to be done if the authentic Qur'an was to be preserved. • `Uthman realised that the original message might be lost. • If different versions were allowed to exist the original meaning might no longer survive. • Muslims would not have a single source of guidance. • Rival interpretations might break the unity of the community. • Only the original revelation given to the Prophet could preserve unity.

**Q3. (a) What is consensus (ijma')? [4]**

**{November-07}**

- This is the agreement of the community on a legal matter. • It is recognised as the third source of Islamic law.
- Some regard it as the agreement of the Companions, others of the community of Madina, others of legal experts (1 mark for one or two of these, 2 marks for all three)

**(b) How and in what circumstances is it used in Islamic legal thinking? [6]**

- The Qur'an is the primary source of law. • Its teachings are extended by the Prophet's Sunna.
- In some circumstances the Qur'an and Sunna do not offer guidance. • Here consensus is allowed.
- Agreement on a matter by all relevant authorities (see point 3 in (a) above) is looked for. • They will be guided by their knowledge of the other sources of law. (Allow 1 mark for supporting quotations from the Qur'an or Hadith.)

**(c) Give two examples of the use of consensus. [6]**

Look for two clear examples, allowing up to 3 marks for each. In each case allow 1 mark for a basic mention of the matter agreed on. Allow up to 2 further marks if the example is fully explained. E.g. (this example is taken from the textbook Islamiyat, p. 159):

If a father dies before his son, and the son dies before his grandfather, it is agreed that the grandfather shares in the son's estate. (1 mark)  
This agreement is based on Sura 2.180, 'When death approaches any of you, if he leaves any goods he should make a bequest to parents and next of kin'. (1 mark) This verse shows that the immediate relatives should be considered before any other claimants to a legacy. (1 mark)

**Q4. (a) Briefly describe the four main sources of legal thinking in Islam. [4x3]****(b) Give one example each to show how the third and fourth of these legal sources are used. [2x2] {May/June-8}**

- (a) • The Qur'an is the major source of instruction and thinking • Its clear teachings are never questioned  
• It is always referred to since no legal teaching ever contradicts it. • The Sunna of the Prophet is an authority next to the Qur'an  
• It gives fuller teachings of what the Qur'an states in brief • It and the Qur'an always agree. • It is taken as an authority where the Qur'an is silent. • The consensus of the community, ijma', is referred to when the previous sources do not offer clear guidance. • It is understood as the agreement of believers on a point of faith or action. • Some take it as the consensus of the first generation of Muslims, others as the consensus of legal experts. • It never disagrees with the previous sources  
• The Prophet said, 'My community will never agree on error'. • Analogy, qiyas, is employed when the previous sources do not offer clear guidance. • It involves an individual expert making a new decision on the basis of known teachings. • He compares the unknown with the known and identifies the common points between them. • Some Muslims distrust it because it involves a lot of individual opinion  
• It should never disagree with the previous sources. • [Allow marks for any discussion by a Shi'a candidate of the use of reason, 'aq]

(b) [In each case allow 1 mark for an attempt at an example, and 2 marks for a well worked explanation of Consensus and Analogy. In order to gain the full 2 marks, candidates should be able to show how the source is used and what the result will be.] Compiled by sir BG

**(a) Trace the main stages in the compilation of the Qur'an in the time of the caliphs Abu Bakr and 'Uthman. [10] Specimen-9)**

L1 for mention of the main outline, including the part played by Abu Bakr, 'Umar, 'Uthman and Zayd Ibn Thabit  
L2 for further detail, including the parts played by Musaylima, Hafsa, and the Companions who worked with Zayd  
L3 for adding the reasons why Abu Bakr and 'Uthman ordered collections  
L4 for a full account of all the above details, together with references to the methods used by Zayd and his colleagues

**(b) Discuss the most important features of the Qur'an teachings about the Messengers of God. [4]**

L1 for names of some Messengers, or their qualities  
L2 for both of these, and extra details, e.g. the names of scriptures they brought  
L3 for references to their roles as warners and instructors from God to their communities  
L4 for mentions of the agreement between their scriptures on the central teaching of tawhid

**Answer 4**

The holy Prophet could not read or write. When revelations came to him by Hazrat Jibril the scribes wrote them down. They used bones of animals, leaves, pieces of pottery and any other things they could find. The Qur'an was complete by the holy Prophet's death, but it was not written down in one copy. The first caliph Hazrat Abu Bakr experienced many difficulties.

One of the main difficulties was the false prophets. The worst of these was Musaylima. Hazrat Abu Bakr fought against him in the Garden of Blood at Yamama. In this battle many Muslims who memorized the Qur'an were killed, so Hazrat 'Umar suggested to Hazrat Abu Bakr to make a written collection of the Qur'an. He was worried that if more huffaz were killed the Qur'an may be lost. Hazrat Abu Bakr did not want to do this, because the Prophet had not done it. But Hazrat 'Umar persuaded him, and so he asked Zayd Ibn Thabit, the Prophet's secretary, to do the work. Zayd worked very hard. He consulted all the senior Muslims and at last found all the parts of the Qur'an. The collection was made. It was given to Hazrat Hafsa, who had been married to the holy Prophet, and she kept it safe. It was known as mushaf Hafsa. In the time of 'Uthman, the third caliph, the Muslim empire expanded very widely. Many people with different languages not Arabic became Muslim. Hazrat 'Uthman learnt that some of these people were reading the Qur'an differently from the Arabs. They were reciting the words in a different way. Hazrat 'Uthman thought the true Qur'an may be lost, so he ordered a true collection to be made. Zayd Ibn Thabit did this work with other senior Muslims. They collected all the true copies, and they ensured these contained only the words of the Prophet. They checked that they were written in the dialect of Quraish, because that was the holy Prophet's speech. After much work the collection was finished. Hazrat 'Uthman send copies of this official Qur'an to parts of the empire and he ordered all other copies to be burnt.

**Level: 4** This is clearly a full and comprehensive account. It still lacks some comments attributed to Zayd about the difficulty of the task assigned to him. But it nevertheless tells the story fully. It gives the links between the different stages (although it omits to say that the mushaf Hafsa were used by Zayd), and shows in a connected narrative how the 'Uthmanic version came into being.

**(b) Explain the meaning of the title 'Seal of the Prophets'. [4]**

**Answer 4**

Hazrat Muhammad is called the Seal of the Prophets in the holy Qur'an because he came at the end of the line of prophets sent from Allah and he completed this line. A seal is used on a letter to close it firmly. This is why our Prophet is called the seal of the prophets. Hazrat Muhammad came after Hazrat Adam, Hazrat Ibrahim, Hazrat Musa, Hazrat Isa and the other prophets. They were sent by Allah to their communities, but our Prophet Muhammad was sent to everyone in the earth. This is why he is called the Seal of the Prophets, because he ended the line of prophets and was for the whole earth. Compiled by sir BG

**Level: 4**

This answer not only refers to the Prophet in relation to earlier prophets, some of whom it names, and explains clearly the difference between him and predecessors, but it also gives some explanation of the metaphorical nature of the title itself. It is a confident response to a question that requires careful thinking.

**Q5. (a) How are the Qur'an and Hadiths used together in Islamic legal thinking? [10] {May/June-9}**

This question is about the basis of legal thinking, in particular the primary sources. Answers could talk about how the two are used together, with the Qur'an being the most important as it's God's word. Candidates should also be able to mention that the Hadiths expand on the Qur'an, that they never disagree, but rather complement each other. Where the Qur'an gives a brief teaching the Hadiths are referred to for fuller details; similarly where the Qur'an is silent on a point the Hadiths are referred to. Used together they identify the main principles of morality and action. This is why they are the authority for the foundation of legal matters. Excellent answers will give a detailed account of the link between the two sources, as well as any differences, how they are used and their importance to the Islamic legal system.

**(b) Why do some legal scholars reject the use of analogy (qiyas)? [4]**

Excellent answers here will be able to give a sound analysis of the use of analogy (qiyas) with possible, but clear, examples to illustrate the point. Examples should be about analogy and not confused with any of the other sources of law. Candidates could mention that it is a source used when others do not offer guidance, and compares an existing accepted situation with a new one. There is more individual thought that goes into the decisions than with primary sources. Better answers will mention why it's rejected by some scholars, due to the varying and conflicting answers that can be given. Compiled by sir BG

**Q6. a) Write an account of the ways in which the Qur'an was revealed to the Prophet between the years 610 and 632. [10] {Nov-9}**

This part of the answer requires a descriptive account of the revelations, from the first one to the last ones. Answers should indicate (and describe) that revelations came in both Makka and Madina. An account of the first experience should be given; when the prophet was meditating in Cave Hira, the Angel Gabriel came to him and commanded him to read. They could also add references to other revelations coming at other times without warning, that they induced bodily changes in the prophet, that they provided answers to situations happening in his life at that time. Examples and details should be given. Excellent answers will be able to provide a confident narrative of the modes in which revelation came down and give a coherent account of the history of the prophet's experiences.

**(b) What does the Prophet's first experience of revelation tell us about the nature of prophethood in Islam? [4] {November-9}**

Candidates should try to give some insight into the revelations and their significance, rather than providing another descriptive account. Good answers could talk about the prophet's surprise and confusion. They could also explain how the unannounced experience shows that God chose prophets, often without warning, and caused miraculous events at the time of calling. They could also draw parallels between the specific experiences of the prophet Muhammad and other prophets, and make general observations on the basis of these.

**Q7. (a) Give an account of how the Qur'an was compiled in the years following the Prophet's death. [10] {May/June-10}**

For this answer candidates should write a clear and comprehensive account of the compilation of the Qur'an, after the Prophet died and not during his life, including the figures involved. Candidates could start from the events/consequences of the battle of Yamama and the need to compile the revelation, as well as mentioning the role played by Abu Bakr, 'Umar, Zayd Ibn Thabit and 'Uthman in the compilation. Candidates could further elaborate on this by mentioning the roles of Hafsa, and the other Companions who worked with Zayd. They could also mention how there were different, competing versions of the Qur'an in different parts of the Islamic Empire.

**(b) Explain why the first community of Muslims thought it was necessary to compile the Qur'an. [4]**

For this part, candidates should mention why Abu Bakr and 'Umar, and later 'Uthman, feared the Qur'an would be lost and the implications of not compiling it or ensuring its authenticity. They should be able to discuss the implications of the initial compilation to the modern world, and how it has remained the same since. Compiled by sir BG



**Q8. (a) From the Qur'anic passages you have studied, outline the relationship between God and two of His messengers who were sent before the Prophet Muhammad. [10] {May/June-11}**

Candidates can choose any two messengers before the Prophet Muhammad that they have studied through the prescribed passages in the syllabus [though not exclusively]. They should mention who the prophets are and talk about God's relationship with that prophet, how it is mentioned in the Qur'an, teachings that God gave them, and any miracles they were given. Better candidates could give references to other suras in the Qur'an where they are mentioned. Candidates should give a description of the prophet's experience, where usually they go through adversity and God helps them. It could be mentioned that God defends them against their enemies.

**(b) Explain why God sends his revelations through messengers. [4]**

Candidates should be able to talk about the revelations given to all messengers not just the Prophet Muhammad. They should talk about mankind's need for guidance and inspiration, and why messengers/humans were the best way to send that guidance, e.g. it was sent to different nations in different languages so it would be universal and the messengers convinced through strength of character and moral example.

**Q9. (a) Describe how the two main sources of Islamic legal thinking are related. [10] {November-10}**

Candidates should give a detailed account of the Qur'an and Hadith being the two main sources of law and how they are used in the Shari'a. They could talk about the authority of the Qur'an, never being questioned or contradicted, and their relationship together - that the Hadith expand upon the Qur'an and are used when the Qur'an is silent/gives brief details about a matter. They could also mention the importance of the Qur'an in that it is the word of God, and that the Hadith are important because the Prophet was the final and perfect messenger to follow. They could also make reference to the Prophet being the living Qur'an, and mention any other related verses or Hadith to support their points.

**(b) Give an example to show how the Qur'an could be used in the exercise of qiyas (analogy) to face a new situation. [4] {November-10}**

For this part candidates should be able to give a brief account of what qiyas is, but the example is the important part of the answer. Candidates should give an example that can clearly be shown to be using qiyas, so there should be a fundamental teaching (from the Qur'an), a new matter in question, and a linking cause that connects them.

**Q10. (a) From the Qur'anic passages you have studied, outline the relationship between God and two of His messengers who were sent before the Prophet Muhammad. [10] {May/June -11}**

Candidates can choose any two messengers before the Prophet Muhammad that they have studied through the prescribed passages in the syllabus [though not exclusively]. They should mention who the prophets are and talk about God's relationship with that prophet, how it is mentioned in the Qur'an, teachings that God gave them, and any miracles they were given. Better candidates could give references to other suras in the Qur'an where they are mentioned. Candidates should give a description of the prophet's experience, where usually they go through adversity and God helps them. It could be mentioned that God defends them against their enemies.

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**Q11. (a) Give an account of how the Qur'an developed into book form. [10] {November-11}**

Candidates should give a detailed account of how the Qur'an was collected, mentioning that it was revealed, was written on bone and leaves and subsequently collated. They should also be able to mention the names of the people involved in the process. The order of the answer and accuracy will determine the levels. Candidates could mention the revelation was received by the Prophet Muhammad from the Angel Jibril aurally as he could not read or write. They could also mention how the companions of the Prophet would write verses they heard from the Prophet onto pieces of animal skin and parts of bone. Candidates should also mention what happened after the Prophet's death, that it was suggested by 'Umar to Abu Bakr that the verses be collected after many of the recitors of the Qur'an had died in the battle of Yamamah. At first Abu Bakr was hesitant to do something the Prophet had not done, but then asked the companion Zaid ibn Thabit to collect the various parts. The collected parts stayed in the possession of Abu Bakr. When he died, 'Umar had them and after his death, they remained with Umar's daughter, Hafsah. It was this collection that was used by the Caliph 'Uthman to compile them into one book which was sent around the various parts of the expanding Muslim world. Candidates should relate this story with details of what happened during 'Uthman's time for him to order the distribution of the Qur'an.

**(b) What is the significance to Muslims today of having the Qur'an in the form of a book?[4]**

Candidates could mention that having the Qur'an in book form ensures a standard copy. Having a standardised copy also lessens the likelihood of it being reproduced with mistakes.

They could also mention that if the Qur'an had not been collected into book form, parts may have been lost. It also suggests unity between Muslims, e.g. they use the same book, they read it in its original language even if that language is not their own. The practical benefits include that copies can be carried by individuals, and referred to with ease. To achieve higher levels candidates must refer to the relevance of the Qur'an to people's lives today, how it is used in their daily lives. Candidates can be credited for mentioning other points not mentioned above as long as they are relevant and insightful.

**Q12 . (a) Trace the main stages in the compilation of the Qur'an in the time of the caliphs Abu Bakr and 'Uthman. [10] {Speci-12}**

The holy Prophet could not read or write. When revelations came to him by Hazrat Jibril the scribes wrote them down. They used bones of animals, leaves, pieces of pottery and any other things they could find. The Qur'an was complete by the holy Prophet's death, but it was not written down in one copy. The first caliph Hazrat Abu Bakr experienced many difficulties. One of the main difficulties was the false prophets. The worst of these was Musaylima. Hazrat Abu Bakr fought against him in the Garden of Blood at Yamama. In this battle many Muslims who memorized the Qur'an were killed, so Hazrat 'Umar suggested to Hazrat Abu Bakr to make a written collection of the Qur'an. He was worried that if more Huffaz were killed the Qur'an may be lost. Hazrat Abu Bakr did not want to do this, because the Prophet had not done it.

But Hazrat 'Umar persuaded him, and so he asked Zayd Ibn Thabit, the Prophet's secretary, to do the work. Zayd worked very hard. He consulted all the senior Muslims and at last found all the parts of the Qur'an. The collection was made. It was given to Hazrat Hafsa, who had been married to the holy Prophet, and she kept it safe. It was known as Mushaf Hafsa.

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**Level: 4**

This is clearly a full and comprehensive account. It still lacks some comments attributed to Zayd about the difficulty of the task assigned to him. But it nevertheless tells the story fully. It gives the links between the different stages (although it omits to say that the Mushaf Hafsa were used by Zayd), and shows in a connected narrative how the 'Uthmanic version came into being.

**(b) Explain the meaning of the title 'Seal of the Prophets'. [4]****Answer 4**

Hazrat Muhammad is called the Seal of the Prophets in the holy Qur'an because he came at the end of the line of prophets sent from Allah and he completed this line. A seal is used on a letter to close it firmly. This is why our Prophet is called the seal of the prophets. Hazrat Muhammad came after Hazrat Adam, Hazrat Ibrahim, Hazrat Musa, Hazrat Isa and the other prophets. They were sent by Allah to their communities, but our Prophet Muhammad was sent to everyone in the earth. This is why he is called the Seal of the Prophets, because he ended the line of prophets and was for the whole earth.

**Level: 4**

This answer not only refers to the Prophet in relation to earlier prophets, some of whom it names, and explains clearly the difference between him and predecessors, but it also gives some explanation of the metaphorical nature of the title itself. It is a confident response to a question that requires careful thinking.

**Q13. (a) From passages you have studied from the Qur'an, write about God's relationship with humankind. [10] {May/June-12}****(b) Explain the significance of the Qur'an being revealed to humankind. [4]**

**(a)** The suras which are in this section of the syllabus are Sura 1, Sura 2.21-22, Sura 96.1-5, Sura 99, Sura 114.

Candidates could choose at least two passages from the syllabus or other passages to write about. It is necessary to reference passages to gain the higher levels. Candidates should give reference to the suras and how they talk about God's creation. They could mention how the suras that they have studied allow humankind to see the link between them and God. This link can be talked about in different ways, e.g. what God has given humankind and what God expects from humans in return. They should be able to give specific examples, e.g. God

giving knowledge to humans; God judging humankind for his actions. Higher level answers could mention how these passages help humans to remember their Lord and be grateful for what they have been given.

(b) Good answers here will give a thoughtful insight as to the relevancy of the Qur'an to humankind. Relevant answers should be credited, but some things candidates could mention are, that it was sent for the guidance of all humankind as God wants them to remain close to Him; it helps them to understand their Lord, and allow them to connect to Him; it gives them teachings which they can follow in their everyday lives. Answers might consider the significance both historically, at the time of the Prophet, and for the wider community since then.

## History and Importance of the Prophet (peace be upon him)

### (Biography - Makki and Madni Life )

**Q1. (a) Outline the changes in the Prophet's relations with the Jewish tribes and the 'hypocrites' in Medina in the years between 622 and 632. [10] (May/June 04)**

**(b) Suggest reasons why his relations with the Jewish tribes changed. [4]**

(a) [Ensure that marks are divided between comments on the Jewish tribes and the munafiqun, [hypocrites.]

- At first the Prophet treated all parts of Medinan society equally. • He devised the Covenant of Medina as an agreement in which all in Medina, Muslims, non-Muslim Arabs and Jews, were given privileges and responsibilities. (2 marks for a detailed comment here)
- Gradually the Jews distanced themselves from him: they persistently mocked the revelations, and doubted his claims to prophethood.
- Muhammad expelled the three major tribes in three stages after they showed treachery in fighting and sided with the Quraysh. (up to 3 marks for dates and full details)
- These tribes were Qaynuqa', Qurayza and Nadir. (1 mark for all three names) • He punished them for their treachery. (2 marks for details)
- There remained Medinans who did not become sincere Muslims or acknowledge Muhammad. • They showed their disloyalty most strongly in withdrawing when the Quraysh attack led to the battle of Uhud. • They remained persistent opponents of Muhammad (Peace be upon him). • The Muslims later attacked the banished Jews in their fortress at Khaybar. Compiled by sir BG

**(b)**

- He gradually became aware that the Jews did not respect his position. • They refused to acknowledge that he was a Prophet like the one in their scriptures. • They openly made fun of him, especially when the qibla was changed. • An important turning point was when they subjected a Muslim woman to public humiliation. • They broke the Covenant by not defending Medina. • Their treachery in conspiring with the Quraysh threatened the security of Medina. • This was also a threat to the survival of Islam.

**Q2a. Give an account of the Prophet's first experience of receiving revelation. [10] (Oct/Nov.04)**

**(b) Explain the significance of the actions of the angel and Waraqa Ibn Nawfal in this event. [4]**

(a) For full marks answers should include all the points marked \*. • \*Muhammad was meditating in a cave on Mount Hira. • This was when he was 40. • \*A being unknown to him but later identified as Gabriel appeared. • \*This being seized him and crushed him, and gave him the order 'Recite!' • \*He could not, and the crushing and order were repeated twice (three times in all). • \*Then the being itself recited 'Recite, in the name of your Lord who created', etc. • (give one mark for a reference to the Qur'anic verses, and 2 marks for a full quotation). • Muhammad (peace be upon him) left the cave and returned home. • On the way he again saw the being as a giant figure astride the horizon. • He went to his wife Khadija in confusion. • She took him to her relative Waraqa Ibn Nawfal for an explanation of what had happened. • He said the being was the Angel of the Law. Compiled by sir BG

(b) • The angel was performing the duty he had previously performed with other messengers. • He was the first to alert the Prophet to his new career. • His appearance is a sign that the revelations were truly from God. • Waraqa was the first to explain to the Prophet the significance of his experience. • He helped him realise that he had been visited by the angel who had appeared to other messengers. This helped the Prophet understand the responsibilities to which he had been called.

**Q3.(a) Write brief accounts of the following two incidents in the life of the Prophet: his attempt to preach to the people of al-Ta'if; [5] (May/June 05)**

• Muhammad ﷺ went to al-Ta'if when the persecution at Mecca was intense. • He was looking for a new place where his teachings would be accepted. • The townspeople rejected his message. • Boys pelted him with stones as he left. • He was badly injured. • Angels offered to destroy the town for him, but he forgave the people. (1 mark for quotation of his words: I was sent as a blessing to the worlds...)

**(ii) his conquest of Mecca. [5]**

• By 630 Muhammad ﷺ had grown powerful in Arabia. • He decided to attack Mecca because the people had broken their treaty. • He promised that those Meccans who did not resist would be safe. • He approached Mecca with a great army. • There was no resistance when he entered. • He spared all who sought his pardon. • He executed a few stubborn people who resisted him. • He cleansed the ka'ba of its idols. Compiled by sir BG

**(b) What lessons can Muslims today learn from the Prophet's conduct in each of these incidents? [2 x 3]**

[Candidates should make at least 3 comments about each incident, e.g.:]

(i) • Muhammad ﷺ attempted to find a realistic solution to his difficulties in Mecca. • He did not try to resist the people of al-Ta'if when they rejected him. • He responded to cruelty with forgiveness. • He attempted to understand the people's ignorance of who he was and what he said. [Reserve the third mark for clear applications of these lessons to contemporary conditions.]

(ii) • Muhammad ﷺ was unflinching in his intention to make Mecca a Muslim centre. • He made extensive arrangements to avoid violence in the city. • He gave his enemies every chance to abandon their resistance to him. • He did what was necessary to ensure no enemies were left. • He established and upheld monotheistic faith. • He was sternly opposed to idolaters and enemies of Islam. [Reserve the third mark for clear applications of these lessons to contemporary conditions.]

**Q4. (a) Describe the events that immediately led up to the Prophet's migration, the hijra. [10] (Oct/Nov.05)**

**(b) Suggest three reasons why he decided to move from Mecca to Medina. [6]**

(a) [The problem here concerns exactly what events led up to the hijra. Candidates have to decide when to start the story.] • Muhammad ﷺ had incurred the enmity of Quraysh by his preaching. [This is background and for any general information of this kind allow 1 mark.] • His wife Khadija and uncle Abu Talib died in 619 leaving him defenceless. • He sought acceptance by preaching at fairs in Mecca and elsewhere. • A small group from Yathrib (later renamed Medina) listened and accepted his preaching. next year they swore allegiance to him (the first pact of al-'Aqaba, the oath of women, not involving fighting for him). • The following year 73 men from Yathrib swore to defend him (the second Pact of al-'Aqaba). [1 mark, but 2 marks for details of numbers etc.] • Muhammad gradually sent Meccan Muslims north to Yathrib. • He himself went on the same night when the Quraysh planned to murder him. • He departed with Abu Bakr. He left 'Ali in his bed as a decoy, and in order to return items people had left with him. • The Prophet received a divine instruction to migrate.

(b) • He was defenceless at Mecca, because Abu Lahab the head of his clan after Abu Talib's death was his enemy. [1 mark, but 2 marks for full details.] • His attempts at persuading the people of Mecca to accept his teachings had met with little success, except for a small group of followers. • These followers were under threat, and some had experienced long persecution. • The people of Medina appeared to welcome him. • They recognized his mission and accepted him as a religious leader. • They also offered him and his followers' protection.

**Q5a. Give descriptions of the main events of the battles of Badr and Uhud. [12] (May/June 06)**

**(b) Explain why the people of Makka fought against the Muslims of Madina. [4]**

(a) • **Badr occurred in 624**, the second year after the hijra. • The Muslims had heard of a Makkian caravan passing near Madina, and they waited for it near the wells of Badr. • The caravan summoned troops from Makka. • The two armies were badly mismatched, 300 Muslims against over 1000 Makkans. • Despite the odds the Muslims won. • The Prophet surprised everyone by treating the captured Makkans honourably. • The Muslims saw in the victory God's support for their cause, when he sent angels to help them. Compiled by sir BG



**• Uhud occurred in 625.**

• An army of 3000 from Makka came to destroy the Muslims. • The Prophet's army was smaller, and was decreased further by the desertion of some Madinans. • In the fighting the Muslims gained the upper hand. • But then some Muslims who had been ordered to guard a pass left their posts for spoils. • Some Makkans saw an advantage and attacked from behind. • The Muslims were nearly defeated and some leading men killed. • The Prophet himself was injured. • The Muslims realised they should obey the Prophet.

(b) • They could see that the Muslims were a threat. • They threatened their livelihood since they might attack their caravans. • They also threatened their religion with their belief in only one God. • They saw Islam as a threat to their leadership in Arabia.

**Q7a. Outline four of the Prophet's personal qualities that make him a model for Muslims to follow. [4 x 3] (Oct/Nov.06)**

**(b) Choosing two of these qualities, give one example in each case to show how Muslims can put them into practice in their own lives. [2 x 2]**

(a) [Look for four of the Prophet's qualities that can be a model for Muslims. Do not give marks for qualities unique to the Prophet, e.g. that he is a blessing for humankind. In each case award 1 mark for: • identification of the quality, • examples of how it was shown in the Prophet's life, • possible supporting quotations from the Hadith, Qur'an and remarks of his Companions.]

(b) [In each case: Give 1 mark for the basic outline of a Muslim putting the chosen quality into practice. Give a further 1 mark for an example fully worked through.]

**Q8a. Write an account of the major difficulties encountered by (i) the Prophet, and [6] (ii) his followers [6] during the years when they lived in Makka. (May/June 07)**

**(b) Explain how their reaction to these difficulties can set an example for Muslims today.[4]**

(a) (i) • The Quraysh rejected Muhammad when he began his preaching (1 extra mark for the full story).

• An old woman regularly pelted him with rubbish on his way to prayer. • He was once nearly strangled while praying.  
• The Quraysh subjected him to temptation, insults and verbal abuse (1 mark for a mention or brief story, 2 marks maximum).  
• The death of his uncle Abu Talib deprived him of protection. • He was rejected and assaulted when he preached at al-Ta'if.  
• He and his family were boycotted and forced to live in a narrow valley outside Makka (1 extra mark for comments about their steadfastness - credit this point either here or in (ii) but not in both). • The death of Khadija discouraged him.

(ii)

• Many of his followers were subjected to torture (1 extra mark for the story of Bilal or of Sumayya).  
• Some followers were forced to flee to Abyssinia to the protection of the king (1 extra mark for comments about the pursuit by Quraysh and their reception by the king). • They were boycotted and forced to live in a narrow valley outside Makka (1 extra mark for comments about their steadfastness - credit this point either here or in (i) but not in both). • They were prevented from worshipping at the ka'ba.  
• Their means of livelihood were taken away. Compiled by sir BG

**(b) Main points include:**

• Muhammad was not deflected from preaching even when offered bribes. • He retained dignity and patience at all times. • His followers preferred to undergo hardships and death rather than give up their faith. • Muhammad showed concern for his persecutors and forgiveness towards them. • Muslims under persecution should remain loyal to one another. (Allow up to 2 marks for mention of moral points such as these. Allow 1 extra mark for one lesson derived from these points. Allow 1 extra mark for more than one lesson.)

**Q9. (a) Give a brief description of the Prophet's experiences in caves. [12] (Oct/Nov.07)**

The Prophet had two experiences in caves. *His experience in the valley of Abu Talib during the Makkan boycott does not count.*

(i) **The cave on Mount Hira** – allow up to 6 marks • This incident took place in 610; Muhammad was 40.

• Muhammad had withdrawn to the cave to meditate and pray. • A figure appeared and ordered him "Recite!"  
• Muhammad protested that he could not recite. • The figure squeezed him tightly. • This squeezing and the command happened three times in all. • Then the figure recited to him Sura 96.1-5. • He returned home to Khadija, confused and afraid. • (No details of the rest of the story.)

(ii) **The cave of Thawr** – allow up to 6 marks. This incident took place in 622; Muhammad was 52. • After his followers had left Makka, Muhammad departed with Abu Bakr. • When the two knew they were being pursued they hid in the cave of Thawr. • The pursuers saw two nesting birds at the mouth of the cave and saw no need to look inside. • Abu Bakr was bitten by a scorpion or snake but did not cry out. • Muhammad reassured Abu Bakr by telling him God was with them. • Abu Bakr's daughter brought them food.

**(b) Explain why one of these experiences was important in the history of Islam. [4]**

**(i) Mount Hira**

• This was the occasion on which the Qur'an was first sent down. • It marks the beginning of God's final guidance for humans, telling them how to live their lives. • It marked the change from polytheism to monotheism. • Muhammad was changed and was chosen for prophethood.

**(ii) Thawr**

• If Muhammad had been captured Islam might not have developed. • The success of his mission depended on his leaving his home. • He had to trust to God and to his followers for survival. • It shows that meeting force with force is not always the way to success. • The importance of the incident is such that the Qur'an refers to it.

**Q10.(a) Describe the main events of the Prophet's migration from Makka to Madina. [10] (May/June 08)**

**(b) Explain why he thought it important to make this journey. [6]**

**(a)** [Candidates have to decide what the main events are.]

• Either Muhammad had incurred the enmity of Quraysh by his preaching [This is background and for any general information of this kind allow 1 mark] Or A small group from Yathrib (later renamed Madina) listened to his preaching and invited him to their town [This is also background but more specific, so 1 mark for such details]

• He departed from Makka on the same night that the Quraysh planned to murder him • He departed with Abu Bakr • He left 'Ali in his bed as a decoy/in order to return items people had left with him • The Makkans sent riders to pursue the two migrants. Compiled by sir BG  
• They took refuge in the Cave of Thawr • The Prophet reassured Abu Bakr who was frightened • Abu Bakr allowed himself to be bitten rather than shout and wake the sleeping Prophet • A spider wove a web/two birds built a nest over the entrance, which showed there was no-one inside • The two made their way to Madina when they knew they were safe • They stayed at Quba on the way to Medina and established the first mosque/'Ali joined them there • The people of Medina welcomed the Prophet publicly • The Prophet was given a revelation to leave Makka

**(b)**

• He was in danger of his life in Makka • He had no clan protection • His preaching met with little success • He was assured of acceptance at Madina • Here he might put the teachings he was receiving into effect • His migration was in order to save Islam [Credit the last point in (a) if not already credited]

**Q11. (a) Briefly describe four actions or qualities of the Prophet Muhammad that would make clear to the people who lived with him that he was the Messenger of God. [4 x 3] (Oct/Nov.08)**

[In each of the four cases look for a clear and specific action or quality that distinguished the Prophet from ordinary people. So it is not enough to say e.g. that he was loving unless the quality of his love is shown to be far superior to love in other people. Examples might be: his quality of forgiveness, shown at the capture of Makka; his periodic receiving of revelations; his Night Journey. In each case give 1 mark for a basic identification; 1 extra mark for a fuller description which introduces some details; and the final 1 mark for a full and rounded description with all expected details, and maybe quotations from the Qur'an or Hadith]

**(b) Explain what Muslims mean by the title 'Seal of the Prophets'. [4]**

• This is a title of the Prophet found in the Qur'an. • It means he completes the line of prophets that stretched up to him. • Just as a wax seal closes a letter, so his prophethood closes the line. • It also means he is a prophet for all times and places unlike the local prophets before him.

**Q12a. Give an account of the Prophet's first experience of receiving revelation. [10] (Specimen 9)**

L1 for a bare account of the basic outline

L2 for a fuller account, including names of e.g. Jibril, Khadija and Waraqa

L3 for a full and accurate account including the Prophet's threefold crushing and the dialogue between him and the presence

L4 for a full account that includes quotations from the Qur'an (esp. Sura 96.1-5 in full) and allusions to the Hadith which contains the account

**(b) Explain the meaning of the title 'Seal of the Prophets'. [4]**

- L1 for saying the Muhammad was the last of the prophets
- L2 for adding that he was the end and climax of the line of prophets
- L3 for adding that his prophethood was universal whereas earlier prophets were sent to single communities
- L4 for explaining the metaphor of a seal that closes and confirms something that is sent

**Q13. (a) Give examples from what the Prophet did and said that show his attitude towards two of the following: partners in marriage, friends, and enemies. [10] (Q4.Specimen 09)**

- L1 for the mere mention of two relevant Hadiths or stories involving the Prophet
- L2 for fuller accounts of his involvement, or for some explanation of the Hadiths
- L3 and above for stories and Hadiths with full explanation of how they illustrate his Attitude.

**(b) From one of your choices, explain how Muslims today can follow the Prophet's example. [4]**

- L1 for an attempt at linking the prophetic precedent with a present-day situation
- L2 for an indication of how the precedent is relevant to the present-day situation
- L3 for a full account of the relationship between the precedent and situation
- L4 for a thorough explanation of how the moral in the prophetic precedent gives guidance for the contemporary situation

**Q14. (a) Describe the events of two of the battles fought by the Prophet while he was leader of the community at Madina. [10] (May-09)**

Candidates may choose any two battles, but will probably write on Badr, Uhud or Khandaq (the Trench). Some may choose Hunayn or Khaybar. Whichever two battles candidates choose, they should be able to name them and describe them in detail giving dates and important points. Better answers will also narrate the events as they unfolded rather than giving confused details; excellent answers will give an in-depth narrative.

**(b) How does his conduct in one of these battles provide a model for Muslims today when they face difficulties? [4]**

Answers could give an account of the part played by the Prophet in the particular battle they choose to talk about. Good answers could identify the qualities shown by the Prophet by his actions in the battle, his reaction to danger or his enemies and draw some conclusion from it, e.g. **"Muslims today should act like this when they face an enemy"**. Excellent answers could be able to identify and discuss how these qualities can be transferred to situations today, and give an example of how Muslims may follow his way of acting. There may also be a relevant quote from Qur'an or Hadith.

**Q15. (a) Write an account of the first migration (hijra) of the Muslims to Abyssinia. [10] (May/June 09)**

Good answers should be able to narrate the story of the migration to Abyssinia with considerable detail, being able to name the main Muslims involved. Answers could give an account of the persecution faced by Muslims in Makkah and why these persecutions had increased on the Prophet's followers; that the Prophet ordered some followers to go to Abyssinia to seek protection from its just king; they were led by the Prophet's cousin, Ja'far Ibn Abu Talib; the Quraysh followed them and asked the king to return them; what happened when Sura Maryam was recited to the king. Excellent answers will give in-depth details of the story as it happened, as well as saying why these particular Muslims took part.

**(b) Why did the people of Makka pursue these Muslims? [4]**

Good answers here will be able to give reasons for the migration rather than repeat the story again. They could say why the Makkans wanted to destroy the new faith, as it threatened their own religious and economic stability, and therefore didn't want the Muslims to escape and for Islam to flourish. Excellent answers will show a clear understanding of the threat the Makkans felt and the fears they had due to the increasing number of Muslims. Compiled by sir BG

**Q16. (a) Describe two events from the life of the Prophet that illustrate the way he treated non- Muslims. [10] (Oct/Nov.09)**

Candidates can choose any two events and give a full and concise description of them. The point of the events should be underlined, as well as giving some reasons for the prophet's conduct. Some events which candidates could talk about (though not the only ones) are:

• his treatment of non-Muslims during the early persecution of Muslims in Makka; how he was taunted and had things thrown at him, and how he reacted • the story of the prophet going to Al-Ta'if; how they reacted to his message and how the prophet reacted to them • the conquest of Makka; his treatment of his non-Muslim enemies • his relationship with non-Muslims when they migrated to Madina; how he made treaties with the Jewish tribes and his interaction with them. There may be other relevant events that the candidates choose, which should be credited if they give a detailed description of them.

**(b) How can these examples help Muslims today in their relationships with non-Muslims? [4]**

**Candidates should show some reflection on the two situations they have described in part**

**(a)** and relate them to their own personal relationships with non-Muslims, or the relationship of Muslims in general with non-Muslims. They could talk about the moral significance of the prophet's actions and this should be used to highlight Muslim conduct today. A clear parallel should be drawn between the Prophet's example and situations today, and specific examples given.

**Q17. (a) Trace the events that led up to the Prophet's migration (hijra). [10] (Oct/Nov.09)**

**For this answer an account should be given about the events before the prophet migrated to Madina, not the actual journey or events of migration itself.**

Answers could briefly discuss the persecution of the Muslims by the Makkans and their migration to Abyssinia which later encouraged them to make the migration to Yathrib. The boycott of the Banu Hashim clan by the Qur'aysh followed by the deaths of Abu Talib and Hazrat Khadije are points that candidates can discuss when answering this question. Answers could also talk about the prophet's reaction to the loss of protection and his attempts to spread Islam elsewhere. The prophet met six men in Makka, who had come from Yathrib for the annual pilgrimage. They became Muslim and returned to Makka the following year with more people who took an oath at 'Aqaba in 621. The following year more people came to take the oath with the prophet. They invited the prophet to come to Yathrib as their leader. The best answers will be able to give details of the number of pledges, the number of Yathribites/ Madinans involved, some brief details of what was in the pledges, and an indication of the result of the pledges.

**(b) Explain the importance of the Pledges of 'Aqaba to the Prophet in the period leading up to the migration. [4]**

Good answers should be able to talk about the prophet's vulnerability at this time, and his attempt to gain support from other places (e.g. in Al-Ta'if). They could also mention the tribal system of the time and the difficulties the prophet faced without protection within this system. Also, the pledges gave hope to the Muslims and the prophet as they found support and protection from a different, but willing, source.

**Q18. (a) Write about the life of the Prophet up until the first revelation. [10] (May/June10)**

Candidates can provide details of any events related to the Prophet Muhammad's life up until he received the first revelation. However, good answers will write a narrative naming key figures, important events and sequence them in the order in which they happened. Candidates could talk about the Prophet's parents, his guardianship under his uncle Abu Talib, and his relationship with the Quraysh. They could mention special events that occurred in his childhood, e.g. the angels washing his heart. They should also mention his trade journeys, and related to this, his subsequent marriage to Khadija, as well as the meeting with Bahira. Better answers may also give elaborations about his character and mention his increasing seclusions just before revelation – with any relevant supporting quotations.

**(b) Why was his relationship with his wife Khadija important for him? [4]**

Good answers to this part will mention Khadija's support of the Prophet, financially and spiritually, and being the first Muslim. They could also mention that her support allowed him to spend time in seclusion and that his seclusion prepared him for receiving revelation. They could also mention that her maturity allowed her to console and believe in the Prophet when he received revelation [reference to Sura 93:8]. Candidates should look to give thoughtful and insightful explanations as to why this was important to the Prophet and the subsequent development of Islam.

**Q19 (a) Describe the events relating to the Prophet's experiences in caves. [10] (May/June10)**

Candidates should be able to give an in-depth narrative of the Prophet's experiences in the two caves, namely Cave Hira and Cave Thawr/Saur. They should be able to name the caves and give details of what happened in each cave. They should also be able to name the key figures involved, e.g. Jibra'il and Abu Bakr. Related to Cave Hira, candidates could mention why the Prophet was in the cave, the appearance of the angel, the quotation of Sura 96:1–5, as well as a description of what happened to the Prophet when he left the cave.



Related to Cave Thawr/Saur, candidates could mention why the Prophet found himself in the cave, who he was with, details about Abu Bakr's role as well as a reference to the Qur'anic verse relating to this incident.

**(b) Explain the significance of one of these experiences for the development of Islam. [4]**

Candidates should try to show some understanding of the importance of one of these incidences, and try to relate its significance to Muslims today.

**Cave Hira**

This event started God's final guidance for mankind as it was when the Prophet was given the first revelation of the Qur'an, which is the most important book for Muslims to get guidance. The event was also significant for the Prophet as he was given his prophethood. It highlighted the transition from polytheism to monotheism. Candidates should try to reflect upon these reasons and their significance to themselves or the wider community of Muslims.

**Cave Thawr**

This event was significant because there was a threat to the Prophet in Makka and God gave permission to leave. Candidates should mention that at this time, the Prophet had to have trust in God as well as his followers to escape the threat. If he hadn't trusted them and if he had been captured Islam would not have developed. It was the beginning of a new phase for the Muslims because they left everything behind. Candidates should try to reflect upon these reasons and their significance to themselves or the wider community of Muslims.

**Q20. (a) Describe the main difficulties encountered by the Prophet himself during his time in Makka after his call to prophethood. [10] (Oct/Nov.10)**

Candidates should write a detailed account of the difficulties faced by the prophet, and should write about the events as they happened. Candidates could give a brief description of the Prophet beginning to preach openly after years of secret worship, including an account of when he stood on the hill and made his speech declaring his faith, and the reaction of the Quraysh. They could go on to give a description of the subsequent mocking and torture he faced, mentioning the key figures involved in the persecutions, and mention of the tolerance and patience of the Prophet. They could also include relevant references from the Qur'an.

**(b) How does his conduct in one of these difficulties provide an example for Muslims today? [4]**

Candidates should take one of the incidents mentioned in part (a) and comment on how it can be used as an example to Muslims. They should give a brief mention of one incident, e.g. throwing intestines on Prophet, preaching at Ta'if, etc., and elaborate by saying how the Prophet reacted and the characteristics displayed e.g. patience, tolerance, forgiveness. They should then go on to give an example of how this could be related to a present day situation. Better answers will be able to give a detailed explanation of how the prophet's morals give guidance for the contemporary situation.

**Q21. (a) Outline the main events of the Prophet's journey from Makka to Madina. [10] (Oct/Nov.10)**

Candidates should be able to write a detailed narrative tracing the main events as they occurred on his journey to Madina. Candidates could give brief background information relating to the threat in Makka and his departure, and mention by name the key figures involved in the threat and his departure. They should mention that he left with his companion Abu Bakr, and give a detailed account of their journey and their stay in Cave Thawr. They could also mention their stay at Quba as well as giving some details of their arrival in Madina. Better answers will be able to mention all the key figures involved, the events as they unfolded and be able to quote relevant Qur'anic verses.

**(b) What was the significance of this journey for the Muslims? [4]**

For this part, candidates should look to show some reflection and understanding behind the reasons for leaving Makka, and not repeat the narrative provided in (a). They could give a basic mention of the threat to the Prophet and the believers and why there was little success with preaching. They could mention that the Madinans were inviting him and give reflections on how his migration saved Islam for future generations – any insight shown as to why the migration was important for that generation of Muslims, as well as future generations, should be credited.

**Q22. (a) Give an account of the events of the Prophet's night journey and ascension [‘Isra wami’raj]. [10] (May/June11)**

Candidates should talk about the events of the night journey as they happened, and be able to provide an in-depth narrative of the journey. They could talk about the Prophet being woken from his sleep and taken on al-Buraq from Makka to Jerusalem by the angel Jibril. They could mention all the things that he saw on his way, the prophets that he met, the questions that he asked Jibril, and the fact that he led the prophets in prayer. They should also go on to mention that he was taken through the heavens and was finally in the presence of his Lord. Answers should also mention that this all took place in one night, and what the people of Makka said when he told them about his journey.

**(b) Explain the importance of this event to the Prophet himself. [4]**

Good answers here will be able to mention the conditions for the Prophet in Makka at this time, that he had lost his closest supporters and was being mocked for being left by God. They should talk about the importance of physical and spiritual support needed by the Prophet. The events reassured him of his closeness with God and his status among other messengers, and gave him spiritual support. His physical support came from his companions who believed that if the Prophet said it happened, then it did.

**Q23. (a) Describe the difficulties faced by the followers of the Prophet in Makka. [10] (May/June 11)**

Candidates should give a detailed narrative of the persecutions faced by the early converts in the days after the Prophet started preaching Islam. Good answers will be able to name key figures involved in the persecution, and the names of the Muslims who were being persecuted, stating that it included slaves and those without tribal protection. They could talk about the type of difficulties they faced and give an account of the persecutions. Good answers will be able to present their narratives in a clear and comprehensive manner without confusing details. Compiled by sir BG

**(b) What can these stories teach Muslims in their everyday lives today? [4]**

Answers should reflect on the accounts the candidates have given in part (a) and be able to put their answers in a modern context. They may be able to say e.g. that Muslims should remain steadfast under all circumstances, or that they should not retaliate, but the better answers will be able to give clear examples from the lives of the candidates or the world they live in. Better answers will refer to (a) but not repeat the description, rather will explain the accounts/stories in a modern context or related to their everyday lives.

**Q24. (a) Write about the Prophet Muhammad's interaction with the Quraysh while he lived in Makka, before and after revelation. [10] (Oct/Nov. 11)**

Good answers will be able to provide a detailed and concise narrative of events that occurred between the Prophet and the Quraysh. Candidates should talk about the Prophet's status in the community prior to Islam. They could talk about the fact that the Prophet was known as 'Al-Amin' or the trustworthy. They could mention, using examples, that prior to his Prophethood, the Quraysh used to consult him in important matters, trust him with their goods, and look to him for advice.

For example they could mention that when the Prophet was younger he was chosen by the Quraysh to settle the dispute of who should replace the sacred black stone to its position at the Ka'ba. Answers should also mention that after Prophethood, the Prophet Muhammad was rejected when he invited the Quraysh to Islam. He was taunted, mocked and openly humiliated by different members of the Quraysh. The best answers will include details of events before the period of revelation and after revelation.

**(b) Why did the Quraysh feel they needed to reject the Prophet's message? [4]**

Good answers here will be able to mention that the Quraysh had their own belief system and that they worshipped many idols opposed to the Prophet Muhammad's message of monotheism. By changing their ways, they faced losing their status and position as leaders and keepers of the Ka'ba. They also faced losing income, felt threatened by the Prophet's influence upon the youth of Makka, and his growing support. This should not just be a description of the reasons, candidates should include evaluation.

**Q25. (a) Describe the Prophet's conduct as leader in two of the battles he fought in. [10] (Oct/Nov. 11)**

Candidates can mention his conduct in any two battles, but should remain focused on the Prophet's conduct rather than giving a narrative of the whole battle. Basic answers will describe the actual events in which the Prophet took part. Better answers will describe his conduct as leader rather than focussing on the actual events of the battles.

Some points that candidates should mention include: that the Prophet constantly turned to God for help, that he would take opinions from others, he was patient and did not fight out of anger, that he treated captives/prisoners of war well, and that he took part in all the battles himself. Candidates could also mention other points as long as they are relevant to the battles and to his position as leader. Good answers will be able to relate examples and events and give the names of the battles they happened in. Compiled by sir BG

**(b) What can Muslim leaders today learn from the Prophet's conduct in their relations with other states? [4]**

Good answers here will be able to take at least one of the examples of the Prophet's conduct and show some evaluation of how that conduct is relevant to modern lives and in particular the way in which Muslim leaders deal with others. Candidates should show how the Prophet's way of dealing with things is still relevant today.

**Q26a Give an account of the Prophet's first experience of receiving revelation. [10] (Specimen 12)**

- L1 for a bare account of the basic outline
- L2 for a fuller account, including names of e.g. Jibril, Khadija and Waraqa
- L3 for a full and accurate account including the Prophet's threefold crushing and the dialogue between him and the presence
- L4 for a full account that includes quotations from the Qur'an (esp. Sura 96.1-5 in full) and allusions to the Hadith which contains the account

**(b) Explain the meaning of the title 'Seal of the Prophets'. [4]**

- L1 for saying the Muhammad was the last of the prophets
- L2 for adding that he was the end and climax of the line of prophets
- L3 for adding that his prophethood was universal whereas earlier prophets were sent to single communities
- L4 for explaining the metaphor of a seal that closes and confirms something that is sent

**Q27. (a) Give examples from what the Prophet did and said that show his attitude towards two of the following: partners in marriage, friends, and enemies. [10] (Specimen 12)**

- L1 for the mere mention of two relevant Hadiths or stories involving the Prophet
- L2 for fuller accounts of his involvement, or for some explanation of the Hadiths
- L3 and above for stories and Hadiths with full explanation of how they illustrate his attitude

**(b) From one of your choices, explain how Muslims today can follow the Prophet's example. [4]**

- L1 for an attempt at linking the prophetic precedent with a present-day situation
- L2 for an indication of how the precedent is relevant to the present-day situation
- L3 for a full account of the relationship between the precedent and situation
- L4 for a thorough explanation of how the moral in the prophetic precedent gives guidance for the contemporary situation

## The Prophet's Relations with others

**Q1. (a) Giving one example in each case, show how the life of the Prophet provides a model for Muslims:**

- (i) in their treatment of other Muslims,**
- (ii) in their treatment of non-Muslims,**
- (iii) in dealing with opposition, and**
- (iv) in business transactions. [4 x 3] [May/June04]**

**(b) Explain how any two of these could help you or those around you in situations you have encountered recently. [2 x 2]**

(a) There are 3 marks maximum for each of the four answers. For 1 mark there should be a reference to some definite event in the Prophet's life. For up to 2 marks there should be some attempt to draw a principle from this event. For up to 3 marks the moral import of the event should be fully identified and commented on.

(b) In each of the two examples, for 1 mark there should be some sign of an attempt to link the Prophetic action with the present day. For up to 2 marks there should be a fully worked example of the Prophetic model influencing present action. Compiled by sir BG

**Q2. (a) Describe the teachings of Islam about the position of women as (i) wives; [4]**

**{May/June-05}**

- Wives are equal to their husbands. • They are partners with their husbands in family life.
- They have financial independence. • They are primarily responsible for the home.
- They have a right to divorce. (1 mark for use of quotations from the Qur'an and examples from the life of the Prophet, as long as they are used to support points.)

**(ii) mothers; [4]**

- They have the main responsibility for bringing up children. • They are the first teachers of faith and proper conduct.

• They deserve respect from their children because of what they have done for them. (1 mark for use of more than one quotations from the Qur'an and examples from the life of the Prophet, as long as they are used to support points.)

**(iii) daughters. [3]**

• Daughters should be cared for as carefully as sons. • They should always be allowed freedom in choices.  
 • They have a right to their parents' legacy. (1 mark for use of one or more examples from the Qur'an and the life of the Prophet, as long as they are used to support points.)

**(b) Explain the teachings of Islam about the relationship between men and women. [5]**

• Men and women should be respectful in one another's presence. • They should be modest in one another's presence.  
 • Unmarried men and women should not be alone together, • unless they are close relatives. • In marriage men and women should cooperate as partners. • While husbands take initiatives in the partnership, they should consult their wives' interests. Compiled by sir BG

**Q3. Explain what Muslims mean when they say they should be modest towards: (a) God; [5] (b) members of the opposite sex; [6] (c) friends at school or work. [5] {November-05}**

[Look for points in which the understanding that modesty means treating others with respect is brought out. These will include the following - not an exhaustive list, so look out for other valid points:]

- (a)**
- Muslims should have faith in God alone. • This means acknowledging his authority and associating nothing with him.
  - They should follow his guidance as it is given in the Qur'an. • They should worship him by offering the prayers and other acts.
  - They should be prepared to put God before all other beings. • [Allow 1 mark for relevant references to the Qur'an or Hadith.]
- (b)**
- Unmarried Muslims should refrain from close relationships with the opposite sex. • They should ensure that in the way they dress and act in their presence they do not cause offence. • Men should cover at least the central parts of their bodies.
  - Women should cover the important parts of their bodies. • Married Muslims should keep themselves to their partners.
  - They should treat each other as equals. • [Allow 1 mark for relevant references to the Qur'an or Hadith.]
- (c)**
- They should be considerate towards the feelings and needs of others. • They should try to act truthfully towards others.
  - They should not use abusive language to others. • They should try to promote friendship and mutual help.
  - They should respect the differences in opinion of others. • [Allow 1 mark for relevant references to the Qur'an or Hadith.]

**Q5. (a) Give three examples from the life of the Prophet that illustrate his attitude towards non- Muslims. [3 x 2]**

**(b) How do these examples help Muslims in their relations with non-Muslims today? [3 x 2]**

**(c) What are the main teachings of the Qur'an about taking interest (riba) in financial dealings with others? [4] {May-06}**

**(a)** [In each of the three examples: Allow 1 mark for the simple identification of a relevant incident.

Allow a further 1 mark for a full account of the incident. Remember, the incident may show either a positive or a negative attitude.]

**(b) [In discussions of each of the three examples:**

Allow 1 mark for a basic principle deduced from the incident in the Prophet's life.

Allow a further 1 mark for a full explanation of how the principle informs Muslim attitudes and actions.]

**(c)** • The Qur'an forbids taking interest on a loan. • It allows trade, but only the kind that does not involve interest.

• This is because exacting interest is seen as taking advantage of other people. [Allow 1 mark for quotations of verses that mention interest.]

**(a) Describe the teachings of Islam about the position of women as (i) wives; [4] (ii) mothers; [4] (iii) daughters. [3] {Nove-07}**

**(i)**

- Wives are equal to their husbands. • They are partners with their husbands in family life. • They have financial independence.
- They are primarily responsible for the home. • They have a right to divorce. • (1 mark for use of quotations from the Qur'an and examples from the life of the Prophet, as long as they are used to support points.) Compiled by sir BG

**(ii)**

- They have the main responsibility for bringing up children. • They are the first teachers of faith and proper conduct.
- They deserve respect from their children because of what they have done for them. • (1 mark for use of more than one quotations from the Qur'an and examples from the life of the Prophet, as long as they are used to support points.)

**(iii)**

- Daughters should be cared for as carefully as sons. • They should always be allowed freedom in choices.



• They have a right to inherit from their parents. • (1 mark for use of one or more examples from the Qur'an and the life of the • Prophet, as long as they are used to support points.)

**(b) How far do you think Islam teaches about equality between men and women? [5]**

Allow up to 2 marks for comments about equality. Allow 1 mark for supportive quotations. Allow 1 mark for comments about inequality. Allow 1 mark for judgements about equality or inequality.

**Q6. (a) Describe the main teachings of the Qur'an about: (i) taking interest (riba) in financial dealings, (ii) relations between Muslims and non-Muslims, (iii) the position of women as wives. [3x4]**

**(b) What can the example of the Prophet in his relationship with his wives teach Muslims today? [4] {May/June-8}**

(a) [In each of the three answers, look for four descriptive points. These must derive from the Qur'an, rather than the life of the Prophet or general Islamic teachings. In each answer allow. 1 mark for a basic identification of what the Qur'an teaches; allow 1 or 2 further marks for a fuller discussion about these teachings; and allow 1 further mark for quotations from the Qur'an or Hadiths as long as their relevance to the rest of the answer has been made explicit.] Compiled by sir BG

(b) [Allow 1 mark for basic examples of the Prophet and his wives. These must be specific (comments such as 'The Prophet always treated his wives in the best possible ways' are too general to be allowed a mark). Allow 1 further mark for fuller accounts of the examples given. Allow 1 further mark for a basic attempt to relate these examples to life today. Allow the final mark for full accounts of how present-day conduct can be derived from the Prophet's example.]

**Q7. (a) Describe the teachings of Islam about the position of women as (i) wives, [4] {November-8}**

• Wives are equal to their husbands. • They are partners with their husbands in family life. • They have financial independence. • They have a right to financial support. • They are primarily responsible for the home. • They have a right to divorce. • [1 mark for use of quotations from the Qur'an and examples from the life of the Prophet, as long as they are used to support points]

**(ii) mothers, [4]**

• They have the main responsibility for bringing up children. • They are the first teachers of faith and proper conduct. • They deserve respect from their children because of what they have done for them. • [1 mark for use of more than one quotations from the Qur'an and examples from the life of the Prophet, as long as they are used to support points.]

**(iii) daughters. [3]**

• Daughters should be cared for as carefully as sons. • They should always be allowed freedom in choices. • They have a right to their parents' legacy. • Daughters have as much right to an education as sons. • [1 mark for use of one or more examples from the Qur'an and the life of the Prophet, as long as they are used to support points.]

**(b) Explain the teachings of Islam about the relationship between men and women. [5]**

• Men and women should be respectful in one another's presence. • They should be modest in one another's presence. • Unmarried men and women should not be alone together. • unless they are close relatives. • In marriage men and women should cooperate as partners. • While husbands take initiatives in the marriage partnership, they should consult their wives' interests.

**Q8. (a) Give examples from what the Prophet did and said that show his attitude towards two of the following: partners in marriage, friends, and enemies. [10] [Specimen-9]**

L1 for the mere mention of two relevant Hadiths or stories involving the Prophet. L2 for fuller accounts of his involvement, or for some explanation of the Hadiths. L3 and above for stories and Hadiths with full explanation of how they illustrate his attitude

**(b) From one of your choices, explain how Muslims today can follow the Prophet's example. [4]**

L1 for an attempt at linking the prophetic precedent with a present-day situation. L2 for an indication of how the precedent is relevant to the present-day situation. L3 for a full account of the relationship between the precedent and situation. L4 for a thorough explanation of how the moral in the prophetic precedent gives guidance for the contemporary situation. Compiled by sir BG

**Answer 4**

The holy Prophet said that the best of men is the one who is best to his wife. In his farewell sermon he advised his companions that they had rights over their wives and their wives had rights over them. In his life he put this into effect by the way he treated his own wives. When he was married to Hazrat Khadija he always consulted her on everything, and he took her advice for his decisions. And when he married other wives after her sad death he always spent time with them equally. This shows how fair he was to all his wives.

The holy Prophet was always fair and just towards his enemies. When he took prisoners after the battle of Badr he agreed to free them if they would teach the Muslims. He did not kill them. And when he captured Makka he declared that everyone who took refuge in Abu Sufyan's house or in their own house would not be harmed. This shows how fair he was even to men who had persecuted him and tried to kill him. But the Prophet was just as well, because when some Quraish refused to ask him to forgive them and refused to acknowledge him as prophet he ordered them to be executed. The justness of the Prophet has never been equalled.

**Level: 4**

This answer contains a good succession of Hadiths and stories from the Prophet's life, all illustrating his attitudes. There is nothing irrelevant here, and the response is clearly the outcome of wide knowledge and some thinking about the best instances to present for this question. Comment is brief, and one could have hoped for more. But what is included is to the point and related to the examples given.

**(b) Explain why the death of Abu Talib threatened the Prophet's security in Makka. [4] {Specimen-9}**

**Answer 4** The holy Prophet was brought up by Abu Talib from his boyhood. Hazrat Muhammad's mother died when he was 6 and he went to his grandfather 'Abd al-Muttalib. But then he died and Abu Talib took the Prophet to be his own son. He remained loyal to the Prophet throughout his life, and he loved him like his own child. When the Prophet began to receive revelations he did not become a Muslim, but he gave the Prophet freedom to teach Tawhid. The Quraish wanted the Prophet to stop, and they asked Abu Talib to make him stop, but he refused. Abu Talib was very powerful. He was the head of the clan of Hashim, the Prophet's clan, and he could ask the members of the clan to support anyone in it. This is why he could give the Prophet protection from all the difficulties put in his way by Quraish. This means that when he died in the ninth year of prophethood his protection was no longer there for the holy Prophet, and the Prophet was at risk of persecution from Quraish.

**Level: 4**

This response outlines the significance of the Makkan clan system clearly and fully. It gives a thoroughly worked out explanation of how the Prophet was protected under the system and why he would be exposed on his uncle's death. The candidate shows that he both has full factual knowledge of the relationship between the Prophet and Abu Talib, and full understanding of how this relationship functioned to enable the Prophet to work without severe molestation.

**Q9. (a) Describe two events from the life of the Prophet that illustrate the way he treated non-Muslims. [10] {November-9}**

Candidates can choose any two events and give a full and concise description of them. The point of the events should be underlined, as well as giving some reasons for the prophet's conduct. Some events which candidates could talk about (though not the only ones) are:

- his treatment of non-Muslims during the early persecution of Muslims in Makka; how he was taunted and had things thrown at him, and how he reacted
- the story of the prophet going to Al-Ta'if; how they reacted to his message and how the prophet reacted to them
- the conquest of Makka; his treatment of his non-Muslim enemies
- his relationship with non-Muslims when they migrated to Madina; how he made treaties with the Jewish tribes and his interaction with them.

There may be other relevant events that the candidates choose, which should be credited if they give a detailed description of them. Compiled by sir BG

**(b) How can these examples help Muslims today in their relationships with non-Muslims? [4]**

Candidates should show some reflection on the two situations they have described in part (a) and relate them to their own personal relationships with non-Muslims, or the relationship of Muslims in general with non-Muslims. They could talk about the moral significance of the prophet's actions and this should be used to highlight Muslim conduct today. A clear parallel should be drawn between the Prophet's example and situations today, and specific examples given.

**Q10. (a) Describe the teachings of Islam about the position of women as wives, mothers and daughters. [10] {May/June-10}**

Candidates should give relevant details about what Islam teaches about women being wives, mothers and daughters. This should be a descriptive account of their position and their role/ duties. Candidates should also give reference to the life of the Prophet to elaborate on these roles and duties, and may quote Qur'an and Hadith to support their points. As wives, candidates could mention their position with their husbands as well as their duties around the home. These details could be elaborated upon using illustrations from the Prophet's life, about the role his wives played and how he behaved with them. They could also quote relevant verses from the Qur'an/Hadith about wives. As mothers, candidates could mention their duties to their children, the high position they are given for this, which could be illustrated through a story about the Prophet and his mother. They could also quote relevant verses from the Qur'an/Hadith about mothers. As daughters, candidates could mention the relationship they have with their parents, as well as their brothers. They could mention that daughters are considered a mercy (rahma) for parents. Their position could be illustrated using examples of the Prophet's relationship with his daughters. They could also quote relevant verses from the Qur'an/Hadith about daughters.

**(b) What do these teachings tell us about the relationship between men and women? [4] {May/June-10}**

Candidates should try to show some understanding of how men and women should respect each other, mentioning the reasons for their behaviour if they are not related. They could also explain how they are equal before God but with different roles, and elaborate on this by giving examples of the relationship between men and women in the present-day, as well as discussing the significance of this relationship. Candidates should give reasons not just a description.

**Q11. (a) Give examples from what the Prophet did and said that show his attitude towards two of the following: partners in marriage, friends, and enemies. [10] {Specimen-12}**

**Answer 4**

The holy Prophet said that the best of men is the one who is best to his wife. In his farewell sermon he advised his companions that they had rights over their wives and their wives had rights over them. In his life he put this into effect by the way he treated his own wives. When he was married to Hazrat Khadija he always consulted her on everything, and he took her advice for his decisions. And when he married other wives after her sad death he always spent time with them equally. This shows how fair he was to all his wives.

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**(b) Explain why the death of Abu Talib threatened the Prophet's security in Makka. [4]**

**Answer 4**

The holy Prophet was brought up by Abu Talib from his boyhood. Hazrat Muhammad's mother died when he was 6 and he went to his grandfather 'Abd al-Muttalib. But then he died and Abu Talib took the Prophet to be his own son. He remained loyal to the Prophet throughout his life, and he loved him like his own child. When the Prophet began to receive revelations he did not become a Muslim, but he gave the Prophet freedom to teach Tawhid. The Quraish wanted the Prophet to stop, and they asked Abu Talib to make him stop, but he refused. Abu Talib was very powerful. He was the head of the clan of Hashim, the Prophet's clan, and he could ask the members of the clan to support anyone in it. This is why he could give the Prophet protection from all the difficulties put in his way by Quraish. This means that when he died in the ninth year of prophethood his protection was no longer there for the holy Prophet, and the Prophet was at risk of persecution from Quraish.

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This response outlines the significance of the Makkan clan system clearly and fully. It gives a thoroughly worked out explanation of how the Prophet was protected under the system and why he would be exposed on his uncle's death. The candidate shows that he both has full factual knowledge of the relationship between the Prophet and Abu Talib, and full understanding of how this relationship functioned to enable the Prophet to work without severe molestation.

## First Muslim Community

**Q1.(a) Write short accounts of the lives of: (i) Khadija, and either (ii) 'A'isha, or (iii) Fatima. [2 x 6]**

**(b) Explain the significance of your two chosen figures during the lifetime of the Prophet. [2 x 2]**

(a) In each case look for 6 pertinent points, including the following:

(i)

- Khadija was a widow who conducted business in Mecca. • She employed the Prophet because she had heard of his honesty.
- When this was proved after a business trip she proposed marriage to him. • She was the first to accept Islam.
- She bore him four daughters and two sons. • She gave him financial security. • She reassured him after his traumatic experience of the first revelation. • She endured the Quraysh persecutions with him, including their boycott. • She supported him morally and materially until her death in 619.

(ii)

• 'A'isha was the daughter of Abu Bakr. • She was about 9 at the time of her marriage to Muhammad. • She was always a strong personality. • She caused scandal in Medina when she was lost in the desert and brought home by a young Arab. • She supported the Muslims in the battle of Uhud. • The Prophet died in her lap, • and was buried in her apartment. • She remained a leading figure in the community after the Prophet's death. • When she disagreed with 'Ali she sided with Talha and Zubayr. • After they were killed at the Battle of the Camel she retired and lived quietly in Medina. • She was known as an expert in matters of faith and law. • She narrated more than 2000 Hadiths.

(iii)

• Fatima was the daughter of Muhammad and Khadija. • She was married to 'Ali • She gave birth to Hasan and Husayn, • so she was the mother of the Prophet's only surviving descendants. • The Prophet always showed her great respect. • She was stricken by her father's last illness. • He predicted that she would soon follow him. • She sided with her husband after the Prophet's death. • So she at first refused to recognise Abu Bakr as Caliph.

**Q2. (a) Identify each of the Ten Blessed Companions. [4]**

**(b) Explain the significance of (i) Abu Bakr, and either (ii) 'Uthman, or (iii) 'Ali during the lifetime of the Prophet. [2 x 6] [May-04]**

(a) Allow 1 mark for all the four future Caliphs

Allow ½ mark for each of the other six Blessed Companions

'Abd al-Rahman Ibn 'Awf, Abu Ubayda Ibn Jarrah, Talha Ibn 'Ubaydullah, Zubayr Ibn al- 'Awwam, Sa'd Ibn Abi Waqqas, Sa'id Ibn Zayd.

**(b) (i) (No marks for his early biography)**

• Abu Bakr was the first adult male to accept Islam. • He brought other prominent Meccans to Islam. • He accompanied the Prophet on the hijra. • During that journey he was reassured by the Prophet and is referred to in the Qur'an. • He gave his daughter in marriage to Muhammad. • He readily accepted the truth of the Prophet's account of the mir'aj. • He remained close to the Prophet during the battles fought by the Muslims. • He gave all his possessions to support the Tabuk expedition. • He led the prayers during the Prophet's illness. • He led the first pilgrimage to Mecca. (No marks for his activities after the Prophet's death.)

(ii)

• 'Uthman became a Muslim at an early stage. • He gave his wealth to help Islam, e.g. by buying a well near Medina for the Muslims. • He married the Prophet's daughter Ruqayya. • He took part in the emigration to Abyssinia with her. • When Ruqayya died he married the Prophet's daughter Umm Kulthum. • He made a contribution towards the costs of the Tabuk expedition. Compiled by sir BG • He was a scribe for the Prophet. • He acted as the Prophet's ambassador to Mecca when the Muslims first approached the city. • He was chosen to escort the Prophet's wives at the farewell pilgrimage.

(iii)

• 'Ali was brought up by the Prophet and Khadija. • He was one of the first Muslims. • Some say he was the first to accept Islam after Khadija. • On the night of the hijra, he agreed to lie in the Prophet's bed as a decoy. • He married Fatima soon after the Muslims arrived in Medina and became the Prophet's son-in-law. • A sign of his closeness to the Prophet is that he was paired with him when Ansar and Muhajirun were paired. • He played a prominent part in the battles against the Quraysh and Jews. • As a scribe of the Prophet he wrote the Treaty of Hudaibiya. • He washed and buried the Prophet's body. • The Prophet uttered a number of Hadith that give 'Ali much honour and a place very close to him. • In Shi'a views, words of the Prophet about 'Ali at Ghadir Khumm on the return from the farewell pilgrimage are an indication that he meant 'Ali to be his successor. • For his bravery the Prophet gave him the title Asad Allah / Lion of God.

**Q3. (a) Identify twelve of the Wives of the Prophet. [6]**

**(b) Explain the importance of (i) Khadija during the lifetime of the Prophet. [5]**

**(ii) 'A'isha in the years following the Prophet's death. [5] {November-04}**

(a)

- H. Khadija bint Khuwaylid, H. Sawda bt Zama'a, H. 'A'isha bt Abi Bakr, H. Hafsa bt 'Umar, H. Zaynab bt Khuzayma
- H. Umm Salama, H. Zaynab bt Jahsh, H. Juwayriyya bt al-Harith, H. Umm Habiba, H. Safiyya bt Huyayy, H. Maymuna bt al-Harith
- H. Rayhana bt Zayd, H. Mariya al-Qibt. (May Allah be pleased with them.)
- Allow ½ mark for each name (the main name will be enough).

(b) (i)

• Khadija gave the Prophet moral support that encouraged him and strengthened his resolve. • She gave him financial support that allowed him time for thought. • She always had full belief in him, that encouraged him when he met opposition. • She showed her support by being the first to accept Islam. • She never deserted him even though it caused her suffering. • She gave him children and a family.

(ii)

• 'A'isha heard and remembered more than 2,000 Hadith from the Prophet. • She was recognised as an important source of teachings from him. • She played a significant part in important decisions made in the early years. • She was influential in supporting some Muslims against others. • Her disagreement with 'Ali over the punishment of 'Uthman's killers led to discord. • Some would say that her part in the revolt of Zubayr and Talha caused the first serious split in the community.



**Q4. Explain the importance of the following figures during the lifetime of the Prophet: (a) Abu Talib; [4] {May/June-05}**

• He trained the Prophet as a merchant. • He brought him up after his grandfather's death. • He protected him against his enemies in Mecca. [1 mark, but 2 marks for explanations of how he could do this under the tribal structures of the time]

• He shared in many of the Prophet's hardships. Compiled by sir BG

**(b) Bilal; [4]**

• He was a slave who became one of the first Muslims. • He was tortured mercilessly but never gave up his faith. [1 mark, but 2 marks for full details of his conduct under torture] • He was appointed as the first muezzin in Islam.

**(c) Abu Sufyan; [4]**

• He was a merchant and one of the leaders of Mecca. • He became one of the Prophet's main opponents. • The Battle of Badr was fought over his caravan. • He led the Meccan army at the Battle of Uhud. • After much resistance to the Prophet he finally reached an agreement with him and became a Muslim. • Meccans who gathered in his house when the Prophet entered the town were guaranteed safety.

**(d) the Ansar. [4]**

• They were people of Medina who accepted Islam. • They helped the Muslim emigrants (muhajirun) when they came north. • They shared their possessions with them. • They took them as brothers. • They helped the Prophet against unbelievers in Medina.

**Q5. (a) Identify the Ten Blessed Companions. [8]**

**(b) Explain why they were known by this name. [2]**

**(c) Write brief notes about the lives of any three of these Companions who did not become caliphs. [3 x 2] {November-05}**

**(a)** These are:

1 • H. Abu Bakr – caliph 2 • H. Umar – caliph 3 • H. Uthman – caliph 4 • H. Ali – caliph - 2 maximum for all four Caliphs' names  
5 • H. Abd al-Rahman ibn Awf 6 • H. Abu Ubayda 7 • H. Talha 8 • H. Zubayr 9 • H. Sa'd ibn Abi Waqqas 10 • H. Sa'id ibn Zayd – 6 maximum

**(b)**

• On one occasion when they were all with the Prophet he promised them that they would all enter paradise directly. • Since they were spared the final judgement, they were called the Ten Blessed Ones, 'Ashara mubashshara. Compiled by sir BG

**(c)**

[In each case look for two clear comments. Do not credit general remarks such as, He was a good Muslim, but look for definite biographical comments. Most answers will probably refer to Talha and Zubayr, and one other.]

**Q6. (a) Briefly explain the importance of the Scribes of the Prophet. [4]**

**(b) Outline the work they carried out in writing down the revelations. [4]**

**(c) Describe the part played by Zayd Ibn Thabit in preserving the revelations after the Prophet's death. [8] {May-06}**

**(a)** • They were among the closest Companions of the Prophet. • They included the four Rightly Guided Caliphs and other leading Companions [allow up to 2 marks for two or more names].

• They were always near the Prophet to ensure the revelations were written down at an early point. • They came to know the Qur'an well, and were able to check the truthfulness of copies. • Their work assisted the memorization of the Qur'an. **(b)** • They took down the revelations as the Prophet dictated them. • They assisted him because he was illiterate. • They used various forms of writing material. • These included shoulder bones and palm leaves.

**(c)** • Abu Bakr requested him to make a first collection. • Later 'Uthman asked him to make a correct collection.

• He led a small group of senior Muslims in doing this. • They consulted leading Muslims about the correctness of what they collected.

• They sought out all the fragments and pieces they could find. • They made use of the mushaf which had been entrusted to Hafsa.

• They applied careful methods in their collection, such as preferring passages in the Meccan dialect of the Prophet.

• They preserved the original order of the chapters.

**Q7. (a) Describe the work carried out by the Scribes of the Prophet in writing down the revelations. [6]**

**(b) Why was the task they performed significant? [4]**

**(c) What was the part played by Zayd Ibn Thabit in compiling the revelations? [6] {May/June-07}**

**(a)**

• They included his closest Companions. • He dictated the revelations to them. • They re-ordered the revelations and inserted new ones as the Prophet directed them to. • There was always a scribe on hand to take down a revelation from the Prophet.

• They wrote down portions on various materials. • These included animal skins, bones and palm leaves. Compiled by sir BG

**(b)**

• They ensured there was a written record of the revelations. • The Prophet could not read or write. • This assisted the memories of those who memorized the Qur'an. • Without their written records the Qur'an may have been lost after the Prophet's time. • The written passages they produced formed the basis of the standard collection of the Qur'an made under Abu Bakr and 'Uthman.

**(c)**

• He was one of the chief Scribes. • He was asked by Abu Bakr to make a first collection. • This was after many memorisers, huffaz, had been killed in Yamama. • 'Uthman asked him to make a final collection. • He was assisted by a group of senior Muslims. • He took trouble to collect all the fragments he could. • These included the mushaf which were kept by Hafsa. • He consulted other Muslims about the correctness of his collection.

**Q8. (a) Identify twelve of the wives of the Prophet. [6]**

**(b) Explain the importance of (i) Khadija during the lifetime of the Prophet. [5]**

**(ii) 'A'isha in the years following the Prophet's death. [5] {May/June-07}**

**(a)** Khadija bint Khuwaylid Sawda bt Zama'a 'A'isha bt Abi Bakr Hafsa bt 'Umar Zaynab bt Khuzayma Umm Salama Zaynab bt Jahsh Juwayriyya bt al-Harith Umm Habiba Safiyya bt Huyayy Maymuna bt al-Harith also Rayhana bt Zayd and Mariya al-Qibt. (The main name will be enough.)

**(b)** • Khadija gave the Prophet moral support that encouraged him and strengthened his resolve. • She gave him financial support that allowed him time for thought. • She always supported him against opposition. • She showed her support by being the first to accept Islam. • She never deserted him even though it caused her suffering. • She gave him children and a family. • She gave him employment, thus freeing him from poverty. (ii) (No marks for comments about 'A'isha during the Prophet's lifetime) • 'A'isha heard and remembered more than 2,000 Hadith from the Prophet. • She was recognised as an important source of teachings from him. • His burial in her apartment increased the respect in which she was held. • She played a significant part in important decisions made in the early years after his death. • She was influential in debates about the government of the community. • Her disagreement with 'Ali over the punishment of 'Uthman's killers led to discord. Compiled by sir BG

**Q9. (a) Write biographical accounts of any two of the following Muslims: (i) H. Bilal (ii) H. Talha (iii) H. Hafsa (iv) H. Hasan. (May Allah be pleased with them) [2 x 5] {November-07}**

**(a) (i)**  
• He was an Ethiopian slave. • His Makkani master tortured him for his belief. • Although rocks were laid on his chest he continued to call out "One". • He made the first calls to prayer in Islam. • He retired when the Prophet died. • He was among the first converts.

**(ii)** • He was one of the first converts to Islam. • He was included among the closest Companions of the Prophet. • He was nominated one of the Ten Blessed Companions. • He refused to accept 'Ali's refusal to punish 'Uthman's assassins. • He and Zubayr raised forces to press their complaints. • He was killed in the battle of the Camel.

**(iii)** • She was the daughter of 'Umar. • She became one of the Prophet's wives. • She was given care of the first copy of the Qur'an. • She kept this in her possession. • This was used in the final compilation of the Qur'an under 'Uthman.

**(iv)** • He was the Prophet's grandson. • He was the elder son of Fatima and 'Ali. • He was recognised by many as leader of the community on his father's death. • He was forced to renounce his leadership by Mu'awiya. • He was murdered by his wife at the caliph's insistence. Accept other valid points that are made.

**(b)** Explain the importance in Islam of the two Muslims you have chosen. [2 x 3] In each case allow 1 mark for a basic comment. Allow 1 extra mark for a comment about the part played in affairs of the community. Allow 1 extra mark for a comment about why this conduct was important. Compiled by sir BG

**Q10. (a) Write briefly about two of the Ten Blessed Companions who did not become caliphs. [2 x 2]**

In each case look for two specific biographical points, i.e. not 'he was a pious Muslim' or 'he gave all his wealth for Islam', but e.g. 'Taiha became a Muslim when he heard Abu Bakr speak', or 'Zubayr opposed 'Ali because he disagreed with his handling of the assassins of 'Uthman'.

**(b) Explain the significance of (i) Abu Bakr, and either (ii) 'Uthman, or (iii) 'Ali during the lifetime of the Prophet. [2 x 6] {Nove-07}**

**(b) (i)** (No marks for his early biography) • Abu Bakr was the first adult male to accept Islam. • He brought other prominent Makkans to Islam. • He accompanied the Prophet on the hijra. • During that journey he was reassured by the Prophet and is referred to in the Qur'an. • He gave his daughter in marriage to Muhammad. • He readily accepted the truth of the Prophet's account of the mi'raj. • He remained close to the Prophet during the battles fought by the Muslims. • He gave all his possessions to support the Tabuk expedition. • He led the prayers during the Prophet's illness. • He led the first pilgrimage to Mecca. (No marks for his activities after the Prophet's death.)

**(ii)**  
• 'Uthman became a Muslim at an early stage. • He gave his wealth to help Islam, e.g. by buying a well near Medina for the Muslims/He made a contribution towards the costs of the Tabuk expedition • He married the Prophet's daughter Ruqayya. • He took part in the migration to Abyssinia with her. • When Ruqayya died he married the Prophet's daughter Umm Kulthum. • He was a scribe for the Prophet. • He acted as the Prophet's ambassador to Mecca when the Muslims first approached the city. • He was chosen to escort the Prophet's wives at the farewell pilgrimage.

(iii)

• 'Ali was brought up by the Prophet and Khadija. • He was one of the first Muslims. • Some say he was the first to accept Islam after Khadija. • On the night of the hijra, he agreed to lie in the Prophet's bed as a decoy. • He married Fatima soon after the Muslims arrived in Medina and became the Prophet's son-in-law. • A sign of his closeness to the Prophet is that he was paired with him when Ansar and Muhajirun were paired. • He played a prominent part in the battles against the Quraysh and Jews. • As a scribe of the Prophet he wrote the Treaty of Hudaibiya. • He washed and buried the Prophet's body. • The Prophet uttered a number of Hadith that give 'Ali much honour and a place very close to him. • In Shi'a views, words of the Prophet about 'Ali at Ghadir Khumm on the return from the farewell pilgrimage are an indication that he meant 'Ali to be his successor. • For his bravery the Prophet gave him the title Asad Allah/Lion of God.

**Q11. a) Describe the main events during the lifetime of the Prophet which involved the following people:**

**(i) Khadija, (ii) Abu Talib (iii) Abu Sufyan. [3x4]**

**(b) Explain why the death of Abu Talib was a significant event for the Prophet. [4] {May/June-8}**

**(a) (i)** • She proposed marriage to the Prophet • She comforted him after his first experience of revelation • She was the first to accept Islam • She endured the hardship of the boycott with him • She gave birth to Fatima .

**(ii)** • He brought the Prophet up when his relatives had died • He took Muhammad on trading trips • He protected the Prophet from a number of threats from Quraysh • He endured the boycott with the Prophet and his followers

**(iii)** • He led the Makkani caravan that was threatened by the Muslims at Badr • He signed the Treaty of Hudaibiya as leader of the Makkans • He privately converted to Islam before the conquest of Makka • His house was a refuge for Makkans during the conquest

**(b)** • Abu Talib was the leader of the Banu Hashim for most of the Prophet's early life • As such he could give the Prophet the clan's protection • Thanks to this Muhammad could make his proclamations in relative safety • His death, and the succession of Abu Lahab to headship of the clan, deprived the Prophet of this protection .Compiled by sir BG

**Q12. (a) Describe the main activities of 'Ali during the lifetime of the Prophet. [6] {November-8}**

• He was brought up in the Prophet's house. • He was among the first converts to Islam/the first child to become a Muslim. • He lay in the Prophet's bed on the night of the hijra/He was entrusted by the Prophet to return the belongings of the Makkans. • He married the Prophet's daughter Fatima. • He fought in single combat before the battle of Badr.

• He fought fiercely during the capture of Khaybar. • He wrote down the text of the Treaty of Hudaibiya. • During the Tabuk expedition Ali was the Prophet's deputy in Madina and did not participate in the battle.

**Explain the importance of the following during the lifetime of the Prophet: (a) Abu Talib, [4] {November-8}**

• He brought the Prophet up after his grandfather's death. • He trained him as a merchant. • He protected him against his enemies in Makka. • As head of the Prophet's clan he had the power to do this. • He supported the Prophet during the boycott and allowed the Muslims to stay at his gorge.

**(b) Bilal, [4]**

• He was a slave who became one of the first Muslims. • He was tortured mercilessly but never gave up his faith. • This showed the depth of his loyalty to Islam. • He was appointed as the first muezzin in Islam. • This shows the equality of all believers according to Islamic teachings.

**(c) Abu Sufyan, [4]**

• He was a merchant and one of the leaders of Makka. • He became one of the Prophet's main opponents. • He was involved/participated in the main battles against the Muslims of Madina. • After much resistance to the Prophet he finally became a Muslim. • This was a sign that Islam had triumphed over the people of Makka. • The Prophet designated his house as a place of refuge at the capture of Makka.

**(d) the Ansar. [4]**

• They were people of Madina who accepted Islam • They helped the Muslim emigrants (muhajirun) when they came north • They shared their possessions with them/took them as brothers • Their help enabled Islam to become established in the community of Madina

**Q13. (a) Describe the main events that involved the Prophet with Abu Talib and Abu Sufyan. [10] {Specimen-9}**

L1 for some awareness of who either of these figures were. L2 for basic references to the involvement of both figures in the Prophet's life. L3 and above for accounts of key events involving the Prophet and each figure.

**(b) Explain why the death of Abu Talib threatened the Prophet's security in Makka. [4]**



L1 for some awareness of the Abu Talib's role in bringing up the Prophet. L2 for references to Abu Talib as the Prophet's protector. L3 and above for explanations of the clan system, and Abu Talib as head of the Banu Hashim having power to give the Prophet protection.

**Q14. (a) Write accounts of the lives of the Prophet's two grandsons al-Hasan and al-Husayn. [10] {May/June-9}**

Answers for this part could give an account of the lives of the grandsons of the Prophet from their childhood to their deaths. For both of them, their closeness to the Prophet could be described as well as important points such as their support for their father throughout his Caliphate. Al-Hasan was involved with his father in the battle of Siffin and the battle with Aisha. He became Caliph but gave it up after a year due to heavy opposition from Mu'awiya. He was poisoned and died in the year 670.

Al-Husayn rejected the Umayyads and refused to accept Yazid as caliph after Mu'awiya. Al-Husayn's supporters in Kufa were killed/punished. In 680AD, returning from Hajj, he camped at Karbala and Umayyad troops surrounded the camp. There was a battle between his 72 supporters and a 4000 strong army. They put up resistance but eventually al-Husayn was surrounded and killed. His head was taken to the Caliph.

**(b) Explain why they each died in the way they did. [4]**

Full answers here will be able to discuss the reasons why al-Hasan and al-Husayn opposed the Umayyads. Al-Hasan died because of the constant threat from the Umayyads to secure power, and they always viewed al-Hasan as an obstacle due to his support and his being the grandson of the Prophet. His poisoning reflects the treachery of the Umayyads. Al-Husayn died because he resisted the Umayyads as he saw them as corrupt. He never gave up on his principles even for his own safety, and so he was seen as an upholder of right against wrong.

**Q15. (a) Write about the major contributions made to Islam by Abu Bakr during the Prophet's lifetime. [10] {November-10}**

For this answer, candidates should give a detailed account of the main events in Abu Bakr's life with the Prophet. They should be able to give a basic description of Abu Bakr being the Prophet's childhood friend, and the first to accept Islam. This could be elaborated upon by describing how he was a staunch supporter of the Prophet, guiding others to accept Islam and giving his wealth in the battle of Tabuk. Other important points that could be described are his loyalty to the Prophet, particularly after the night journey, as well as him being the Prophet's companion during the hijra.

**(b) Why was Abu Bakr given the title 'Saviour of Islam'? [4]**

Candidates in this part should try to show an understanding of the importance and significance of Abu Bakr to the Prophet and therefore to Islam. They could mention how his loyalty to the Prophet contributed to keeping the community united, he held the community together when the Prophet died, and this led to him becoming the first caliph. Compiled by sir BG

**Q16. (a) Write an account of the following figures during the lifetime of the Prophet: Hamza, 'Abu Bakr and 'Ali. [10] {May/June-11}**

Candidates should be able to give narratives of the biographies of these figures during the life of the Prophet. They should mention their relationship to the Prophet and describe the way in which this relationship developed with the development of Islam. They should also mention key events from each person's life. Good answers will be able to provide a narrative of the lives of these figures and mention important facts from their lives, mentioning incidents that occurred from their relationship, when they happened and what happened.

**(b) Explain why one of these figures was important in the development of the Islamic community. [4]**

Good answers here will choose one of these figures and say why his relationship was important to the Prophet and the early development of Islam. Candidates should be able to talk about how their chosen figure gave the Prophet encouragement and defended him, and why this was important to the Prophet, and therefore the Islamic community, at the time it happened.

**Q17. (a) Write about the life of Aisha during the Prophet's lifetime. [10] {November-11}**

Candidates should give a detailed narrative about the life of Aisha and her relationship with the Prophet. Answers will be able to mention key events from her life, such as her early marriage to the Prophet, her youth and good memory which allowed her to remember and teach many of the sayings and events from the life of the Prophet, as well as teaching the way of Islam whenever a new revelation was given.

Candidates could also mention that she took part in the major battles, and the events that surrounded the necklace controversy after which a revelation was revealed about her. Candidates should also know that the Prophet was with her when he passed away. Good answers will be able to present their narratives in a clear and comprehensive manner giving details of the exact events.

**(b) How can she be seen as a role model for Muslims now? [4]**

Answers here should reflect upon the life of Aisha and relate how it can be relevant to Muslims now. For example, they could mention how her role as a teacher of sunna should inspire Muslims to learn and teach their religion. She memorized the Qur'an which Muslims should also aspire to do. She is especially a role model for women as she was more learned than many of the men of her time. She was patient in times of difficulty and generous with wealth when she had it. Good answers should be able to say that she took part in public life. Some



candidates may come from a different perspective, e.g. that she cannot be a role model. Candidates should be credited for whichever view they take as long as they can justify their answers.

**Q18. (a) Outline the main events in the lives of the Prophet's grandsons al-Hasan and al-Husayn. [10] {May/June-12}**

**(b) Explain how al-Husayn's death remains important to Muslims today? [4]**

(a) Answers for this part could give an account of the lives of the grandsons of the Prophet from their childhood to their deaths. For both of them, their closeness to the Prophet could be described as well as important points such as their support for their father throughout his Caliphate. The Prophet loved them a lot and showed his affection towards them. They took water to and stood guard outside 'Uthman's house when he was besieged. Hasan was involved with his father in the battle of the Camel and the battle of Siffin. He became Caliph but gave it up after a year due to heavy opposition from Mu'awiya. He was poisoned and died in the year 670. Husayn rejected the Umayyads and refused to accept Yazid as caliph after Mu'awiya. Some of Husayn's supporters in Kufa were killed. In 680, returning from Hajj before it was completed (he left because he was worried about bloodshed at the Ka'aba), he camped at Karbala and Umayyad troops surrounded the camp. There was a battle between his 72 supporters and a 4000 strong army. They put up resistance but eventually Husayn was surrounded and killed.

**(b) Answers here should reflect upon the character of Husayn when he was faced with difficulty and opposition.**

Candidates could mention how he was a strong defender of justice, and truth against falsehood, amongst other things. They could relate these traits to their own lives and show how they can put them into practice, e.g. Muslims are encouraged to speak out against injustice and be upholders of the truth whatever the circumstances. Good answers might also consider the importance of Husayn's death, specifically for the Shi'a, who commemorate the events of Karbala.

