



GCE 'O' LEVEL

ISLAMIYAT : PAPER 02

Topical Questions and Mark Scheme

Topical Past Papers & Marking Schemes 2004-----

Islamiyat 2058/2 (Paper2)

History and Importance of Hadith

Q1.(a) Give two specific examples of how the Hadith have been used together with the Qur'an in working out the Islamic law. [2 x 5]

(b) Explain the importance of (i) the isnad, and (ii) the matn in deciding that a Hadith is authentic. [2 x 3] [November 04]

(a) There must be two clear and concrete examples. In each look for: • The relevant teaching of the Qur'an (1 mark + 1 mark for a quotation). • The Hadith/s that are brought into relation with it (1 mark + 1 mark for a quotation). • An explanation of how the one is used to clarify or give detail to the other. • An outline of the situation or problem in which help is being sought from the texts.

(b) (i) • The isnad is the chain of transmitters. • It contains proof that the Hadith can be traced to the Prophet. • Rigorous testing of the links between individuals has helped Muslims be certain of the authenticity of Hadiths.

(ii) • The matn is the actual text of the Hadith. • In reliable Hadiths this should not conflict with the Qur'an. • Nor should it conflict with other reliable Hadiths.

Q2. Answer parts (a) and (b), and either part (c) or part (d).

(a) What methods were used by the collectors of the six major books of Hadith to ensure that the sayings of the Prophet they accepted were genuine? [8] {May/June-05}

• They compared the body (matn) with reason, the Qur'an and other Hadith. • This was to ensure it agreed with the main Islamic teachings. [1 extra mark for examples and illustrations of accepting and rejecting the matn.] • They ensured the chain of transmitters (isnad) was broken. • They checked that the transmitters were known to those before and to those after them in the chain. • They ensured that each transmitter was a person of sound mind, good memory, and good and upright character. • They rejected Hadiths whose chains of transmitters were questionable. [Allow 1 mark for examples of collectors going about their work.]

(b) How are the Qur'an and Hadith employed in working out the Islamic law? [4]

• The Qur'an is the first source of law. • Its clear teachings are followed without question. • Where its teachings are undetailed the Hadith are employed. • The Hadith fill out the Qur'an and add teachings where it is silent. [1 mark for examples of how the Hadith fill out the Qur'an]

Either

(c) In what circumstances do Sunni Muslims allow the use of qiyas (analogy)? [4]

• The Qur'an and Hadith are the primary sources. • When they are silent the consensus of believers is allowed. • When this is silent individual analogy is allowed. • This employs the method of comparing unknown situations with known. [Give 1 mark for a clear example.]

Or

(d) What is the importance to Shi'a Muslims of 'aql (reason) in establishing the Islamic law? [4]

• The Qur'an itself encourages Muslims to use their minds. • The Imams set the example by applying reason to the teachings in the Qur'an. • Reason helps Muslims to apply a teaching in new circumstances.

Q3.(a) Explain the importance of the isnad (chain of transmitters) and of the matn (body of text) in assisting scholars to check the authenticity of a Hadith. [12]

(b) Outline the major differences between the musnad and musannaf collections of Hadith. [4] {May/June-05}

(a) • The isnad guarantees that the Hadith originated with the Prophet. • Each transmitter (rawi) must be honest and upright. • He must be a strong Muslim. • He must have a good memory. • Each transmitter must have known the transmitter before him, and also the transmitter after. • The first transmitter in the chain must be a Companion of the Prophet. • There must be no gaps or weaknesses in the chain. • The matn must agree with the teachings of the Qur'an. • It must also agree with the main body of reliable Hadiths. • It must also agree with common sense and what is reasonable. • It should not praise any individual or place. • It should not give precise details of events that occurred after the Prophet's time. • It should not contain expressions uncharacteristic of the Prophet.

(b) • The musnad collections gather Hadiths together according to the name of the first transmitter. • They are useful for detecting Hadiths attributed to a particular Companion. • The best known musnad collection is Ibn Hanbal's Musnad. The musannaf collections gather Hadiths according to their subject matter. • They are useful for understanding the Prophet's teachings on a particular point of belief or practice. • They are particularly useful in establishing matters of law. • The six books of Sunni sahih Hadith are the best known musannaf collections. Compiled by sir BG

Q4. Answer part (a) and part (b), and either part (c) or part (d).

(a) What methods were used by the major collectors to ensure the Hadith they accepted were genuine? [8]

(b) How are the Qur'an and Hadith employed in working out the Islamic law? [4]

Either

(c) In what circumstances do Sunni Muslims allow the use of qiyas (analogy)? [4]

Or

(d) Why do Shi'i Muslims attach importance to the use of 'aql (reason) in establishing the Islamic law? [4] {November-06}

(a) • They compared the body (matn) with reason, the Qur'an and other Hadith. • This was to ensure it agreed with the main Islamic teachings. • [1 extra mark for examples and illustrations of accepting and rejecting the matn]. • They ensured the chain of transmitters (isnad) was unbroken. • They checked that the transmitters were known to those before, and to those after them in the chain. • They ensured that each transmitter was a person of good and upright character. • They rejected Hadiths whose chains of transmitters were questionable. • (Allow 1 mark for examples of collectors going about their work).

(b) • The Qur'an is the first source of law. • Its clear teachings are followed without question. • Where its teachings are undetailed the Hadith are employed. • The Hadith fill out the Qur'an and add teachings where it is silent. • [1 mark for examples of how the Hadith fill out the Qur'an]. (c) • The Qur'an and Hadith are the primary sources. • When they are silent the consensus of believers is allowed. • When this is silent individual analogy is allowed. • This employs the method of comparing unknown situations with known.

(d) • The Qur'an itself encourages Muslims to use their minds. • The Imams set the example, by applying reason to the teachings in the Qur'an. • Reason helps Muslims to apply a teaching in new circumstances. Compiled by sir BG

Q5. (a) Explain the importance of the isnad (chain of transmitters) and of the matn (body of text) in assisting scholars to check the authenticity of a Hadith. [2 x 6] {November-8}

• The isnad guarantees that the Hadith originated with the Prophet (SAW). • Each transmitter (rawi) must be honest and upright. • He must be a strong Muslim. • He must have a good memory. • Each transmitter must have known the transmitter before him, and also the transmitter after. • The first transmitter in the chain must be a Companion of the Prophet. • There must be no gaps or weaknesses in the chain. • The matn must agree with the teachings of the Qur'an. • It must also agree with the main body of reliable Hadiths. • It must also agree with common sense and what is reasonable. • It should not praise any individual or place. • It should not give precise details of events that occurred after the Prophet's time. • It should not contain expressions uncharacteristic of the Prophet (SAW).

(b) Outline the major differences between the musnad and musannaf collections of Hadith. [4] {November-8}

• The musnad collections gather Hadiths together according to the name of the first transmitter. • They are useful for detecting Hadiths attributed to a particular Companion. • The best known musnad collection is Ibn Hanbal's Musnad. The musannaf collections gather Hadiths according to their subject matter. • They are useful for understanding the Prophet's teachings on a particular point of belief or practice. • They are particularly useful in establishing matters of law. • The six books of Sunni sahih Hadith are the best known musannaf collections. Compiled by sir BG

Q6. (a) Outline the main teachings of the Hadiths you have studied about the responsibilities of individual Muslims. [10] [Speci-9]

(b) Explain the importance of the isnad and the matn in deciding that a Hadith is authentic. [4]

(a) L1 for basic references to responsibilities to God and others, with some quotations.

L2 for an informed discussion of the range of individual responsibilities with quotations.

L3 for itemised responsibilities, e.g. towards God, family, friends, etc., with illustrative quotations.

L4 for itemised responsibilities with illustrations and comments on these to show their relevance.

(b) L1 for some awareness that these two parts of a Hadith provide evidence that can help prove a Hadith is genuine.

L2 for an informed account of how these two parts can show the genuineness of a Hadith.

L3 for a fuller account of how each of them can be tested, e.g. the uninterruptedness of the isnad, the agreement between the matn and the Qur'an.

L4 for a full explanation of how testing each can give assurance of a Hadith's genuineness.

Answer 4

The Prophet (SAW) gave us teachings about a number of responsibilities that we should follow. In the first place, he tells us that we should be sincere to Allah, to his Book and to his Messenger. This means that we must put Allah before everything else that we do, and also we must recite the holy Qur'an regularly and study it, and we must follow the example of the Prophet (SAW). If we do this we will fulfil the main requirements of Islam because if we follow the Prophet (SAW) we will perform all the requirements of Islam. It is very important for us to believe that Allah is one. The Prophet (SAW) has also taught us that we should fulfil our responsibilities to our fellow creatures. He has said, I and the man who brings up an orphan will be in paradise like this. And he pointed with his two fingers, the index finger and the middle finger. This means that we must take care of orphans. But it also teaches us that we should look after anyone who is alone with no one to look after them. It includes all the people who cannot look after themselves.

The Prophet (SAW) has also said that we must take care of our brothers, in his words, None of you believes until he desires for his brother what he desires for himself. What he means here is fellow Muslims. We must behave towards them as we behave towards ourselves, because it is only by acting the best towards them that we show we are good Muslims. Compiled by sir BG

The Prophet (SAW) has also told us that we have responsibility in this world. He said, the world is the believer's prison and the unbeliever's paradise. He meant that a true believer remembers the world of hereafter and so will not indulge in this world too much.

Level: 4

This answer contains both a range of responsibilities, with Hadiths to support and illustrate them, and also analysis of each Hadith that is quoted. The candidate has clearly thought about the examples she has given, and has used them to show how specific teachings in Hadiths can be extended to include whole classes. One could have hoped for more examples, but nevertheless the quality of the argument here is impressive.

Q7.(a) Outline the main teachings of the Hadiths you have studied about the importance of Muslim communal life. [10] {May-9}

A basic answer to this part of the question will refer to a few Hadiths but will not show a confident understanding of their meaning and will lack any attempt to combine them into a general reflection on communal living.

However, marks should be credited to answers where there are clear references to relevant Hadiths, and where some attempt has been made to understand and express their teachings. Compiled by sir BG

Good answers will quote and discuss Hadiths and reflect on the general principles about communal living that are deduced from them giving a clear picture of their teaching about relationships with others and communal life.

(b) Explain the main differences of the musnad and the musannaf Hadiths. [4]

The candidates could simply give no more than a basic description of the differences between the two, that the musnad are collected under the name of the first transmitter and the musannaf under the main teaching. Some candidates might develop these points and give a full description of the two kinds of Hadiths, and make an attempt to explain their different uses.

Better answers will discuss the advantages of the two types and give fuller explanations of the different uses with particular reference to the suitability of musannaf collections for legal thinking.

Q8. (a) Describe the methods employed by the compilers of the major books of Hadith to ensure the Hadiths they collected were authentic. [10] {November-9}

A basic answer to this part of the question will give a bare amount of descriptive detail about the Hadith collections. However slightly better answers will give some accurate information about the method of scrutinising the isnad and matn.

The able candidates will describe in some detail how the compilers compared the body (matn) of the Hadith with reason, the Qur'an and other Hadiths to ensure that it agreed with the main Islamic teachings.

They will also perhaps mention that the chain of transmitters (isnad) was unbroken. The importance of the narrator to be of sound mind, good memory and upright character may also be mentioned. Candidates could also give examples of collectors going about their work.

(b) Why is it important for Muslims to have collections of authentic Hadiths? [4]

A basic answer to this part of the question will be that Muslims need to know what the Prophet taught. As Muslims try to base their lives on the Prophets example it is important for them to know what he did and said.

Candidates may elaborate on the above points to explain that what the Qur'an stated in general terms was further explained by the Prophets Hadiths. Good answers will also refer to the need to have authentic Hadiths for legal purposes and could explain the function of authentic Hadiths in legal thinking.

Q9.(a) How did the compilers of Hadiths (muhaddithun) judge between acceptable and unacceptable Hadiths? [10] {May-10}

Compilers ensured that there was no conflict between the Hadith and the teachings of the Qur'an, i.e. both the Qur'an and Hadith were in conformity and taught the same lessons. It could be added that they compared the body (matn) of the Hadith with reason, the Qur'an and other Hadiths to ensure that they agreed with the primary Islamic teaching. Answers could be further elaborated to state that they ensured the chain of transmitters (isnad) was unbroken and that the transmitter was a person of sound mind, good memory and upright character. Examples of collectors going about their work could be given to answer this part of the question.

(b) How are the Qur'an and Hadith employed in working out Islamic law? [4] {May/June-10}

The Qur'an is the first source of Islamic law. It could be added that its teachings are followed without question and where they contain no detail the Hadiths are employed. Good answers are likely to put forward a relevant teaching of the Qur'an in relation to a Hadith and explain how the Hadith/s have helped legal experts to formulate rules in the shari'a.

Q10.(a) How have the Hadiths of the Prophet been used as a source of guidance by Muslims? [10] {November-10}

A basic response to this question would be to say that Hadiths are the words of the Prophet which teach us the way of Allah. Better answers would give an elaboration and state that Hadiths explain the teachings of the Qur'an, e.g. the Qur'an says to pay zakat, it is however the Hadith of the Prophet which fills out the details about how much and whom to pay etc.

Other examples could be given to explain the answer. Good answers could also say that whenever the Qur'an is silent on a subject, the Hadith of the Prophet is taken as an authority. Compiled by sir BG

This is because the Qur'an and the Hadith always agree with one another and that authoritative collections of Hadiths contain tafsir which are invaluable guides to key verses in the Qur'an.

(b) 'Truly, My mercy overcomes My wrath'. This is a Hadith Qudsi. What is special about Hadiths of this kind? [4] {Nove-10}

Hadith Qudsi, is a divine Hadith. They are sayings from Allah himself. The better answers will go on to add that Hadith Qudsi do not form part of the Qur'an but are recognised as the sayings of the Prophet which were related to him by Allah. Examples of other such Hadiths the candidates may have studied could be given by the stronger candidates to gain top marks in this part of the question.

Q11.(a) What part do Hadiths play in Islamic legal thinking? [10] {May/June-11}

Candidates may state some basic points like Hadiths of the Prophet are the second most important source of Islamic law next to the Qur'an and that they also give fuller teachings of what the Qur'an states in brief. Candidates could give examples here to support their answers. In past years candidates have given examples of how zakat was calculated in the light of the Prophet's Hadiths and how in some cases where the Qur'an is completely silent his Hadiths are the sole basis of legislation. Examples of the immediate successors using knowledge of Hadiths an also be cited by the candidates. Examples showing how Hadiths influenced Islamic legal thinking will take the candidates to the higher levels. Stronger candidates could even reflect upon how ijma and qiyas depend on Hadiths.

(b) What is the importance of consensus (ijma) in Islam? [4]

Candidates should not describe what ijma is but focus their answer on the need for importance of consensus of scholars having to judge on issues which are not clear in the Qur'an and Hadiths of the Prophet. Examples of ijma can be given by candidates. Excellent answers may well discuss ijma as a democratic principle in Islam. Compiled by sir BG

Q12. (a) Outline the main teachings of the Hadiths you have studied, from the passages set for special study, about the responsibilities of individual Muslims. [10] {November-11}

This is a very broad question as there are many responsibilities about which candidates can write including being kind to others, striving to do good and being sincere. The answer should not be just a list of responsibilities but there needs to be a range of teachings, with Hadiths, to support them, to reach the higher levels.

(b) Explain by giving an example how a Hadith has been used together with the Qur'an in working out an Islamic law. [4]

In answer to this question the candidate needs to give a clear example. Answers could write about a relevant teaching of the Qur'an in relation to a Hadith which explains how the Hadith has helped in formulating Sharia law. To get to the higher levels the candidates need to choose an example for which a comprehensive response can be given e.g. zakat. Candidates may well quote from the Qur'an and Hadith/s when giving their example.

Q13.(a) Outline the main teachings of the Hadiths you have studied about the responsibilities of individual Muslims. [10] {Speci-12}

Answer 4

The Prophet (SAW) gave us teachings about a number of responsibilities that we should follow. In the first place, he tells us that we should be sincere to Allah, to his Book and to his messenger. This means that we must put Allah before everything else that we do, and also we must recite the holy Qur'an regularly and study it, and we must follow the example of the Prophet (SAW). If we do this we will fulfil the main requirements of Islam because if we follow the Prophet (SAW) we will perform all the requirements of Islam. It is very important for us to believe that Allah is one.

The Prophet (SAW) has also taught us that we should fulfil our responsibilities to our fellow creatures. He has said, I and the man who brings up an orphan will be in paradise like this. And he pointed with his two fingers, the index finger and the middle finger. This means that we must take care of orphans. But it also teaches us that we should look after anyone who is alone with no one to look after them. It includes all the people who cannot look after themselves.

The Prophet (SAW) has also said that we must take care of our brothers, in his words, None of you believes until he desires for his brother what he desires for himself. What he means here is fellow Muslims. We must behave towards them as we behave towards ourselves, because it is only by acting the best towards them that we show we are good Muslims.

The Prophet (SAW) has also told us that we have responsibility in this world. He said, The world is the believer's prison and the unbeliever's paradise. He meant that a true believer remembers the world of hereafter and so will not indulge in this world too much.

Level: 4

This answer contains both a range of responsibilities, with Hadiths to support and illustrate them, and also analysis of each Hadith that is quoted. The candidate has clearly thought about the examples she has given, and has used them to show how specific teachings in Hadiths can be extended to include whole classes. One could have hoped for more examples, but nevertheless the quality of the argument here is impressive.

Q14. (a) According to the teachings of the set Hadiths you have studied, outline the ways in which Muslims should treat one another. [10] {May/June-12}

A basic answer to this part of the question will refer to a few Hadiths without showing a confident understanding of their meaning and how they combine to give a general reflection on the rights of others in the community of Muslims. Better answers will give clear references to relevant Hadiths and attempt to understand and express their teachings.

The Hadiths cited must be the ones from the syllabus as the question states this requirement clearly.

Good answers will quote and discuss Hadiths and deduce from them the rights of others in the community of Muslims and go on to express them confidently.

(b) What are the advantages of having different categories of Hadiths. [4]

An evaluative response is required here, candidates could name the different categories of Hadiths and give reasons for why they think they are important or not important e.g. they can say that Hadith A-Daeef (weak) is a Hadith in which the narrator may have a bad memory or may have been known to be a liar or may not have met the one he was supposed to be narrating from.

Some could even go on to discuss the harm that could result from following say a weak or an unauthentic Hadith. All valid answers should be credited.

Four Rightly Guided Caliphs

Q1.(a) Describe three examples from the life of the Prophet and the Rightly Guided Caliphs that show the relations between the early Muslim state and other states. [3 x 4]**(b) Suggest ways in which any two of these examples can provide models for relations between states today. [4] {Nove-04}**

(a) Look for 3 clearly identified examples in which the Prophet or caliphs were engaged in relations between the Muslim community and others. Give 1 mark for a simple identification of the example. Give up to 2 marks for brief description. Give up to 4 marks for full accounts of the persons and groups involved and for what took place. Compiled by sir BG

(b) Allow equal marks for the two examples chosen.

In each give 1 mark for an attempt at identifying the principle relevant for now. Give 1 mark for a full explanation of how it can help current situations.

Q2. (a) Write short accounts of the lives of any two of the Rightly Guided Caliphs. [2 x 6]**(b) Explain the significance of one of your chosen figures during his reign as Caliph. [4]**

(a) In each case look for accounts of the caliph's life up to the time of his rule [2 marks], and then his major achievements as caliph or the main events of his rule [4 marks]. Do not exceed the maximum allowed.

(b) Here there should be some attempt at analysis, not further description. Look for comments about the importance of what happened or what the individual did: e.g. Abu Bakr's defeat of the false prophets safeguarded the young faith of Islam; 'Umar's organisation of the state gave it a sound basis for development; 'Uthman's collection of the Qur'an preserved it for posterity.

Q3. (a) Write an account of the major contributions made to Islam by Abu Bakr: (i) during the Prophet's lifetime; [4] {May-05}

• He was the Prophet's friend from childhood. • He was one of the first to accept Islam. • He brought others to accept Islam. • He remained loyal to the Prophet at all times, good and bad. • He expressed belief in the Prophet's Night Journey. • He bought slaves who were Muslim and freed them. • He accompanied the Prophet on the hijra. • He gave his daughter 'A'isha to be the Prophet's wife. • He made a financial contribution to the expedition to Tabuk.

(ii) during his caliphate. [8]

• He steadied the mourning community after the Prophet's death. • He continued the Prophet's intention to send expeditions to the north. [1 mark for the basic point, and 1 extra mark for details] • He fought against the tribes who withheld zakat. • He fought against the false prophets. • These were Musaylima, Tulayha, Aswad al-Ansi and Sajjah. [1 mark, but 2 marks if all four names are given] • He arranged to have the first collection of the Qur'an made. [1 mark, but 2 marks for details of how this happened] Compiled by sir BG

(b) Explain why he was known as the Honest One (al-Siddiq), and the Saviour of Islam. [4] {May-05}

• He was given the title of al-Siddiq after he declared without hesitation that he believed the Prophet had been taken to Jerusalem on the Night Journey. • It also suits his conduct of showing complete loyalty towards Muhammad. • He was acknowledged as the Saviour of Islam because of his efforts to keep the community united, to resist the threat from tribes withdrawing from Islam, and to destroy the false prophets. [1 mark, but 2 marks for all of these points]

Q4. In this question you should answer part (a) and either part (b) or part (c)

(a) Write an account of the life of 'Ali ibn Abi Talib, paying particular attention to:

(i) his companionship of the Prophet; [6]

(ii) his caliphate. [6]

Either (b) Explain why 'Ali was opposed by Mu'awiya during his rule as caliph. [4]

Or (c) Explain why 'Ali's leadership of the community is regarded as important by Shi'i Muslims. [4] {November-05}

(a) (i)

• He was close to the Prophet from childhood. • He became one of the first Muslims. • He married the Prophet's daughter Fatima. • He took the Prophet's place in his bed at the time of the hijra. • He was taken by the Prophet as his brother when pairing Ansar and Muhajirun. • He was one of the foremost warriors of the Islamic community. • He offered to fight single-handedly before a number of battles. • [1 mark for details, e.g. his feats at the battle of Hunayn.] • He was a scribe of the Prophet. • He wrote the Treaty of al-Hudaybiya. • [Shia`as believe the Prophet designated him as his successor.]

(ii)

• He became caliph after the murder of 'Uthman. • He did not immediately take steps to punish 'Uthman's killers. • For this Talha and Zubayr, supported by 'A'isha, opposed him. • They fought him at the battle of the Camel. • [+1 for a full account of this opposition and its outcome.] • 'Uthman's nephew Mu'awiya also opposed him. • They fought at the battle of Siffin. • This was indecisive so they agreed to arbitration. • [+1 for a full account of this opposition and its outcome.] • Some of 'Ali's supporters disagreed with this and abandoned him. • He defeated them at the battle of Nahrawan. • He was killed by one of these while at prayer. Compiled by sir BG

(b)

• 'Ali ordered Mu'awiya to surrender his position as governor of Syria. • Since Mu'awiya would not accept 'Ali as caliph he did not do this. • 'Ali refused to take steps against the killers of Mu'awiya's uncle 'Uthman. • Mu'awiya insisted that 'Ali should punish them before he would obey him. • Mu'awiya's opposition was a combination of personal ambition and desire for justice.

(c)

• The Prophet designated 'Ali his successor at Ghadir Qumm. • He also showed 'Ali other unique signs of recognition. • E.g. he said: I am the city of knowledge and 'Ali is the gate. • 'Ali was married to the Prophet's daughter Fatima. • The Qur'an gives special recognition to him as one of the five members of the Prophet's family. • He was the father of the only descendants of the Prophet Hasan and Husayn.

Q5.(a) Write an account of the main activities of Hazrat 'Uthman

(i) during the lifetime of the Prophet, [6] and (ii) during his caliphate. [6]

(b) Explain why Hazrat `Uthman encountered difficulties in the latter years of his caliphate and was assassinated. [4] {May-06}

(a) (i) • He was one of the first converts. • He experienced persecution for his faith. • He married the Prophet's daughter Ruqayya. • With her he migrated to Abyssinia. • He migrated to Madina. • He did not take part in the Battle of Badr because of his sick wife. • When Ruqayya died, he was given her sister mm Kulthum as wife. • He acted as the Prophet's ambassador to Quraysh when the Muslims neared Makka. • He contributed his wealth to pay for expeditions, particularly Tabuk.

(ii) • He continued the policy of expanding Muslim territory. • The empire expanded into Persia, Armenia and North Africa. • He placed relatives in important positions of control. • He requested an authentic version of the Qur'an. • He ordered Zayd Ibn Thabit to lead the compilation of this. • He destroyed all other copies. • His rule caused disquiet and led to several uprisings.

(b) • His appointment of family members was seen as favouritism. • His destruction of the Qur'an was seen by some as destroying God's Word. • Some Muslims questioned his ability to rule. • He pacified a force from Egypt by making concessions, but sent word to have them killed on their return home. • They returned to Madina and killed him. Compiled by sir BG

Q6. (a) Describe four incidents that show how, between 622 and 661, the Prophet and the Rightly Guided Caliphs conducted relations with other states. [4 x 3]

(b) Suggest ways in which any two of these examples can provide models for relations between states today. [4] {November-06}

(a) [Look for four clearly identified examples in which the Prophet or Caliphs were engaged in relations between the Muslim community and others.]

In each: Give 1 mark for a simple identification of the example. Give a further 1 mark for a brief description of the example. Give a further 1 mark for a full account including names of the persons involved and details of what took place.]

(b) [For each example give 1 mark for an attempt to identify the principle contained in the example. Give a further 1 mark for a full explanation of how this principle can help current situations.] 4 (a) Write an account of the main activities of Hazrat `Umar (i) during the lifetime of the Prophet, and (ii) during his caliphate. [2 x 6]

(b) What does the manner of Hazrat `Umar's death tell us about his character? [4]

(a) (i) • He converted to Islam when he heard a passage of the Qur'an being recited [here allow 1 mark for the basic point, and allow a further 1 mark for details, e.g. that he was on his way to kill the Prophet; that he surprised his sister and her husband hearing the Qur'an recited; that he was going to destroy this passage, but relented when he read it]. • In Makka he had a reputation as a fierce and strong fighter. • His conversion gave courage to the Muslims in Makka. • In Makka he proved a great help because he was able to protect the Prophet from attacks. • He made the Hijra to Madina with the other Muslims. Compiled by sir BG

• There he was always close to the Prophet in battles [allow a further 1 mark for details, such as his defending the Prophet at Uhud, and his digging the trench before Khandaq]. • His ties with the Prophet were strengthened when the Prophet married his daughter Hafsa. • He objected to the terms of the Treaty of al-Hudaybiya because they disadvantaged the Prophet. • He took part in the expeditions to the north that were organised towards the end of the Prophet's life.

(ii) • He oversaw the expansion of the empire into Syria, Persia, Iraq and Egypt [allow 1 mark for the basic point, a further 1 mark for details, and an additional 1 mark for names of battles and dates]. • He personally accepted the surrender of Jerusalem [1 mark for the basic point, and a further 1 mark for details].

• The agreements he made with conquered non-Muslims formed the basis of later legislation about Dhimmis.

• He oversaw many important administrative measures [1 mark for the basic point, a further 1 mark for details such as the diwan which listed those entitled to pensions from the state, the institution of the position of judge, and a further 1 mark for full details of more than one of his measures].

(b) • `Umar was killed by his slave (Abu Lu'lu'Feroz). • The reason was that he refused to excuse him from paying a tax. • This is characteristic of `Umar's total impartiality and refusal to allow concessions even to those close to him. • He was stern about the correct observance of all regulations [allow 1 mark for any examples that illustrate this characteristic]. • He was buried near the Prophet, which shows he was held in high honour.

Q7. (a) Describe three events from the time of the Prophet and the Rightly Guided Caliphs that show how they conducted relations between the early Muslim community and other communities. [3 x 4]

(b) Suggest ways in which any one of these examples can provide a model for relations between states today. [4] {May -07}

(a) Look for three clearly identified examples in which the Prophet or caliphs were engaged in

relations between the Muslim community and others. Give 1 mark for a simple identification of the example.

Give 1 extra mark for a brief description. Give 1 extra mark (up to 3 marks) for full accounts of the persons and groups involved and for what took place. Give 1 extra mark (up to 4 marks) for attempts to identify political or religious principles involved in relations.

(b) Give 1 mark for an attempt to identify the principle in the example that is relevant for now.

Give 1 extra mark for one or more concrete instances from the present day. Give 1 extra mark (up to 3 marks) for a clear attempt to link the example chosen from part

(a) with present instances. Give 1 extra mark for a full explanation of this link.

[A possible answer to

(b). The Prophet decided that peaceful relations in Medina were important even though not all the people there were Muslim. Peaceful relations between Pakistan and India are very important for the well-being of both countries. A treaty of cooperation between the two countries, like the Covenant of Medina, would be for the good of all. In this treaty the privileges and responsibilities of both sides could be clearly expressed.] Compiled by sir BG

Q8. (a) Write about:

(i) Abu Bakr's conquest of the false prophets (ii) 'Uthman's arrangements to make a collection of the Qur'an. [2x5]

(b) Explain why these two caliphs thought it was important to take these actions. [2x3] {May/June-8}

(a) (i)

• One of the problems facing Abu Bakr was a number of people in Arabia who claimed to be prophets like Muhammad (SAW). • The main ones were Musaylima among the Hanifa tribes in Yamama, Tulayha among the tribes of Asad and Ghatafan, al-Aswad al-Ansi in the Yemen and Sajah among the Tamim tribe [1 mark for all four names; 1 extra mark for details about each]

• He sent forces against all of them • The fighting against Musaylima was most fierce: in the battle of Yamama many memorizers of the Qur'an were killed.

(ii)

• 'Uthman discovered that in parts of the empire people were following different versions of the Qur'an

• He ordered all copies of the Qur'an to be destroyed • He invited Zayd Ibn Thabit and a group of Muslims to compile an authentic copy of the text. • They took great care, consulting widely and checking the text against memories

• They referred to the collection in the keeping of Hafsa • 'Uthman had copies made and distributed these to the major centres

(b) [In each case allow 1 mark for a basic explanatory comment (not description); 1 extra mark for a further comment that shows fuller understanding; and the third mark for complete explanations] The false prophets threatened the uniqueness of the Prophet Muhammad (SAW). Their claims suggested that Muhammad was not the last prophet sent from God Unless they were overthrown Islam could not uphold its claims If variant readings were allowed the message of the Qur'an might be obscured These readings threatened the purity of God's instructions. If they were allowed to continue the community might be split over different teaching.

(b) Describe the main events of 'Ali's rule as caliph. [6] {November-8}

• He was confronted with the decision of how to treat the assassins of 'Uthman. • Talha and Zubayr, with the support of 'A'isha, opposed him. • He defeated them at the battle of the Camel. • Mu'awiya refused to give him allegiance or vacate his position as Governor of Syria. • The armies led by the two met at Siffin. • The battle proved indecisive.

• 'Ali agreed to arbitration. • Some of his supporters deserted him.

(c) Explain why close Companions of the Prophet opposed 'Ali, and why his supporters deserted him towards the end of his life. [2 x 2]

• Talha and Zubayr thought he should punish 'Uthman's assassins as soon as possible. • This was the just action and they thought 'Ali was wrong not to do it. • 'Ali's supporters at Siffin thought he was the leader of the community and those who opposed him were wrong. • So they thought he was wrong to arbitrate with sinners. Compiled by sir BG

Q9. (a) Write an account of the major challenges that faced Abu Bakr during his caliphate. [10] {Specimen-9}

(a) L1 for basic references to the false prophets, the tribes withholding zakat and the apostate tribes.

L2 for a fuller account of these, including details. **L3** and above for a full account, together with suggestions of why these were challenges **L4** and why it was important for the Caliph to overcome them.

(b) L1 for a basic reason for one title. **L2** for links between al-Siddiq and the Prophet's night journey, and the Saviour of Islam and holding the early community together. **L3** for more developed explanations of the links between both titles and the

incidents behind them .L4 for how these titles reflect Abu Bakr's character

(b) Explain why he was known as the Honest One (al-Siddiq), and the Saviour of Islam. [4] {Specimen-9}

Answer 4

The holy Prophet travelled on Buraq from Makka to Jerusalem and from there to the presence of Allah himself in heaven. He returned from there to Makka in one night. When he told people they did not believe him. But when Abu Bakr heard this he believed that moment without hesitation. So the holy Prophet called him al-Siddiq.

He was called the Saviour of Islam because when he was caliph he helped the community of Muslims to survive against many enemies. In the first place, he gave new heart to the Muslims after the Prophet passed away. He told them that the Prophet must die and that only Allah never dies. Then in his short time as Caliph he defeated the tribes who withdrew from Islam and made them stay Muslim, and he fought and won against the tribes who refused to pay zakat. He also defeated the false prophets who claimed that they were real prophets. So he kept the unity of Islam at a time when there was much danger.

Level: 4

This answer shows extensive understanding of the reason why Abu Bakr was given these titles. Like the L3 answer it links the titles with precise action of the caliph, but it gives fuller details, for example saying that Abu Bakr expressed instant belief in the Night Journey of the Prophet, and explaining the importance of his suppressing insurrections at a sensitive time.

Q10. (a) Trace the expansion of the Islamic empire under the rule of the caliph 'Umar. [10] {May/June-9}

Basic answers may show some knowledge of the main battles and areas brought under Muslim rule during the caliphate of 'Umar. Better answers will be able to expand on the points made earlier and be able to name and date the main battles. Some of the important dates/battles are: 636AD/15AH battle of Yarmuk, 638AD/17AH battle of al-Qadisiyya, 642AD/21AH battle of Nihawand. Better candidates should be able to give a coherent account of the progress of Muslim armies, the battles won and the land captured. Fully detailed and dated answers showing a gradual expansion of the answer will enable the candidates to get top range marks.

(b) What does the way he died tell us about his character? [4]

Candidates might begin by showing signs that they have some knowledge of how the caliph died. Some might go on to describe how 'Umar was assassinated by his servant. However a more complete answer will explain why the servant killed his master, and will show an awareness of the severe fairness of 'Umar this reveals. It was 'Umar's scrupulous sense of fairness that was the reason for his refusal to give preferential treatment to his slave despite his relationship with him which led to his assassination. Another version regarding 'Umar's assassination is that he was killed by a Persian slave Firoz, who was owned by Mughira b. Shuba(RA). Firoz wanted a reduction in the daily payment he made to his master. 'Umar rejected his claim and so in anger Firoz stabbed him at dawn prayers the next day.

Q11.(a) Describe the main events of the caliphate of 'Ali. [10] {May/June-9}

A very basic answer will show some knowledge of the main events, including the battle of Camel and the battle of Siffin. A slightly more developed answer will describe the problems faced by the caliph in some detail. The better candidates will give a full account of the caliph's rule and show the difficulties he faced, giving names and dates e.g. they could give an account of Talha and Zubayr's opposition to him with the support of Hazrat A'isha, 'Ali's dismissal of the governors appointed by 'Uthman and the consequent problem that resulted from it, as well as the separatist movement of the Kharijites and the battle fought with them in 658AD/37AH. Answers may go on to give a comprehensive account that reflects both knowledge and understanding of the reasons for the upsets during 'Ali's rule.

(b) Explain why Talha and Zubayr opposed 'Ali. [4]

The candidates could give a mainly descriptive account of the opposition of Talha and Zubayr. Better answers could give an explanation of their action stemming from their disagreement over 'Ali's reaction to the death of 'Uthman. Candidates may well discuss 'Ali's problem of having to act against law-breakers while not yet in a secure position. However focussing on reasons rather than description and pointing towards the complexity of motivations on both sides will enable candidates to get top marks.

Q12. (a) Write briefly about the conversion to Islam of Abu Bakr, 'Umar, 'Uthman and 'Ali. [10] {November-9}

Good answers for this part will give full, yet concise, accounts of the four conversion stories. Candidates should talk about the conversion stories and not their later lives. Some points that could be mentioned for each companion are: Abu Bakr: close friend of the prophet from childhood and amongst the first to convert (first free adult male); he became Muslim without hesitation; was open about calling others to the new faith and persuaded many to accept Islam; he purchased slaves and set them free; he was the first person to openly invite people to the new faith and was beaten severely. 'Umar: he was initially angry at the prophet and the new message he was preaching and set out to kill him; on his way he was told his own sister and brother-in-law had converted and so went there; overheard recitation of part of sura Ta Ha; when he read the words himself he went to accept Islam; he had a reputation of being the fiercest man in Makka and so his

conversion provided Muslims some protection; he fought Qur'aysh until Muslims could pray at the Ka'ba. 'Uthman: he converted at the hands of Abu Bakr; was the third male convert; his family deserted him after his conversion; he was married to the Prophet's daughter Ruqayyah soon after; amongst the first group to migrate to Abyssinia. 'Ali: he was a cousin of the prophet who had been taken into the prophet's household to alleviate the financial burden on his family; one of the first Muslims (only ten when he accepted Islam); when the prophet openly invited others to come to Islam, only 'Ali stepped forward to help him; for this 'Ali was made the prophet's brother and vice-regent; caused ridicule amongst Qur'aysh who laughed at the thought of elders obeying 'Ali; 'Ali stood firm during persecutions.

(b) In what ways did the conversion of 'Umar help the young Muslim community? [4]

Good answers here should show an understanding of the significance of 'Umar's conversion. Answers could talk about how his conversion boosted Muslim morale. He was an open persecutor and oppressor of Muslims, but upon conversion was the most open about public praying. Muslims couldn't pray at the Ka'ba until he became Muslim. He helped the Muslims gain confidence in practising Islam openly; no one dared interfere with 'Umar when he was praying. He was known for his temper and his physical strength. All this gave a physical protection to the vulnerable Muslims.

Q13. (a) Describe Abu Bakr's activities against the false prophets and apostate tribes. [10] {November-9}

Answers could have basic references to the false prophets, the tribes withholding zakat and the apostate tribes. Some could go on to give fuller accounts of these challenges, faced by Abu Bakr. In the answers it could be described that at the time of Abu Bakr's caliphate there were a number of people in Arabia who claimed to be prophets like Muhammad. The main ones were Musaylima among the Hanifa tribes in Yamama, Tulayha among the tribes of Asad and Ghatafan, al-Aswad in the Yemen and Sajjah among the Tamim tribe. Answers could give accounts of how Abu Bakr sent forces against all of them and write about the fighting against Musaylima in the battle of Yamama, which was the most fierce, and one in which many memorizers of the Qur'an were killed. The revolt against Islam by tribes that had pledged loyalty to the Prophet and the refusal of some tribes to send taxes to Medina could also be described. Excellent answers will give a full account.

(b) Why is Abu Bakr called the Saviour of Islam? [4]

To gain top marks in this question candidates need to show a good understanding of the reason why he was called the Saviour of Islam. A satisfactory answer would simply explain that he fought to prevent the break-up of Islam. However, more complete answers will explain that the false prophets and apostates threatened the uniqueness and unity of Islam and could not be allowed to continue their activities. Hence when he became caliph he not only gave new heart to the Muslims after the Prophet passed away but helped the community of Muslims against its many enemies. In his short term as caliph he defeated the tribes who withdrew from Islam and made them stay Muslim and he fought and won against tribes who refused to pay zakat. He also defeated the false prophets and thus kept the unity of Islam when there was much danger. Candidates could mention his contribution in the compilation of the Qur'an as well.

Q14. (a) What major events took place during the caliphate of 'Uthman? [10] {May/June-10}

'Uthman was the third caliph. He continued the policy of expanding the Islamic territories. He expanded the state towards the east and in the Mediterranean and crushed many rebellions. Details of areas conquered and rebellions put down could be given here. The first Muslim naval fleet was built during the reign of 'Uthman. It was 'Uthman who during his term as caliph ordered a full edition of the Qur'an to be made and for this appointed Zayd Ibn Thabit to lead the compilation. He ordered all unofficial copies of the Qur'an to be burnt. Some candidates may well discuss that it was because of this action of his and the charge that he had appointed inefficient relatives as governors that his rule caused disquiet and led to several uprisings. They could go on to mention the uprisings in Iraq, Kufa and Egypt and say how finally in 35 AH troops from all three provinces arrived at Medina to take their complaints directly to the caliph.

(b) Explain why 'Uthman encountered difficulties in the later years of his caliphate and was assassinated. [4] {May/June-10}

His appointment of family members in important positions was regarded as favouritism. The burning of the copies of the Qur'an to be replaced by the official version prepared by Zayd Ibn Thabit was seen as destroying the word of Allah. Yet another reason was that some Muslims questioned his ability to rule. To get to the higher level of marks the candidates must write about his assassination as well. Here the stronger candidates could state that after 'Uthman had pacified the Egyptians they were on their way home when they got a hold of a letter supposedly from 'Uthman to the Governor of Egypt to have the leaders of the group put to death on their return. Seeking vengeance they returned and killed him. Evaluation of some of the points discussed above is needed to get to the top levels. Compiled by sir BG

Q15. (a) What were the main events of the caliphate of 'Ali. [10] {November-10}

'Ali became caliph after the murder of 'Uthman. He did not immediately take steps to punish 'Uthman's killers for which he was opposed by Talha and Zubayr. The better answers will give further details like he was also opposed by Ayesha who supported Talha and Zubayr and by 'Uthman's nephew Mu'awiya. The two main battles fought during his caliphate, those of the Camel and Siffin, will also be mentioned here by the better candidates and some details may well be given. Good candidates will focus on the point that after the battle

of Siffin proved indecisive, arbitration was agreed to and so some of 'Ali's supporters deserted him as they disagreed with his decision to arbitrate with whom they believed were sinners. He defeated them at the battle of Nahrawan and was killed by one of them while at prayer.

(b) Explain why you think Mu'awiya refused to accept 'Ali? [4]

Candidates could give a range of reasons when answering this question. Some could say e.g. that he wanted 'Ali to take immediate steps to punish the killers of 'Uthman whilst others could give personal ambition and a desire for justice as his reasons. All valid points should be credited. Compiled by sir BG

Q16. (a) Write a detailed account of the administrative measures put in place by 'Umar during his caliphate. [10] {May/June-11}

Candidates could give a basic answer by saying that the Islamic empire expanded rapidly during his caliphate and he undertook many administrative measures to manage the affairs of the state in an effective manner and they could go on to list a few of the measures he took. A few examples are: he divided the state into several provinces and appointed qualified governors called Wali; he separated the judiciary from the executive to make it completely impartial. The Qadi was the head of the judiciary; he established a department of finance under the name of Dewan etc. Candidates could discuss some or many of 'Umar's administrative measures, however the more developed answers would discuss the more important measures in some detail.

(b) "'Umar's caliphate is regarded as the golden period of early Islamic history." Discuss. [4]

Some candidates could compare 'Umar's caliphate with those of other caliphs and give comparisons between them to support their answer. If candidates agree with the statement then they need to show why and similarly if they disagree they need to back up their answer with reasons. Answers could write about how this period witnessed a lasting process of internal consolidation, peace and stability as well as prosperity as a direct result of a comprehensive and well built infrastructure and at the same time how the borders of the empire were hugely expanded and made secure. Compiled by sir BG

Q17. (a) Briefly describe the main events of the caliphate of any two of the rightly guided caliphs given below:

(i) Abu Bakr (ii) 'Umar (iii) 'Uthman [10] {November-11}

In answering this part of the question the candidate needs to give an account of what the individual caliphs did. Focus should be on the main events of their rule. Abu Bakr's short caliphate is very important as he steadied the mourning community after the Prophet's death. He continued the Prophet's intention to send expeditions to the north and fought against tribes who withheld zakat as well as the false prophets, his caliphate is also significant as he arranged to have the first collection of the Qur'an made. 'Umar continued the expansion policy started by the Prophet and Abu Bakr. After fighting decisive battles Muslim armies gained vast territories in Syria, Iraq, Persia and Egypt during his caliphate. Names and dates of the important battles could be given here. 'Umar's caliphate is also significant for the administrative measures he put into place, he set up the diwan and laid the foundations for the office of judge, qadi. He was a gifted administrator who laid the basis on which many institutions of later Islam relied upon. 'Uthman too continued the policy of expanding Muslim territory. Under his rule the Muslim territory expanded to Persia, Armenia and North Africa. He placed close relatives in important positions of control and was the one who requested an authentic version of the Qur'an and ordered Zayd Ibn Thabit to lead its compilation. He destroyed all other copies of the Qur'an which led to disquiet and several uprisings.

(b) In your opinion what was the most important task that faced Abu Bakr on becoming caliph? Briefly discuss. [4]

Candidates need to choose any one of the points that they feel made his caliphate significant and state it clearly. They need to go on to give a clear explanation of why the task they have selected to discuss was important, what benefit came out of it and perhaps what may have happened had it not been dealt with effectively by Abu Bakr. This is an evaluative answer which gives the candidate a chance to show their understanding of the topic.

Q18. (a) Write a descriptive account of the important events that took place in the caliphates of any two of the four Rightly Guided Caliphs. [10] {May/June-12}

In this answer candidates can choose to write about the important events that took place in the period of any two of the Rightly Guided Caliphs. The mark is not divided 5x5 between the two caliphs instead examiners must read the answer as a whole and marks should be awarded accordingly. For the reign of Abu Bakr candidates could write about the apostasy movement, the false prophets, the compilation of the Qur'an etc. From 'Umar's period they could write about some of the famous battles when the Muslim empire expanded greatly as well as mention his administrative reforms etc. From the caliphate of 'Uthman candidates could talk of his contribution in preserving the Qur'an and also the expansion that took place during his reign. The disquiet that started and led to his assassination is also an important event that could be covered. During the reign of 'Ali the battles of Camel and Siffin; the differences and arbitration between Mu'awiya and 'Ali; the Kharijites movement are all worthy of mention. It is detail and development in the answer that will help candidates gain top marks.

(b) Briefly state why any one event you have written about in part (a) was of special significance. [4]

Once again a variety of answers could be given by the candidates. The candidates in this answer need to write their reasons for why the event they have written about in part (a) was important to the Muslims e.g. if they write about an event from the reign of 'Umar they can state how the expansion strengthened the Islamic empire etc., boosted morale etc. rather than write about individual battles or each administrative reform. Good evaluation rather than repetition from part (a) should be rewarded.

Hajj (Pilgrimage to Makkah)

Q1. Give a brief explanation of the importance of each of the following in Muslim beliefs and practices in relation to the hajj: (a) the Ka'ba; [4] (b) ihram; [4] (c) 'Arafat; [4] and (d) 'Id al-Adha. [4] {June-06}

In each part candidates must refer to both beliefs and practices in order to gain full marks.

(a) • The Ka'ba was built by Adam, and later restored by Ibrahim and Isma'il, and again in the time of the Prophet.
 • It was the first sanctuary in which God was worshipped. • It is the focus of Muslim prayer from all parts of the world. • It is the first point in Makka that most pilgrims make for. • During pilgrimage Muslims circumambulate it seven times. • They try to kiss the Black Stone as they pass it following the Prophet's example. Compiled by sir BG

(b) • Ihram is the state of purity which Muslims enter when beginning the pilgrimage. • The chief sign is for men two pieces of white cloth worn around them. • For women it is normal clothes covering the whole body except face and hands. • It removes signs of distinction and makes all pilgrims appear equal. • In the state of ihram the pilgrim comes under particular restrictions of conduct, such as no cutting of hair or nails.

(c) • 'Arafat is the plain outside Makka where all pilgrims gather during the annual pilgrimage. • Here they perform the wuquf, standing between noon and dusk in order to obtain God's forgiveness. • This is the high point of the pilgrimage, without which it is not valid. • Adam and his wife were reunited here after being expelled from the garden. • The last judgement will take place here.

(d) • Muslims celebrate this by slaughtering an animal. • They do this in order to remember Ibrahim's sacrifice of his son. • Ibrahim was instructed to make this sacrifice as a sign of obedience. • The 'Id is celebrated at the high point of the annual pilgrimage. • All over the world families celebrate this feast by making a sacrifice.

Q2.(a) Write an account of the annual pilgrimage to Makka, the hajj, describing the main observances made by the pilgrims. [10]

(b) In what ways are the prophet Ibrahim and his family important to the annual pilgrimage? [6] {May /June-08}

(a)
 • Pilgrims change into the ihram before entering Makka (on 7 Dhu al-hijja) • They make the first circumambulation of the ka'ba (tawaf)
 • They run between Marwa and Safa (sa'y) • They spend the night at Mina (on 8) • The travel to the plain of 'Arafat outside Makka (on 9)
 • They stand there through the afternoon • At sunset they make for Muzdalifa • Here they spend the night and gather pebbles • The next day they throw the pebbles at three pillars at Mina (rami) (on 10, 11 or 12) • They sacrifice an animal at Mina (on 10) • They cut their hair and change back into normal clothes • They perform a further circumambulation of the ka'ba and run between the hills • [Give 1 mark for two or more indications of dates] Compiled by sir BG

(b)
 • The Qur'an says Ibrahim built or rebuilt the ka'ba • His family lived in Makka • Hajar ran between Marwa and Safa searching for water (sa'y) • Isma'il uncovered the well of Zamzam by scraping his heel on the earth • Ibrahim rejected the devil three times when taking his son for sacrifice (rami) • An animal was provided for Ibrahim to sacrifice in place of his son (sacrifice)

Q3. (a) Describe the main events of the annual pilgrimage (hajj). [10] {November-9}

An attempt to answer this part of the question would be to describe the sequence of observances but without much detail and perhaps with some confusion. Other answers may go on to give a clearer account of the main days of the pilgrimage with some basic detail. Points made about the main events could include the changing into ihram by the pilgrims before entering Makka (7 Dhu al-hijja), the first tawaf of the ka'ba, sa'y, the night spent at Mina (on 8), the travel to Arafat (9) going to Muzdalifa to spend the night there and collect pebbles, the throwing of the pebbles at the three pillars at Mina (10, 11, or 12) sacrificing an animal at Mina (10). The cutting of the hair and change into normal clothes and finally the performance of a further circumambulation of the Ka'ba and running between the hills. The good answers will confidently describe the sequence of observances with accurate details and may even go on to add quotations.

(b) Explain the significance of the prophet Abraham in the observances of the pilgrimage. [4] Answers could give some basic descriptive facts about the connection between Abraham and Makka, like his family lived in Makka or that the Qur'an says that he rebuilt the Ka'ba. The better answers will give a clear description of the main points at which pilgrims remember Abraham e.g. Hajar ran between Marwa and Safa searching for water (sa'y), Abraham rejected the devil three times when taking his son for sacrifice (rami), an animal was provided for

Abraham to sacrifice in place of his son (sacrifice) and refer to the significance of these events. Some very good answers may refer to the remembrances of Abraham and relate these to Qur'anic references again bringing out the significance of Abraham.

Q5. (a) What beliefs and practices are involved in: (i) stoning the Jamarat (ii) performing sa'y (iii) assembling at Arafat [10] {May-11}

In giving the answer the candidate must refer to both beliefs and practices in order to gain higher levels. (i) Candidates could say that Muslims believe that Satan tried to mislead Ibrahim at the three places where the Jamarat are situated in Mina when he was on his way to sacrifice his son in Allah's way and he in turn stoned the devil. In memory of this act the three pillars/Jamarat are stoned by the pilgrims during hajj. (ii) Hazrat Hajra ran several times between the hills of Safa and Marwa in search of water for her infant son, sa'y is performed in memory of this act in which pilgrims run between the two hills during hajj. Compiled by sir BG

(iii) According to Muslim belief Adam and Eve were reunited at Arafat; on the day of judgement humankind will assemble at Arafat. Staying at Arafat is a compulsory component of hajj without which hajj is void. Pilgrims offer their combined zuhr and asr prayers at Arafat and listen to the sermon of the Imam.

(b) Explain the main differences between hajj and umrah. [4]

Umrah means a minor pilgrimage, like hajj it begins with the pilgrims putting on the ihram at Miqat. Although some acts of the hajj and umrah are the same there are some fundamental differences between the two. Good answers should discuss these differences with a degree of evaluation in their answer e.g. candidates could write that hajj is one of the pillars of Islam and is compulsory on all healthy Muslims who have the means to perform it whereas umrah is not, though it is recommended. Excellent candidates may go on to state that reference to both hajj and umrah is made in the Qur'an. 'And complete the hajj or umrah in the service of Allah' (Al-Baqarah 2:196).

Prayer (Salat)

Q1. Explain the importance to the community of Muslims of: (i) congregational prayers on Fridays; [4] {May/June -05}

- They give an opportunity for the Muslim men in a vicinity to come together.
- The worshippers can see the strength of their numbers.
- They have a chance to learn about their faith from the sermon.
- They can exchange thoughts and news.
- They are reminded that all Muslims should be united under God. Compiled by sir BG

(ii) almsgiving. [4]

- This helps to reduce inequalities in wealth.
- It reminds givers and receivers of their ties to each other.
- It makes those ties stronger.
- It reminds all Muslims that they are responsible for others besides themselves.

Q2. (a) Describe the main characteristics of the congregational prayers on Friday. [10]

(b) Explain the main differences between regular daily prayer (salat) and personal prayer (du'a'). [6] {November-06}

(a)

- All Muslim men in a community should try to gather for this prayer.
- In some communities women are also encouraged to attend.
- They should try to bath and put on fresh clothes / They perform ablutions before worship (purification).
- There are two adhaans for the congregational prayer.
- They should say the prayer together behind the Imam / the prayer can't be prayer alone.
- The Imam preaches a sermon, which is compulsory to hear (there are 2 sermons).
- After a pause he preaches a second sermon.
- These sermons always consist of advice based on the Qur'an and Hadith about living a Muslim life.
- People should not speak or use mobiles during the sermon, and listen attentively.
- The fard are prayed in two rakats, not four.
- The prayer cannot be prayed kaza, or after the set time.
- Some people are exempt from Friday prayers, e.g. travellers, the sick, women and children. [Allow 1 mark for supporting quotations from Qur'an or Hadith.]

(b)

- Regular prayer is always performed according to the pattern set by Qur'an and Sunna.
- It is obligatory, whereas personal prayers are voluntary.
- It has set timings, whereas du'a' prayers can be performed at any time.
- It is directed towards the Ka'ba, • It consists of set formulas and actions, but du'a' prayers are not necessarily said according to a pattern.
- It is always in Arabic, but Du'a' prayers can be offered in any language.
- For regular prayers you need purification, but it is not obligatory for du'a' prayers.
- Regular prayer is worship to God but du'a' prayers comprise requests for oneself or others.
- They (personal prayers) are free, in that anyone or anything can be mentioned.
- They often consist of prayers spoken by the Prophet or, for Shi'is, Imams.

Q3. (a) Describe the particular features of congregational prayers on Fridays (jum'a). [10] {November-9}

Candidates when describing the particular features of congregational prayers on Friday can simply say that for this prayer all Muslim men in a community should try to gather together. It could be added that in some communities women are also encouraged to attend.

Purification before this prayer is highly recommended as worshippers are encouraged to bathe and put on fresh clothes. Better answers will go beyond and write that there are two adhaans for the congregational prayer and that it is said behind the imam, never alone. The two sermons are also an important feature of this prayer. These sermons always consist of advice based on the Qur'an and Hadith about living a good Muslim life. The fard are prayed in two rakats, not four and there is no kaza for this prayer. Excellent answers will list the unique features comprehensively and confidently.

(b) Why do Muslims regard these prayers as important? [4]

A basic answer to this part of the question will simply show awareness that the performing of this prayer is required in Islam. Some may however go on to give reasons for its importance like the congregational prayers bring the community together, the sermons are a source of religious education, current issues facing the Muslim community could be discussed on a wider platform, it promotes brotherhood etc. A comprehensive list together with well explained reasons would constitute a well developed answer.

Q4. (a) Give a detailed account of how Muslims prepare for prayer. [10] {May/June-12}

Candidates could mention some or all of the conditions of the prayers such as intention, timings, purity from both major and minor impurities, purity of the body, clothes, and place, sattu and facing the qiblah. It is the details that are given with each point together with supporting verses from the Qur'an and Hadith that will help candidates gain top marks.

(b) 'A mosque is a focal point in the lives of Muslims.' Discuss. [4]

Here candidates need to give their views on why they feel a mosque is of importance in the lives of Muslims. Candidates could give a range of views saying that it is a place of worship as well as a centre for political and social gatherings. The call for prayers are given from the minarets of mosques. Friday prayers, Eid prayers and funeral prayers can all be held in mosques. There is a greater reward for praying in the mosque. It serves as an educational centre for Muslims and is also a place of retreat etc. A few reasons could be given and discussed or many reasons could be given without going into too much detail. Better answers will show clear evaluation. Some candidates may have a different point of view and feel that a mosque is not the focal point in the lives of Muslims. All answers should be given due marks if they answer the question set.

Zakat (Alms-giving) and Sawum (Fasting)

Q1. (a) Describe the way in which the fast of Ramadan is observed. [8] [May-June04]

(b) Give reasons to explain why this fast is important in Islam. [8]

(a)

• Muslims must abstain from food, drink etc. during daylight hours. • They should also refrain from smoking, sexual intercourse, medicines etc. • The hours of fasting are from first light (before dawn) until sunset. • They should have a meal before the fast in the morning. • They have a meal at sunset. • They should be particularly pious and visit mosques regularly. • They should try to be present at recitations of the whole Qur'an (tarawih prayers) during the course of the month. • Some Muslims withdraw to mosques (i'tiqaf) for the last 10 days of Ramadan. • On the Night of Power they should attend mosques and spend the night in prayer. • Travellers, the sick and expectant mothers are exempt from fasting, but must make up the fast within the next year. (2 marks for full details) Compiled by sir BG

(b)

• Fasting is a Pillar of Islam. • It is an obligatory act. • It is called a 'gift' which the believer gives to God. • It is a source of forgiveness. • It increases self-control, • and it also helps Muslims to remember the poor in their community, • and people who are forced to fast involuntarily. • So solidarity between Muslims is increased, • And also obedience towards God. • The Qur'an was first revealed in ramadan.

Q2. (a) Give brief descriptions of the ways in which fasting and almsgiving are carried out. [2 x 6]

(b) Show how these two pillars keep the community together. [4] [November 04]

(a) Fasting (6 marks max): Main points include:

• Fasting is carried out during the month of Ramadan. • Adults are expected to fast, though travellers, expectant mothers and the sick can delay. • Fasting entails abstention from taking things into the body, food, drink, smoke, and from sexual intercourse. • It begins each morning before dawn, • and ends at sunset/maghrib prayer. • Muslims eat a meal before light and break their fast with a meal in the evening. • Many follow the Prophet's example of taking a drink and eating a date. • The fast continues until the new moon which marks the next month is seen.

Almsgiving (6 marks max): Main points include: • This consists of giving set proportions of possessions for the poor. • On savings it amounts to 2.5%, • and there are set percentages for other possessions (2 marks max for details). • Muslims often give this form of alms for the year at the end of Ramadan. • The offerings are often distributed for the Muslim needy by mosques.

(b) Main points include:

• Fasting equalises rich and poor. • It reminds the rich about the difficulties of the poor, and tells the poor the rich care. • When everyone fasts, it gives a sense of togetherness. • Almsgiving reduces financial differences in society. • It links rich and poor in a bond of responsibility and respect. • Both observances remind Muslims they are God's creatures and part of a single community.

Q3. (a) Describe how a Muslim fasts during a day in Ramadan. [10]

(b) Outline the kinds of Muslims who are excused from fasting during this month. [2]

(c) Explain why the Ramadan fast is important to Muslims. [4] {May/June-07}

(a)

• They have breakfast, sehri, before dawn. • They state the formal intention to fast. • They abstain from food and drink. • This is during daylight hours. (1 extra mark for accurate indication of times) • They also abstain from smoking, sexual intercourse, medicines etc. (1 mark for any two of these, otherwise no marks) • They break their fast at sunset, often with a date and water, and then pray. • They follow this with a meal often eaten with friends. • They often try to be present at recitations of the Qur'an, tarawih prayers, in the evening. • They should live their lives as normal, making no concessions to lack of food. (2 marks for this point is fully made) Compiled by sir BG

(b)

• Pregnant women • Mothers with new babies • Travellers • The sick • Children • The very old • People in danger • Menstruating women (1 mark for two of these, 2 marks for four or more)

(c)

• Fasting is a Pillar of Islam. • It is called a 'gift' which the believer gives to God. • It increases self-control. • It helps Muslims to remember the poor in their community. • It increases obedience towards God. • The Qur'an was first revealed in Ramadan. • Ramadan is a clear expression of fellowship among believers.

Q4. (b) How do the following Pillars of Islam help keep the community united: (i) prayers (salat); [4] {November-07}

• Muslims perform the prayers at the same time. • In mosques they congregate together and can meet. • Even when praying alone they know others are praying with them. • All have a sense of performing the same task. • All are reminded of their membership of one community. • Communal prayers give opportunity to help each other and solve problems. (No marks for descriptions of prayers)
(ii) almsgiving (zakat)? [4] • Rich people who observe zakat will not forget the poor. • By giving they bring themselves and the poor closer. • Wealth is distributed throughout the community. • The Qur'an teaches that giving of one's wealth to others is a privilege. • Rich and poor see themselves as part of the same ummah. (No marks for descriptions of almsgiving)

(b) Explain the importance to Muslims of: [Remember this asks for explanations not descriptions. It concerns the communal aspects of faith]

(i) Mosques [4] {November-8}

• They are centres especially dedicated for collective worship. • They enable the community to meet together. • They provide facilities for education and joint learning. • Their presence symbolises the community's unity and strength. • Muslims sometimes withdraw to mosques for the conclusion of Ramadan.

(ii) 'Eid al-Adha. [4] {November-8}

• Muslims celebrate this by slaughtering an animal. • They do this in order to remember Ibrahim's readiness to sacrifice his son. • In doing this together the community is united. • His example of selfless obedience to God can inspire Muslims to do the same. • 'Eid al-Adha marks the culmination of the pilgrimage.

Q5. (a) Give brief descriptions of the ways in which fasting and almsgiving are carried out. [10]

(b) Show how observance of these two pillars keeps the community together. [4] {Specimen-9}

(a) L1 for basic references to both **L2** for fuller accounts of both **L3** for detailed accounts of each observance **L4** for accounts that include the main elements and omit secondary details

(b) L1 for descriptive accounts that reproduce elements of part **(a)** **L2** for some attempt to address the issue of communal solidarity **L3** and above for increasingly detailed discussions of the function of both observances in maintaining cohesion in the community

(b) Show how observance of the two pillars of fasting and almsgiving keeps the community together. [4] {Specimen-9}

Answer 4

Muslims are instructed by Allah to fast during the month of Ramadan. Every Muslim in a town or village fasts during this month, and Muslims all over the world fast at the same time. This makes each Muslim know he or she is part of a large community of Muslims, the ummah. Also, when a Muslim fasts and goes without food he comes to know the difficulty of people who have no food. So this makes him sympathetic to these people and he becomes ready to help them. When Muslims fast they encourage each other and give each other support. Muslims must give part of their wealth to the poor.

This helps the poor people and stops them from starving. The rich people see that the poor are their brothers and that Allah wants them to help their brothers. The holy Prophet said, None of you believes until he loves for his brother what he loves for himself. This tells us that we are not true Muslims until we perform our actions and not just say what we believe.

Level: 4

This answer contains some very mature points. The candidate has not wasted time giving descriptions, which have already been asked for in part (a) of the question, but has got down to explaining significances. And she shows clearly that she understands the intention behind the two observances, and has explained them clearly and concisely. An excellent answer

Q6. (a) What are the conditions of prayer (salat) that must be fulfilled before performing them. [10] {May/June-10}

There are certain conditions that a person has to fulfil before offering prayer (salat). They are: purification, the body and clothes of the person must be clean and free from all impurities. The person must be in a state of wudu. The place of prayer must also be clean and the intention or niyyah must be declared for saying the prayer. The prayer must be offered at its stated time. Satar (those parts of the body which should be kept covered) must be properly covered. Facing the qibla is also one of the conditions of prayer. Candidates can elaborate on the points given e.g. they could say that Allah says 'Prayers have indeed been enjoined on believers at fixed times' (Al-Nisa 4:103) when they write about offering prayers at the stated time or they could explain what satar means for men and women. Quotes from the Qur'an and Hadith to support points being made will enable candidates to get top level marks.

(b) Explain the importance of mosques in Muslim communities. [4]

Mosques are centres dedicated to special worship. They are also places where the community meets and solves its problems via discussions, celebrates its special events and acts as a sanctuary. Mosques also provide facilities for education (madrassas). A mosque is a place which unites all Muslims and where equality is practiced.

(a) What are the daily observances of the Ramadan fast? [10] {November-10}

In answer to this part of the question candidates could simply state facts like: Muslims have breakfast, sehri, before dawn. They abstain from food, drink etc. during daylight hours and that they break their fast at sunset. Answers could also include details like, Muslims state the formal intention to fast, they also abstain from smoking, taking medicines and marital relations during the fast and that they break their fast normally with a date and then offer their prayer. A good response however would focus on the need for Muslims to be particularly pious during their fast and to visit the mosque regularly and attend tarawih prayers in the evening. Other examples of devoting themselves to prayer could be that on the night of power they should attend the mosque and spend the night in prayer. The able candidates could raise the point that during the fast Muslims should live their life as normal, making no concessions for lack of food or drink. Compiled by sir BG

(b) Explain why the Ramadan fast is important to Muslims? [4] {November-10}

The Ramadan fast is a basic pillar of Islam. It increases self control and shows obedience to Allah. More thoughtful answers will go on to say that it also helps Muslims to remember the poor in the community, it promotes equality and makes the more fortunate ones in society realise the plight of the less fortunate ones thus fostering fellowship amongst the believers. A point which could be made in answer to this part of the question could be that it is regarded as a gift which the believer gives to Allah.

Q7. (a) Give brief descriptions of the way in which fasting and almsgiving are carried out among Muslims. [10] {November-11}

A basic answer could cover a few of the main points about how both fasting and almsgiving are carried out by Muslims e.g. when fasting is carried out, the timings of the fast and perhaps sketchy details of what fasting entails. As for almsgiving the answer could briefly explain that it consists of giving set proportions of possessions for the poor and say how much is given. Better answers however will discuss in detail how both fasting and almsgiving are carried out. In order to get marks in the higher levels significant points about both should be described.

(b) Show how these two pillars keep the Islamic community together. [4]

Answers could reflect upon how fasting equalises the rich and the poor and that almsgiving reduces financial differences in society. The stronger candidates will elaborate on this point showing how these two observances bring about harmony and togetherness and benefit the community. Both the observances remind Muslims that they are God's creatures and part of the same community and some candidates may reflect on it.

Q8. (a) Outline the features of the Ramadan fast, and identify which Muslims are exempted from fasting during this month. [10] {May/June-12}

Candidates could simply say that the features of the Ramadan fast are: taking sehri before dawn and abstaining from eating, drinking, smoking and marital relations during daylight hours. They could add that the fast is broken at sunset. The better answers will give details such as making the intention to fast before sehri, breaking the fast with a date and water and attending tarawih prayers. Sitting in itikaf in the last days of Ramadan could also be mentioned and the need to carry on life as normal during the fast could be given. A list of Muslims

who are exempt from fasting would include pregnant women, children, insane people, the sick and the very old, travellers and menstruating women etc. Please note that the marks are not to be divided equally between the two parts of the answer. The answer has to be read as a whole and given marks on detail and development.

(b) What advantages does the fast of Ramadan bring to the Muslim community? [4]

Here once again we are looking for evaluation and marks should be given for all valid points made e.g. it unifies the community, makes the rich realise the hardships of those less fortunate, zakat is normally given in this month, the charity given in this month earns the better off the respect of the poor. The economy flourishes as money is circulated etc. and the community prospers.

Articles of Faith

Q1. (a) Write short accounts of Muslim beliefs in the following:

(i) angels, (ii) books and (iii) prophets. [3 x 4]

(b) Explain the relationship between these three Articles of Belief. [4] [May/June 04]

(a) (i) • Angels are God's servants. • They are made of light. • Their sole purpose is to worship, obey and serve God. • An important aspect is their service as messengers. • Gabriel took messages to prophets, including Muhammad, and also to Mary. • Other angels record good and bad deeds, inquire of the dead in the grave, and will sound the trumpet on the last day. Compiled by sir BG

(a) (ii) • These contain God's will and guidance for humankind. • They were given from God to humans by a succession of prophetic messengers. • They include the Suhuf, the Tawrat, the Zubur, the Injil and the Qur'an. (1 mark for two or more of these, 2 marks for four or more) • Each was meant for a particular community, • except the Qur'an which was meant for the whole world.

(a) (iii) • These were humans chosen by God to deliver his books. • Each was sent to a specific community, • Except Muhammad who was sent to all humankind. • The Qur'an names almost 30 of them, including Adam, Nuh, Ibrahim, Musa, Dawud, 'Isa and Muhammad. (give 1 mark for any three named - not only those listed here) • Their duty was to proclaim God's word.

(b) [Answers must link all three in a relationship, i.e. the angels delivered the message, this was later contained in a book, and the prophet proclaimed the message to his listeners. Give up to 3 marks for an account of the relationship. Give the 1 remaining mark for a full answer that shows how the process of revelation is understood in Islam. There is a risk of repetition of simple facts from part (a). So only give marks for clear indications of what the relationship between any two or all three is.] Compiled by sir BG

Q2. (a) Write a descriptive account of the Muslim belief in: (i) angels; [4]

{May/June-05}

[Remember this is a descriptive question.] • Angels are entirely obedient to God. • They are created • And are made of light. • They have particular tasks. [Give 1 mark for one example of an angel performing a task, e.g. Jibril bringing revelation to Muhammad. Give 1 extra mark for another example of a different angel performing a task.]

(ii) God's predestination and decree. [4]

• God is powerful over everything. • He knows everything that happens. • He has planned all that happens to people. • Nevertheless, people have responsibility for what they do.

Q3. (a) Write a descriptive account of the Muslim belief in: (i) prophets; [4] (ii) resurrection and the last day. [4]

(b) Explain the importance to the community of Muslims of: (i) mosques; [4] (ii) the annual pilgrimage. [4] {November-05}

(a) [Remember this is a descriptive question.]

(i)

• They were sent from God to all peoples. • They brought messages from him. • These messages contained instructions and teachings from God. • There may have been 124,000 of them. • [1 mark for more than one name.] • They were all human but sinless. • Muhammad was sent as the last prophet [Seal of the Prophets]. • All prophets should be respected equally.

(ii)

• An angel will blow the last trump. • Everyone will be resurrected from the dead at the end of time. • All will have to face judgement before God. • Actions performed during one's lifetime will be examined. • The consequence will be either paradise or hell. • **[1 mark for supporting quotations.]**

(b) [Remember this asks for explanations not descriptions. It concerns the communal aspects of faith.]

(i)

• They are centres especially dedicated for collective worship. • They enable the community to meet together. • They provide facilities for education and joint learning. • By their appearance they remind the community that it is united.

(ii)

• This is a way of showing dedication to Islam, by performing one of the Pillars. • It enables Muslims to meet one another from across the world. • So it provides a means for sharing news and learning. • It inspires Muslims by reminding them of the strength of their faith. • It reminds them of many teachings of Islam (e.g. equality). Compiled by sir BG

Q4. (a) What are the main features of the belief in the line of messengers (rusul) who were sent before the time of the Prophet Muhammad? [10]

(b) What does a Muslim believe by the words 'And Muhammad is the messenger of God'? [6]

{May-07}

(a)

• Messengers were sent throughout history. • They had the task of giving messages revealed to them by God. • They are all chosen by God. • They were all human beings. • They were guided by the angel Jibril. • They were sent to particular communities. • Their messages were for the guidance of their people. • Their messages contained the same teachings. These were later lost or changed by their communities. • The Prophet Muhammad said that the line numbered maybe 124,000. • According to the Qur'an major individuals include Abraham, Moses, David and Jesus (only award a mark if at least three names are given). • Among the revelations they brought are the Tawrat/Torah, Zubur/Psalms and Injil/Gospel (1 mark for naming two or more revelations). • All messengers are equal in status. • All messengers are morally perfect. [1 mark for relevant quotations from the Qur'an]

(b)

• Muhammad was the last in the line of prophetic messengers. • His message was the same as previous ones, • but it was for all humankind. • God has protected this message from change and corruption. • So Muhammad and his message sum up every preceding prophet and their message. • Muhammad is the perfect example of human conduct. [1 mark for points about what a seal is, or for suitable quotations]

Q5. (a) Write a descriptive account of the Muslim belief in books. [8] {November-07}

• Books contain the revelations given by God to his messengers. • They are the chief way in which humans know God's will for them. • They were meant for different communities, • But they all contained the same teachings. • None except the Qur'an has survived in its original form. • The Qur'an names the following books: suhuf (Abraham and Moses), Tawrat (Moses), Zabur (David), Injil (Jesus), Qur'an (Muhammad) (allow 1 mark for two names, 2 marks for three or more names) • Only the Qur'an is universal in scope. • All books were revealed by Jibra'il. Compiled by sir BG

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

{November-8}

• 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.

Q6. (a) Describe the Muslim belief in: (i) angels [4]

• Angels are God's servants. • They are genderless. • They are made of light. • Their sole purpose is to worship, obey and serve God. • Every angel is allocated a specific task. • Gabriel took messages to prophets, including Muhammad, and also to Mary; other angels record good and bad deeds, inquire of the dead in the grave, and will sound the trumpet on the last day. [1 mark only for names and functions of angels] Compiled by sir BG

(ii) books. [4]

• These contain God's will and guidance for humankind. • They were given from God to humans by a succession of prophetic messengers. • They include the Suhuf, the Tawrat, the Zubur, the Injil and the Qur'an. [1 mark for two or more of these, 2 marks for four or more] • Each was meant for a particular community • except the Qur'an which was meant for the whole world. • All previous books have been corrupted except the Qur'an which has been protected.

Q7. (a) Give an account of the Muslim belief in angels and God's predestination and decree. [10]

(b) Explain the importance to the community of Muslims of congregational prayers on Fridays and pilgrimage. [4] {Spec-9}

(a) L1 for a basic account of one Article of Belief. L2 for a basic account of both. L3 and above for increasingly detailed descriptions of both

(b) L1 for purely descriptive accounts. L2 for some attempt to address the issue of importance. L3 and above for increasingly detailed discussions of the social dimensions of these activities.

Answer 4

Belief in angels is one of the Articles of Belief. So all Muslims must believe in them. Angels are Allah's servants, and they do not have their own wills, they exist only to serve Allah. They are not like humans because they do not eat or sleep, and they are made of light. Muslims believe in Hazrat Jibrael who was the angel who brought the Qur'an to Hazrat Muhammad (SAW), and also brought the news of a son to Hazrat Maryam. There are many other angels as well. Hazrat Israfil will blow the trumpet at the end of the world, and Munkir and Nakir will question the Muslims in their graves.

There are also angels on a man's right shoulder and left shoulder to record his good deeds and his bad deeds. Muslims believe that Allah is powerful over all things that happen in the world, and nothing happens unless he wills it. All the things you do are because of Allah's will and power. But not the bad things, because Muslims believe that Allah only wills the good things, but men carry out the bad deeds themselves. So Allah will reward the good deeds at the last judgement, but he will condemn the bad deeds and will punish the bad-doers by sending them to the fire. The holy Prophet said, This world is a seed-bed for the world hereafter. He meant that the actions that we perform ourselves will give us reward or punishment.

Level: 4

This is a well developed answer in both its parts. The belief in angels is described both in general and specific terms, with a number of individual beings and their duties named. And predestination is explained in detail, with the candidate showing keen awareness of the balance between divine omnipotence and human responsibility. This is underlined by his quotation and brief discussion of the Hadith.

Q8. (a) Write about Muslim beliefs in prophets. [10] {May/June-9}

Some candidate's answers may give evidence of basic knowledge of the character of prophets. Others might go on to describe the main characteristics of the prophets e.g. they were all chosen by Allah to deliver his books and each was sent to a specific community except Muhammad who was sent for all humanity. Good answers will go on to give a full account of the beliefs, with the names of the prophets and refer to Qur'anic teachings in support of points made e.g. answers could say that the Qur'an names many prophets including Adam, Nuh, Ibrahim, Musa, 'Isa and Muhammad. Muhammad was sent as the last prophet, yet the Qur'an says that they should all be respected equally. Compiled by sir BG

(b) Explain how this belief influences the daily living of a Muslim. [4]

The answer may attempt to apply the belief e.g. that Muslims must respect all prophets, but without evident understanding. Some answers will show that the candidate has applied the belief with reasonable success, but without clearly showing how it affects conduct. Good candidates will give a fair explanation of how this belief is worked into daily life and show a reasonable understanding of its effects and may even support points with quotations and references from Quran and Hadith.

Q9. What are Muslim beliefs about angels? [10] {May/June-10}

Angels are the servants of God. Some answers could go a bit further and state that they are made of light and their sole purpose is to worship, obey and serve God. Better answers will elaborate on the duties of angels, by perhaps saying that an important aspect in the duties they perform is their service as messengers e.g. Jibril took messages to prophets, including Muhammad and he also took God's message to Mary. Answers could also include a description of the roles of other angels e.g. they record good and bad deeds; inquire of the dead in the grave; will sound the trumpet on the last day etc. An excellent answer may even mention some of these angels performing specific duties by name. Compiled by sir BG

(b) Why is the belief in resurrection important to Muslims in their daily living? [4]

Muslims believe in life after death, which is known as the Hereafter, al-Akhira. If Muslims are obedient to Allah they will be rewarded and if they go against his teachings they will be punished. This belief guides them to live their lives righteously. The more able candidates may well mention the questioning in the grave and the fact that on the Day of Resurrection they will be brought before Allah to be judged and according to their deeds receive heaven or hell. This world, then is seen by Muslims as a temporary place where their actions and behaviour will determine what will become of them in their next life. Compiled by sir BG

Q10. (a) Write a descriptive account of the Muslim belief in revealed books. [10] {November-10}

Books contain the revelations given by Allah to his messengers and were revealed by Jibra'il, could be seen as a basic answer. In addition it could be added by some candidates that books are the chief way in which humans know Allah's will for them and that they were meant for different communities. The good answers will draw attention to the fact that the teachings in all of them are the same and that unlike other books only the Qur'an is universal in scope. Strong answers could give additional information by saying that none except the Qur'an has survived in its original form and that Allah has himself taken the responsibility of safeguarding the Qur'an against any corruption. Names of books given in the Qur'an like suhuf (Abraham and Moses), Tawrat (Moses), Zabur (David), Injil (Issa), Qur'an (Muhammad) could be given in the answer.

(b) Discuss the importance of Jibra'il in comparison to other angels. [4]

Candidates could give a basic answer saying that angels have a particular job to do which is assigned to them by Allah. Jibra'il is the arch angel who had the all important duty of bringing the word of Allah to his chosen messengers. Good answers will point out that he was sent by Allah to announce the birth of Hazrat Issa to Hazrat Maryam, to deliver the Qur'an to the Prophet Muhammad and also to conduct him on the mi'raj. Answers could also discuss the duties of other angels and compare them with Jibra'il's and draw conclusions.

Q11. (a) What does the statement 'There is no ability or power except through Allah' tell you about Muslim belief in Allah's predestination and decree? [10] {May/June-11}

Some candidates could say that belief in divine decree and predestination is mentioned in the Iman-e Mufassal, it is an article of faith without which a Muslim's faith is incomplete. The above statement strengthens this belief and in order to secure higher levels candidates must refer to it in their answer. Good answers will also talk about human responsibility for what they do. Compiled by sir BG

(b) To what extent does this belief affect the daily living of Muslims? [4]

By making Muslims realize that Allah is the most supreme this belief makes them humble and makes them turn to Allah at all times. Examples from everyday life could be given by candidates in answer to this part of the question. All valid answers need to be credited.

Q12. (a) Give a full account of the Muslim belief in prophets. [10] {November-11}

Prophets were sent from God to all peoples with his message is a basic belief of all Muslims. The level of marks attained would depend upon the amount of detail given in the answer. Who were they? Why were they chosen? Who were they sent for? Details like they were all men, they were sinless and that they conveyed the same teachings from God could be given in a basic answer. Additional information like they were sent to specific communities and that their message was for the guidance of the people could be included in better answers. It is however a comprehensive answer showing thorough knowledge which could include the number and names of prophets, the finality of the prophet Muhammad and beliefs such as all prophets should be respected equally that will reach the higher levels. Compiled by sir BG

(b) Briefly explain why Allah revealed different books from time to time. [4]

Answers could explain how different books were sent from time to time for the guidance of humanity telling people what they should or should not do. Stronger answers will give the names of the revealed books and discuss how the message sent was lost or distorted creating a need for a new book and how the Qur'an is the last in the line of revealed scriptures and why it is last. Compiled by sir BG

Q13. (a) Give an account of the Muslim belief in angels and God's predestination and decree. [10] Specimen-12}**Answer 4**

Belief in angels is one of the Articles of Belief. So all Muslims must believe in them. Angels are Allah's servants, and they do not have their own wills, they exist only to serve Allah. They are not like humans because they do not eat or sleep, and they are made of light. Muslims believe in Hazrat Jibrael who was the angel who brought the Qur'an to Hazrat Muhammad (SAW), and also brought the news of a son to Hazrat Maryam. There are many other angels as well. Hazrat Israfil will blow the trumpet at the end of the world, and Munkir and Nakir will question the Muslims in their graves. There are also angels on a man's right shoulder and left shoulder to record his good deeds and his bad deeds.

Muslims believe that Allah is powerful over all things that happen in the world, and nothing happens unless he wills it. All the things you do are because of Allah's will and power. But not the bad things, because Muslims believe that Allah only wills the good things, but men carry out the bad deeds themselves. So Allah will reward the good deeds at the last judgement, but he will condemn the bad deeds and will punish the bad-doers by sending them to the fire. The holy Prophet said, This world is a seed-bed for the world hereafter. He meant that the actions that we perform ourselves will give us reward or punishment.

Level: 4

This is a well developed answer in both its parts. The belief in angels is described both in general and specific terms, with a number of individual beings and their duties named. And predestination is explained in detail, with the candidate showing keen awareness of the balance between divine omnipotence and human responsibility. This is underlined by his quotation and brief discussion of the Hadith.

(b) Show how observance of the two pillars of fasting and almsgiving keeps the community together.**Answer 4**

Muslims are instructed by Allah to fast during the month of Ramadan. Every Muslim in a town or village fasts during this month, and Muslims all over the world fast at the same time. This makes each Muslim know he or she is part of a large community of Muslims, the umma. Also, when a Muslim fasts and goes without food he comes to know the difficulty of people who have no food.

So this makes him sympathetic to these people and he becomes ready to help them. When Muslims fast they encourage each other and give each other support. Muslims must give part of their wealth to the poor. This helps the poor people and stops them from starving. The rich people see that the poor are their brothers and that Allah wants them to help their brothers.

The holy Prophet said, None of you believes until he loves for his brother what he loves for himself. This tells us that we are not true Muslims until we perform our actions and not just say what we believe.

Level: 4

This answer contains some very mature points. The candidate has not wasted time giving descriptions, which have already been asked for in part (a) of the question, but has got down to explaining significances. And she shows clearly that she understands the intention behind the two observances, and has explained them clearly and concisely.

