

Example Candidate Responses

Cambridge
International
AS & A Level

Cambridge International AS & A Level Islamic Studies

8053 and 9013

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Contents

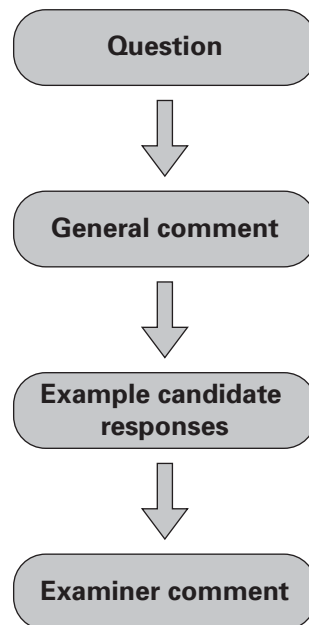
Introduction.....	2
Assessment at a glance.....	3
Paper 1	4
Paper 2	46
Appendix 1.....	90
Appendix 2.....	92
Appendix 3.....	97

Introduction

The main aim of this booklet is to exemplify standards for those teaching Cambridge International AS and A Level Islamic Studies (8053 and 9013), and to show how different levels of candidates' performance relate to the subject's curriculum and assessment objectives.

In this booklet a range of candidate responses has been chosen from Paper 1 and Paper 2. Each response is accompanied by a brief commentary explaining the strengths and weaknesses of the answers.

For ease of reference the following format for each paper of the subject has been adopted:



Each question is followed by a general comment which explains what the examiners are looking for. This, in turn, is followed by examples of marked candidate responses, each with an examiner comment on performance. Comments are given to indicate where marks were awarded, and how additional marks could have been obtained. In this way, it is possible to understand what candidates have done to gain their marks and what they still have to do to improve their grades. Marking bands and mark schemes can be found in the appendices.

Past papers, Principal Examiner Reports for Teachers and other teacher support materials are available on the Cambridge Teacher Support website at <http://teachers.cie.org.uk>

Assessment at a glance

Cambridge International AS Level Islamic Studies Syllabus code 8053

Candidates studying Cambridge International AS Level Islamic Studies take one examination paper, lasting three hours. This is the same paper as Paper 1 for the A Level (syllabus code 9013).

Results in AS Level may **not** be carried over to the A level.

Paper 1	3 hours
<p>There are four sections.</p> <p>Candidates answer five questions, choosing at least one from each section:</p> <p>A The Beginnings of Islam B The Holy Qur'an C Beliefs and Practices of Islam D The Bases of Islamic Law</p> <p>There will be a choice of at least three questions in each section.</p>	

Cambridge International A Level Islamic Studies Syllabus code 9013

Cambridge International A Level Islamic Studies Syllabus is assessed by two papers, each lasting three hours:

Both papers must be taken in the same examination session.

Paper 1	3 hours	Paper 2	3 hours
<p>There are four sections.</p> <p>Candidates answer five questions, choosing at least one from each section:</p> <p>A The Beginnings of Islam B The Holy Qur'an C Beliefs and Practices of Islam D The Bases of Islamic Law</p> <p>There will be a choice of at least three questions in each section.</p>		<p>There are four sections.</p> <p>Candidates answer five questions, choosing at least one from each section:</p> <p>A The Early Dynasties of Islam B Religious Thought in Early Islam C Variety in Islamic Beliefs D Islam in the World Today</p> <p>There will be a choice of at least three questions in each section.</p>	

Candidates wishing to achieve the AS Level qualification (syllabus code 8053) take Paper 1 only, which is the same for both qualifications.

Teachers are reminded that a full syllabus is available on www.cie.org.uk

Paper 1

Question 1

- (a) Why is the period leading up to the Prophet's birth in Arabia often described as *jahiliyyah* (period of ignorance)? [12]
- (b) To what extent is this description justified? [8]

General comment

This question covers the historical period immediately preceding the Prophet's birth and the age usually described as *jahiliyyah* (period of ignorance). Candidates are expected to know the main conditions of this period and be able to describe them in matters of worship as well as socio-economic conditions.

- (a) Candidates are expected to describe the conditions of *jahiliyyah* including the frequent abuse and even burial of live daughters (in some cases); heavy drinking; tribal raiding parties; the worship of many deities and the associated economic system in that this supported the ruling elite in Mecca. Pilgrims purchased charms and gifts for the statues, some even visiting the place of pilgrimage in the nude. Good answers would explain how this was a period of ignorance in which many practices linked together and affected every part of society. Advanced answers could discuss further how far ancient religious practices were still present, but distorted, within the age of *jahiliyyah* and elaborate on the complexity of this time.
- (b) This part of the question invites critical reflection on the period of *jahiliyyah*. The question begins with the words: 'How far' which are intended to steer candidates into a discussion about the extent to which Arab lifestyle was dominated by the practices outlined above. Basic responses might simply assume that it was influenced and quote some evidence, but this question really invites candidates to consider alternative interpretations and measure the extent to which *jahiliyyah* pervaded everything. The very best answers might question the term itself and its appropriateness, given the complexity of the period.

Example candidate responses

Candidate A

- (a) The period leading up to the prophet's (pbuh) birth in Arabia is often described as jahiliyyah, because the people at that time had no divine books, no prophet and no government. All the previous books revealed had already been falsified by them. They were leading a barbarous life and were living in a world of darkness. The Pre-Islamic Arabs were indulged in all sorts of vices.

The Pre-Islamic Arabs were mostly worshippers of idols. Though they had a well-developed concept about the Supreme creator, Allah, they believed that the idols were the intercessors between them and God and so, they worshipped the idols as a means of 'rapprochement' to Allah. The proof that they knew about the existence of Allah is when Abraha, who wanted to destroy the ka'ba, told the people and they say that Allah is going to protect it and even prayed to Allah for protection. Idolatry was first introduced in Arabia, by Amr bin Lyhal, who brought the first idol, Hubal with him from Syria and placed it in front of the kabaa. Gradually there were three hundred and sixty idols around the kaaba and the most important idols were Laat, Manat, Uzaa and Hubal.

Apart from idol worshippers, there were the worshippers of the astral bodies, like the air, the sun, the moon, the stars and even worshippers of stones, trees and animals. Dead heroes were worshipped for their bravery and fire as a symbol of divine power. Moreover, the priests were looked up with reverence and had the capacity of predicting forecoming events. Graves of their grandfathers too, were worshipped.

The Pre-Islamic Arabs were engaged in all sorts of immorality, they used to circumambulate the kabaa naked with hand clappings and dancing. The men had no regards for chastity and could even send his wife to cohabit with another man to bore him a son. There was no notion of conjugal fidelity. When giving birth, the woman would name any of them as the father. Prostitutes used to put flags in front of their entrance. The Arabs would organize dancing parties where girls would be brought for the pleasure of men. The men could sleep with as many women as he pleased. When the husband died, the son could inherit the step-mothers and even marry them.

The Pre-Islamic Arabs were ignorant and barbarous to the point that they would bury alive daughters, for fear of poverty. The news of the birth of a daughter was received with shock, shame and humiliation, whereas the boys were given more preferences over the girls. They were raised up properly and could become soldiers when grown up, thus providing their family with revenue.

The women during the jahiliyyah had no status of any kind. They could not own any property and sometimes were thrown out of the house, while pregnant. They had no say in the family matters and were regarded as goods and chattels. They were considered subordinate to men.

Among the religious practices of the Pre-Islamic Arabs, there were offerings and sacrifices made to their god and goddesses. They would sacrifice goats, camels or sheep and in most cases, even human beings. They believed their work to be auspicious, if the birds turn to the right direction. They would even take the blessings of their gods before setting on a journey. Each house had a god and those who cannot afford it placed a stone and worshipped it. They also believed in the power of the invisible spirit which they called 'Jinns' and believed that no soul rests in peace until revenge is taken.

Slavery formed an integral part of the pre-Islamic life. They had no status and were beaten by their masters and sometimes burnt alive. The quality of the slave's life depends on the quality of heart of his master, who could dispose of him as he liked.

- (b) This description is true to some extent but not completely as the Pre-Islamic Arabs were not completely barbarous. The time of history is marked by the hanifs who were monotheists. Among them were Waraqa bin Nawfal and they were against the idolatrous practices and followed the path carved by Ibrahim (A.S). They had many virtues. There were certain commendable attitudes among the Pre-Islamic Arabs, such as neighbourhood and mutual assistance, chivalry, generosity and hospitality.

Moreover they were freedom loving people and were free from the inner stresses of life. They could express themselves both in prose and poetry and were greatly appreciated for their talent in poems.

In addition, the pre-Islamic Arabs used to organise fairs such as the fair of Ukaz, where goods could be exchanged and allowing trade and commerce to flourish. The Quraish being the custodians of the kabaa enjoyed a certain privilege. The pre-Islamic Arabs provided tribal hostility to others. And if one member in a clan is hurt, the whole clan supported him. In this way the Arabs were not completely barbarous people and had certain acceptable attitudes.

Candidate B

- (a) The term time of ignorance and jahiliyah was described to people who lived in the pre-Islamic time before the prophet was born and we describe this period of time by these terms because people were ignorant about the unity of God about the oneness of God to be more specific I would like to start talking about people's religion at that time it was a very simple religion they used to worship idols they have over 360 idols and God was one of the Goddesses they worship he was the most important one according to them but were worshiped they used to think that God has partners with him sharing him in his control of the universe in his power and everything related to this domain they thought that these idols would make them overcome their enemy and he is the one that brings them rain or bless them

To add to that, some people also worshipped the moon they did so because the moon provides them with coolness and light shade other people worshipped the sun, those people who work in agriculture they used to worship the sun because it provides them with the light they need for their crops and finally there were Jews and Christian people at that time. Not to mention that the people that worshipped idols they had an annual pilgrimage that they celebrate for their idols they do some certain actions like clapping and they sacrifice animals for their idols. Of course this type of pilgrimage is their own pilgrimage not the pilgrimage we know nowadays

- (b) People living in the pre-Islamic time was not only ignorant about the unity of God they also did have many bad habits and many wrong attitudes. They were like living in the black age. Firstly, when people die from among them they just bury the body anywhere they did not have any respect for dead people they even didn't have graveyards to bury all people together secondly people living at that time have something called tribal system they didn't have the sense of unity or nationalization. The tent was the nucleus of the tribe a number of tents will form "Hays" and all of this people living in these tents will form a clan in Arabic "Qawn" and finally a number of these clans will form a tribe. Thirdly the most important thing is that they were ignorant about woman status the woman was not better than a live stock a woman did not have any rights it was a man's property. Women have a very low status. These ignorant people also did not have any civilization because a civilization needs a central government, however they only had two good habits which they are being very good at writing poetry and they were generous

To the above reasons, the term period of ignorance is a very suitable term to describe people living at that time.

Candidate C

- (a) In the early period of time, before the birth of prophet Muhammad (pbuh), people used to act in an ignorant way that showed everyone that they knew nothing. They used to deal with their life matters in an aggressive way where they used to harm and torture others. One main thing that proves this attitude is burying their own daughters while they were alive (wa'ed) since they thought girls are a very heavy weight to hold on their shoulders and a lot more than just that is what led to describing that period of time as Jahiliyyah (period of ignorance).
- (b) As I wrote earlier Jahiliyyah people didn't really act in a way to prove this description wrong, no, but they acted in a way to assure everyone that this is what they should be called so this description is justified to the highest extent.

Examiner comment

Candidate A

- (a) This response not only gives a detailed account but it is also coherent and well organised. Each paragraph has a clear focus and logically follows on from the preceding one. The answer gives a sense that the candidate understands the links between worship of idols and the daily life of the people, such as in reference to dancing parties and the practice of worshipping a god to protect each house.

Marks awarded = 9 out of 12

- (b) This answer challenges the question. It refers to Hanifs and examples of monotheists within *jahiliyyah*, and their freedom and artistic expression. The selection of these details to address the question shows ability for critical expression.

Marks awarded = 7 out of 8

Candidate B

- (a) The main religious practices in worship of idols are described with reasonable accuracy. Reference is made to the deities for every part of life, such as the god of the sun for agricultural workers. The candidate does not refer to underlying monotheistic influence from previous periods, by then distorted, and does expand this into a discussion in this otherwise good answer.

Marks awarded = 6 out of 12

- (b) The candidate considers different ways in which the Arabic society was ignorant at the time, showing a measure of understanding, without evaluating how the society as a whole was in a state of ignorance.

Marks awarded = 5 out of 8

Candidate C

- (a) A short answer with relevant points but nevertheless insufficient to provide evidence of understanding of the topic.

Marks awarded = 3 out of 12

- (b) A brief response which though valid does not provide evidence of logical discussion.

Marks awarded = 2 out of 8

Question 2

Discuss the ways in which the *Hijrah* enabled the Prophet to put into practice the teachings he had received at Mecca. [20]

General comment

Satisfactory answers to this question might begin by describing the revelations received at Mecca and particularly their religious teachings, followed by brief details of the *Hijrah* itself then an outline of how Islam developed at Medina. Better answers will avoid the temptation to take a purely chronological, descriptive approach and instead make the links between the two periods. For example, candidates might analyse to what extent it was possible to pray and in what way in Mecca and then compare and contrast that to how the community could practise in Medina. The unity of the community based around belief in one God rather than tribal loyalty was a struggle at Mecca whereas this was achieved with the Hanifs and others at Medina. Thorough, reflective answers might highlight some of the deeper aspects of society that followed on from the *Hijrah* and could not be achieved at Mecca because of the tribal restrictions and the hostility the fledgling community faced.

Example candidate responses

Candidate A

The Holy Prophet received the Divine revelation through Angel Jibreel in the cave of Hira. The Prophet preached Islam secretly in Mecca for nearly 3 years until he was commanded by Allah to preach Islam openly. Once Islam was revealed to the people of Mecca, they became very violent towards the Holy Prophet and his followers. The Prophet and his companions had to endure a lot of persecutions and tortures employed by the Meccans. Hence, he allowed his people to migrate to Abyssinia until they all migrated to the city of Medina to free themselves from the severe tortures.

Indeed, hijra marked a turning point in the life of the Holy Prophet. Life in Mecca and life in Medina were completely different. First and foremost, as soon as the Prophet and his companions reached Madinah, they were warmly welcomed by the people of Madinah. This gave the Prophet great hope in establishing a true image of Islam. Before entering Madinah, the Prophet had already started the policy of the religious practices by building a mosque at a place called Quba. In Madinah, the Prophet and his followers were deprived of all tortures and persecutions, hence they were able to practise their religion freely. The first thing that the Prophet established in Madinah was the brotherhood between the Muhajirun and the Ansaar. Whereby the latter provided shelter to the emigrants, gave them half of their property and those who had two or more wives would allow a Muhajir to choose one among them, then he would divorce her and the Muhajir would marry her. Alongside this brotherhood, the Prophet was able to construct a place of worship; the Prophet's mosque. He also ordered Bilal to call to prayer the Adhan. The mosque was not only regarded as a place of worship but also the office, community centre of the Prophet and his companions where the church was held. It was also the home of orphans and poor.

Moreover, the Prophet established the Mithaq which was a constitution of all laws based on the Quranic teachings and where the Qur'an was silent, the Prophet's words were considered supreme. Women were given their rights in terms of marriage, inheritance, choice of husband and they should be treated kindly, "and be kind to them". Also, the female infanticide was prohibited; "when the female buried alive was questioned, for what crime was she killed?" Moreover, the Prophet also established laws regarding zakaat, fasting, crimes and adultery. The adulterers were stoned to death; Quran says: "Do not approach adultery, it is a shameful act." The apostates were given death penalty. In addition, the Bayt-ul-Maal was established where its remuneration was mainly used for the poor as well as the state. In the Bayt-ul-Maal, the Prophet would take zakaat from muslim's wealth, Jizya from the non-muslims, kharaj and other forms of economy which was used according to the teachings found in Quran and Hadith.

Furthermore, the messenger of Allah was the commander in chief in every military activities. Since Jihad was made lawful in Madinah, the Prophet had well prepared his army and he would give them advice how to fight. Education was also established in Madinah whereby the men would come to learn from the Prophet after the fajr prayer and the women would come to learn from him after the maghrib prayer. Likewise, the Prophet was tolerant towards the non-muslims and provided them protection and safety. The Prophet established a unity pact with the Jews whereby they have the full freedom of their religion, their economy and also whenever Madinah was attacked, they should help to defend the city. Similarly, the Prophet showed the quality of both a Prophet and a statesman where his main objective was to establish an Islamic state in order to put all the religious laws into practice.

Hence, it can be clearly seen how there was a distinction between Mecca and Madinah. The Muslims were completely free in Madinah where all the Islamic teachings could be followed.

Candidate B

In Mecca, the Muslim community had to bear severe persecution because the Prophet (pbuh) had asked the Quraysh to give up idol worship and their immoral way of living. This has made the Quraysh angry and they had tried many times to block the mission of the Holy Prophet.

Due to these severe persecutions, the Holy Prophet has asked the Muslims to go to Madinah for their own security. Therefore, the Muslims emigrate to Madinah with the permission of the Holy Prophet (pbuh). They had left their home city and their families to emigrate in Madinah where the atmosphere was calm and peaceful.

The Holy Prophet and Abu Bakr, his close friend, have stayed in Mecca waiting the command of Allah. After receiving the revelation, the Holy Prophet and Abu Bakr left Mecca and went towards a cave 'Thaur' and rested a few days there.

The Quraysh became alerted and frustrated at the escape of the Holy Prophet. Suraqah, a horseman, was asked to search the surrounding but his horse fell three times and has made him realise that the Holy Prophet is protected by a Divine Power and he embraced Islam immediately.

Food and water was scarce and there were severe climatic conditions. On the other hand, the Madinees were excited of the arrival of the Holy Prophet (pbuh). They had prayed day and night for his safety.

Hijrah is the beginning of the Islamic calendar, both the Meccans and the Madinees are ready to defend Islam at the cost of their blood so as to protect the Holy Prophet (pbuh) from any dangers or attacks from the Quraysh.

In Mecca, there were severe persecutions all around and the Muslims could not perform salaah openly. But in Madinah, they enjoy a full religious freedom. Salaah could be performed openly as all the Madinees have accepted Islam unconditionally and willingly.

The Holy Prophet has to cement good relationships between the Ansars and Muhajiroon. The Ansars had left their home city and their families. They felt lonely in their new home city. The Madinees, inspired by their "Ameer", they accepted the Ansars as their brothers. A new born city was built, free from evil, consists of men of every race, of every colour. They had promised to defend Islam at the cost of their blood and promised loyalty to the Messenger of Allah (pbuh). Moreover, enmities between tribes have disappeared. The spirit of solidarity had taken place. This had led to the conquest of Mecca.

After Hijrah, the Holy Prophet has built a mosque known as 'Masjid Al-Nabawee'. The Madinees and the Meccans were the labour force. It should be noted that the Holy Prophet had joined the workforce. Especial apartments were built for the families of the Holy Prophet (pbuh).

Moreover, as they enjoy a full religious freedom, the Holy Prophet (pbuh) thought that the call to prayer is necessary to call each and everyone to the remembrance of God. Therefore at five appointed times, the muezzin calls each believer to the remembrance of God.

The Holy Prophet next turned his attention towards the relationship between muslim and non-muslims. The Holy Prophet (pbuh) was a statement and acts as an arbitrator. He always try to cement good ties with them. The non-muslims were allowed to follow their religion freely. The Holy Prophet (pbuh) though that this will contribute in the good running of the Arabs-society.

All these have been possible due the Holy Prophet's conviction, strong determination and faith, firm despite all adversity and because of the severe companions that had supported the Holy Prophet (pbuh) both in times of joy and distress.

'May Allah and his Angels shower their Blessings on the Holy Prophet in this world and the Hereafter.'

Ameen.

Candidate C

In Mecca, the muslims were in minority and thus, they faced many difficulties. They used to hide to worship Allah. They were persecuted by the Quraysh. After the second pledge of Aqabah, the Prophet (pbuh) advised his followers to migrate to Yathrib.

In Yathrib (Medina), the Prophet (pbuh) was free to preach Islam. There were no persecutions upon him and the muslims. First and foremost, the Prophet (pbuh) established an atmosphere of brotherhood between the Muhajirin and the Ansars. He successfully convinced the muslims to live in harmony and shared between with their brothers their wealth, home and even their wives.

In Medina, the Prophet (pbuh) decided to build a mosque in order to allow the Muslims to pray. With the help of the muslims they built a mosque and named it 'AN-Nabawi'. The five daily prayers which were offered as gift by Allah to Muhammad would then be able to be put into practice. The muslims were free to offer the five daily prayers in Medina.

Examiner comment

Candidate A

The answer draws on wider knowledge and includes many of the social teachings as well as religious, described in detail and in logical order. Although the details of the revelations are not explored, the answer has a mature and eloquent style and gives a very comprehensive account of the changes made in the practices introduced in Medina which could not be established in Mecca.

Marks awarded = 17 out of 20

Candidate B

A good answer, well written with focus and logical development. The level of detail and thought, particularly about wider teachings relating to society as a whole is not so well advanced in this answer as candidate A, but it is nevertheless a suitable response.

Marks awarded = 12 out of 20

Candidate C

A factually correct and organised response, lacking in the detail and explanation required for a more substantive answer.

Marks awarded = 5 out of 20

Question 3

- (a) Give an outline of the expansion of the Islamic empire in the period of the Rightly Guided Caliphs. [12]
- (b) Why did the Islamic empire expand so rapidly in this period? [8]

General comment

- (a) Some detail about the dates of victories, names of battles and a sense of the geographical spread of the Islamic Empire at each period of time is required for a good answer. Candidates who can describe the developments associated with each Caliph with battles fought and dates are likely to be awarded higher marks. A more critical approach to the question would be to discuss the extent to which each Caliph's rule contributed to the expansion, followed by an evaluation comparing each Caliph's contribution.
- (b) The best discussions here weigh up the various factors such as the enthusiasm of new converts, the change from tribal raiding to empirical expansion, and the weakness of other powers especially Byzantium. Some consideration of the varying degree of importance of each factor and consideration of different interpretations mark the best responses.

Fewer candidates chose to respond to this question therefore a much more limited range of responses was available.

Example candidate responses

Candidate A

- (a) N/A
- (b) N/A

Candidate B

- (a) First of all, there are 3 main responsibilities for the caliph to do. Firstly the caliph is the leader of the muslim community and his primary responsibility is to continue in the path of the prophet. Secondly, the caliph had to make all the laws in accordance with the Qur'an and sunnah of the prophet. Finally, the caliph was the ruler of all muslims but not sovereign since sovereignty belongs to God alone.

After the demise of prophet Mohammad (peace be upon him) the companions of the prophet (pbuh), discussed and agreed on electing sayyidna ABU Bakir as the first caliph of the muslim community. ABU Bakir faced many problems when he became the caliph and solved them in a very wise and proficient way. After the demise of the prophet (pbuh) an imposter called Musilomah claimed his prophethood, sayyidna Abu Bakir dealt with this situation by sending the army to fight him, a harsh battle took place in a place called Yamama and ended with a great victory for the muslims, secondly, a number of rebels rebelled against him and refused to pay zakat, ABU Bakir fought them and forced them to retreat some of them returned to Islam. ABU Bakir also received threats from the Roman and Persian empires that threatened the new state of Medina, ABU Bakir sent Umar's army and Khalid bin al-Walid and defeated them in several battles.

Moreover, the second Rightly Guided caliph was Umar Bin al-Khattab, Umar Bin al-Khattab helped in the time of his caliphate to expand the muslim empire, the army of muslims expanded to Egypt and Palestine, plus other parts of Arabia. Iran also came under the protection of the Islamic empire in his time.

Last but not least, the 3rd caliph Uthman bin Affan also participated in the expansion of the Islamic empire, the muslims army expanded to the west of Morroco and the east of Afghanistan, nevertheless, the muslims army also expanded to the north of Armenia and Azzarbejan.

Finally, Ali Bin Abu Taleb the second cousin of the prophet also completed in the path of the other caliph by expanding the Islamic empire to many other lands like Syria.

- (b) there are many reasons for the vast expansion of muslims in that period. The most important reason that caliphs all of them wanted the Islam to be known so more people would accept it and join Islam. Another important reason for that expansion was that the muslim empire was growing stronger and stronger. For example the muslims army grow larger and larger with new and good techniques of fighting which helped them during their wars and Battles. What is more the muslims were standing side by side with each other, they had loyalty and nationality for each other and for Islamic. Finally, one of the most important reasons for this vast expansion is that the muslims wanted to show God what they did to raise his religion and to show him how they loved him by introducing more people to Islam and to make it the only religion in the word.

Candidate C

- (a) During the time of Abu Bakr (ra), there was only the Ansar and the Muhajril. Abu Bakr did changed anything during his caliphate. He continued the things that the Holy Prophet (PBUH) was doing. Some refused to pay full Zakaat, this was solved. Some were pretending to be prophet, this also was suppressed in battle. Some died and some accepted Islam. This caliphate was for a short time. After Abu Bakr (ra), Umar (ra) caliphate was called the golden age. During his caliphate, many improvements were done. Administrative reform, millitary reform, land reform, educational reforms, economic reforms. The Muslim Empire was formed. And Uthman (ra) caliphate, many things continue. Uthman (ra) was leading the people for the prayer. Due to Uthman's kindness he did not take any action against those who were misleading the people against the Caliph. He was killed. At that time the Muslims were divided. During Ali (ra) Caliphate, he fought battle so that peace was maintained in Arabia but unfortunately he was killed also.
- (b) During the rightly guided caliph, islamic empire expanded as they followed the steps of the Holy Prophet (PBUH) and if they were having trouble in doing so, they fought battle so that peace can maintain in Arabia. They were very close to the Holy Prophet (PBUH). They encouraged people to Islam. They see that these people do not have any difficulties. as at that time the Muslims were not treated well. Everyone should pay for the zakaat to help the poor people.

Examiner comment

Candidate A

(a) N/A

(b) N/A

Candidate B

(a) A good response which is organised around paragraphs and considers each Caliph in turn. The main details of expansion under each one are referred to. Whilst some of the names and dates of battles are not included and would be expected to reach a higher level of answer, this response is nevertheless well written and broad in its coverage.

Marks awarded = 7 out of 12

(b) Analytical factors are identified and explained at a basic level. To develop this response further it would be necessary to evaluate their respective influence and make a critical analysis to point out the links between them.

Marks awarded = 4 out of 8

Candidate C

(a) A descriptive answer which refers to brief details within each Caliph's reign but does not really address the question. It reads as if the candidate has learned basic facts but not made an attempt to focus them in their response.

Marks awarded = 1 out of 12

(b) No evaluation is evident in this answer which only briefly refers to following the example of the Prophet as a factor for the success of the Muslim armies.

Marks awarded = 1 out of 8

Question 4

In what different ways is *Surat al-Fatihah* used in the religious life of Muslims?

[20]

General comment

Surprisingly few candidates chose to respond to this question in spite of the subject matter being familiar in the life and practice of most Muslims. Answers should include comment on the necessity to include *al-Fatihah* in every prayer for it to be valid, including each of the 5 daily prayers. Good answers will go beyond this, mention its wider use in personal supplication, the blessings it brings to help cure illness, and use in marriage, funeral, naming and other gatherings. The best answers might focus on religious life, not just prayer, and how the meaning of specific words can bring comfort and guidance to the life of a believer. For example, the beautiful recitation of the words can bring calm to a troubled day. The meaning of the prayer can refocus the mind on the straight path of Islam, a guide through moral dilemmas.

Example candidate responses

Candidate A

N/A

Candidate B

Surat al-Fatihah is not just the first sura in the Qur'an, its also the sura that helps muslims from Jahanam, since its also called *Al-Munajeya* the 'rescuer'. It also has alot of sentences that are used and that should be used alot in a muslim's daily life like "*Al-hamdullellahe nab al-Alameen*" which is a sentence that we use alot in our lives which is used to thank Alla for everything, and as I also said earlier its *Al-Munajeya*, and that shows the importance of it in a life of a muslim, also *Surat Al-Falihah* is read in each prayer we pray since it's a duty (fard) on each muslim, another way people use surat *Al-Falihah* is in marriages where the bride's father or gardian and groom read *Al-Falihah* with every body else so that this marrige become a good marrige with (*fatihat khair*) a good opening, *Surat Al-Fatihah* is a daily read surat in our lives.

Candidate C

Surat al-Fatihah means the Opening. In fact this surah acts as a preface to the Holy Qur'an. It consists of seven short verses and is a Meccan surah. It was the first surah to be revealed as a whole.

This surah is used religiously in many different ways. The first and foremost use of this Surah is in our daily prayers. In all prayers, whether it be obligatory ones or surrogate ones, it is vital to recite this surah since without this surah, our prayer is considered as invalid. Hence knowledge of this surah is essential as Allah has put great emphasis on it.

Furthermore this surah is itself a prayer to us. The sixth verse of this surah says: "Guide us to the Straight path". Hence it is clear that in this surah, we are asking Allah to guide us to the path that we must tread on Earth in order to lead a good life. Guidance is indeed what we, human beings, need. We, Muslims, are weak as we get easily tempted by worldly pleasures. That is why time and again we must ask for guidance. This surah indeed helps us to do so.

Moreover this surah helps us to understand that we must not associate anything with God nor must we place our beliefs in other things such as fortune-tellers. In this very surah, its firth verse which says, 'You Alone we worship, You Alone we ask for help', shows us that we must always worship only Allah and we must always turn towards Him for any kind of help. It shows us that indeed Allah is the

sole creator and Helper. Hence it prevents us from committing evils such as shirk which is 'haraam' (illegal) in Islam.

Its first and third verses both talk of the attribute of Mercy and Compassionate of Allah. Hence we can see that Allah has put great emphasis on these two attributes. Moreover its second verse talks of praises to Allah. These three verses are related as firstly the first and third ones show Muslims that Allah is Merciful since He keeps on bestowing favours upon us, whether we ask or not as well as He keeps on forgiving us for our repeated mistakes. Hence we must praise only Allah as he is the sole one who deserves to be praised. This is exactly what the second verse tells us. Hence this surah enables us to praise our Lord as a result of which we get rewards in this life and the Hereafter.

Finally this surah also teaches Muslims that this life is not eternal. There will be a day when everything will come to an end. The fourth verse of the surat al-Fatihah goes as follows: "The Master of the Day of Judgement." Hence it illustrates the idea of a last day on which Allah will be the sole Judge taking account of our good and bad deeds on earth. It therefore shows us the existence of Paradise, as rewards to good people, and Hell, as a punishment to bad people. Hence Muslims, knowing this fact, will definitely be touched and thus will do their best to enhance their lives.

Therefore we can conclude that Surat al-Fatihah indeed teaches us lots of things. If we follow these teachings by applying them in our lives, we will benefit lots.

Examiner comment

Candidate A

N/A

Marks awarded = N/A

Candidate B

A very compact answer which shows that nevertheless it is possible to attain a reasonable mark when writing is concise and to the point. The candidate's response ranges broadly and mentions many of the factors suggested above. These would need to be developed further with a full explanation in order to attain a higher mark.

Marks awarded = 10 out of 20

Candidate C

A much longer answer which mentions that *al-Fatihah* is necessary in every prayer and is generally well written. The reason why this response does not merit a higher mark is because its focus is on the detail of Islamic belief and an elaboration of it. This is largely irrelevant because the question demands consideration of the daily life and practice of Muslims, not so well covered here.

Marks awarded = 4 out of 20

Question 5

Referring to the *Surahs* you have especially studied, outline and discuss the main teachings of the Qur'an about God. [20]

General comment

The question invites candidates to explain the concept of tawhid, backed up by relevant quotes from the Qur'an. Several of the surahs listed in the syllabus contain verses relevant to quote here and candidates who did so, provided they explained the reason for their inclusion in the answer, tended to gain higher marks. Answers might refer to God's role in creation, transcendence, majesty, power, guidance and judgement at the end of time. Some answers drew on similarities and differences with the prevailing view of deity at the time; in other words compared and contrasted the polytheism of the Quraish with the monotheism of the Muslims. A different approach was to pick up on some of the different shades of emphasis in the description of God and his qualities (possibly picking up on the Mutazilite ideas, covered in Paper 2) although this was by no means essential to include in a good response. Original and thoughtful answers of this kind provide evidence of a higher level of thought and critical analysis. It is worth reminding candidates that such answers are likely to score more highly than purely factual answers which focus on description.

Example candidate responses

Candidate A

Surah Fatiha is the first and foremost surah which opens the Quran. It is the oldest revelations and this surah gives a detailed explanation about God and His attributes.

"Praise be to Allah, Lord of the worlds" In this verse we are informed of Allah as the Rabb, the sustainer, the provider, the nourisher, the Judge among others. In this verse, mankind is informed that all praises should be given to Allah only and non other than Him. In fact, He is the Lord of the universe.

"The most gracious, most merciful." In this verse we are informed of Allah's attributes Ar-rahman (the gracious) and Ar-rahim (the merciful). Ar-rahman is that out of divine grace we are being given anything without asking for it and Ar-rahim denotes that God will shower His mercy pon us and grant us what we have asked.

"Master of the day of judgement". In verse 3 of this surah, we are informed of Allah's attribute as a Judge. Indeed, justice will be given to all on the day of judgement.

"You alone do we worship and you alone do we ask for help." In these verses, we are saying that everything we want, we hope it from Allah and Allah is the only one God that we worship and if we want anything, we ask from Him only.

"Show us the straight way." In this verse, we are requesting Allah to guide us on the straight path, the path that leads to Him only."

"The path of those who believe, not those who have gone astray." Here we are asking Allah to guide us on the right path, that is the path of believers and not the path of the unbelievers, who have indeed gone astray.

Furthermore, in surah Ikhlass, chapter 112, we are also informed of Allah. "say: He is the one and only." In this verse, we are informed that God is alone and He has no partners. Infact, He is unique and He has no equals."

"Most Gracious and merciful". In this verse, we are informed of Allahs attribute that is Unique in every respect and non is comparable to Him. He is indeed gracious as well as merciful. Everyone is dependent on him.

"He begotteth not, nor is He begotten" In this verse, we are informed that Allah does not give birth nor he was born. He has no sons, spouses and thus negating the idea of the Jews that uzayr is the son of God and the Christians' idea of the father and son concept - that is they claim that Jesus is the son of God. In fact, Allah is all alone. He does not give birth because everything that gives birth is born and everything that dies leaves behind inheritance and He leave no inheritance. Thus, emphasizing on the idea of monotheism.

"And He has no partners, he is all alone." In this verse, we are taught that Allah has no partners in Divinity. He single and has no rivals. To Him belongs all the attributes. He is the master of the whole universe. Thus, this surah also teaches us about God.

In surah Bagarah also, we are informed of Allah's attribute, that is oneness of God. He is alone "say: He is Allah (the Ilah). Al-Baqakah (2:185)

Furthermore, in surah Al-Kafiroune, we are informed that there can be no compulsion in religion, that is Allah is single and He has no partners. "To you be your religion and to me be mine." (Al Quran - surah kafiroune: 5)

Thus, in these surahs, we are given detailed explanations about God and His uniqueness in Islam and we are informed of His greatest attributes and that He is the only God and Creator of the Universe. "If we ask you: who created the earth and the Heavens and subjected the moon and the stars. Verily you will answer Allah, then why are you deviating." Surah Ankabut 29:61

Candidate B

Qur'an talks about the nature of God and how to relate to him in worship. God describes his oneness, self-sufficient, and uniqueness in sura ikhlass (112). He is also described as the 'first and the last', the 'evident and the hidden and has full know knowledge of all things' (Sura 57 Ayah 3). Sura Ikhlass informs us how to believe in the unity of God.

In sura Ikhlass it is said; 'say Allah is one'; this show us the unity of God, that God is unique. 'Allah is self-sufficient'. This show that God do not depend on anyone or anything but everything depends on him. 'He was not born nor does he give birth' this implies that there is no one with a higher authority and nor does he has a family. Nothing is comparable to him and he is unique.

Sura Faatiha also talks about God. This Sura is said to an introduction to the contents of the Qur'an. 'Praise be to God, lord of the universe'. Lord means the one who create, cherish. This shows that the bounties of God are open to all without asking. The praise for our own consolation for God does not need our praise to grant us a favour. 'The most gracious, the most merciful'. This verse is indication that there is no more gracious or merciful than God. And the most merciful means absolute Pity, Patience, forgiveness

'Master of the Day of judgement. There are many master in this world but on this specific day there will be only one master, God.

'You alone we worship and ask help'. This ayah shows that we must accept God's love, care and mercy to us in this world. It shows that we must surrender ourselves in his worship and beg for his help. 'Guide us to the right path ...' It is God himself who guide us in the right path and if he wants he can make us to become the losers.

In several surahs, God mentions that he is the provider. 'Say who provides for you from the sky and from the earth', who brings out the dead from the living and the living from the dead, who control all affairs?' Sura 10 Ayah 31. It is God who provides us everything and he only has the ability to give life and to give death.

Qur'an also teaches us not to worship another God. In Sura 26 Ayah 213: 'invoke not with Allah another God or else you will be among those punished.' The holy book also mentions how men ought to relate to God: 'I did not create Jinns and mankind except that they should worship me'. Here we understand that God creates us to worship him.

Candidate C

Different surahs have in all, one basic and important saying that is, it teaches about the oneness of Allah.

We should worship only one God, Allah and not any idols.

Allah has sent us down, on earth to be judged, that is, if we abide by his rules or not. He does not force us to believe in Him. On the contrary, He wants to see if we are true believers or not. We are his creatures. He only created us, human beings.

God is great. It's never late, if we make an error or errors, we can still ask for forgiveness, he will forgive us. He is generous, gracious and merciful.

Allah has put on earth both the good and the bad. It is us human beings who should know how to differentiate between the good and the bad. Prohibiting evil and enjoining good. Allah asks us to pray him. All 5 prayers. It's necessary. Salaat is important in Islam. One must pray and ask whatever we want from Him (only Good things)

Allah choose Muhammad (pbuh) as the Prophet so as to teach mankind on Islam. He preached Islam many places.

Allah has the power to do many things. He has the power to do anything, to do what He wants and where He wants. He writes our destiny. He writes everyone's destiny. What will happen, when will happen, at what time, he knows everything. One must believe in Him.

The Quran teaches us about the political, social, religious and economical life. Allah once asked P.Ibrahim to kill his son if he really worshipped Him. He trusted Allah and therefore accepted to kill his son. But on doing this, Allah removed the child and put a goat there. He just wanted to see if P.Ibrahim really worships Him. He has power to do anything.

We have the 5 pillars of Islam. The

- 1) Shahadah
- 2) Prayers (salaat)
- 3) Zakaat
- 4) Sawm (fasting)
- 5) Hajj (pilgrimage)

These were founded obviously by Allah and we, human beings should abide by there 5 pillars.

Examiner comment

Candidate A

A very comprehensive answer which quotes widely from the Qur'an and explains each quote. All references are relevant to the question and the answer is well expressed. The candidate clearly understands the meanings of the words and concepts. Additionally, reference is made to further quotes including "no compulsion in religion", and "to you your religion, to mine". These might not immediately spring to mind as relevant, but they are applied here to explain how tawhid affected social relations. This indicates a level of maturity in the answer.

Marks awarded = 15 out of 20

Candidate B

A similarly good response which is well expressed and relatively detailed though lacks some of the details and wider references made by candidate A.

Marks awarded = 12 out of 20

Candidate C

The answer begins to explain some of the details of belief but does not contain any quotation and drifts from the focus of the question to general description of Islamic beliefs, including the 5 pillars, which is not relevant here.

Marks awarded = 4 out of 20

Question 6

(a) What are the basic teachings of the Qur'an about other revealed Books? [12]

(b) Why, according to general belief, was the Qur'an revealed to the Prophet over a period of time? [8]

General comment

This was a challenging question which nevertheless produced some good responses from candidates. For part (a) the main books should be identified and the links between them and the Qur'an discussed, such as in the content and reference to the unity of the divine. Better answers need to refer to the Islamic belief that earlier revelations were somehow corrupted or changed and the reasons why communities drifted from them.

For part (b) it is necessary to refer to the Prophet and the occasions of revelation of the Qur'an. Candidates might refer to the needs of the Prophet and the guidance given by God in specific revelations. Advanced answers might consider the need to gradually implement the new directions of the Qur'an within the context of the time and the need to avoid anything too harsh or burdensome on the community.

Example candidate responses

Candidate A

(a) The Prophet Muhammad (Pbuh) started to receive revelations from Allah through Angel Gibrael in order to save mankind from darkness into light (14:1)(QURAN) The Holy Quran was sent to entire mankind in order receive the best of guidance and to balance between right and wrong.

The Holy Quran is the final revelation to mankind from their Lord through the 'Seal of Prophets', Prophet Muhammad. As Muslims we believe that no other Prophet is to come and no other Book is to be revealed after the glorious Quran.

There were Prophets before Prophet Muhammad and were sent to different nations, for example Prophet Saleh to people of Thamud, Prophet Hud to people of A'd etc. These Prophets were revealed Scriptures from their Lord, Allah. Those scriptures were sent to them as a source of guidance for them and their respected nations.

As Muslims we believe in all the books which were sent before the Quran as stated in the Quran: 'Say (o Muslims) we believe in Allah and his Prophets and that which is revealed into Ibrahim and Ismael and Ishaq and Yaqoob and their tribes. And we believe in what Musa and Isa received and the revelations on other prophets.'" (Surah: Baqarah)

Surely the Quran contains the right message. Following the commandments in the Quran, we believe that all books which were revealed to Prophet Ibrahim, Prophet Musa, Prophet Isa, Prophet Dawood, Books of Abraham, Torah, Injeel, Zabur, respectively, were all from one God as Quran is from Him. But in present these scriptures are changed, and they exist which jews and christians but they had made additions to them with the words of God. This mixture is not acceptable and Quran denies to accept them in their present form but to believe that they were revealed from Allah to His choosen, rightly guided Prophets. For the Holy Quran Allah says: "We have not omitted anything from the Book." (6:38) and the Quran is preserved by Allah's will and pleasure till the Last Day since it ws revealed.

(b) The Holy Quran is the transcendent word of God guarded in a tablet. (Burooj: 22) The Quran was revealed to Prophet Muhammad over a period of time. According to the Islamic traditions, Prophet received his revelations on different occasions. It took a period of about 23 years for the Quran to be completely revealed.

The first revelation was about reading and reciting, as the Prophet did not know how to read and recite. By Allah's permission the angel of revelations, Gibraeel, made him recite those verses in his presence. Secondly it was revealed to the Prophet to preach the teachings of Islam publicly.

The chain of revelations thus continued and at different times and occasions, such as command to fight (Jihad) against the enemies, the laws and orders, prohibitions and allowed things, ways to live and act according to the commands of Allah, were all revealed to the Prophet (Pbuh) at different times when he was asked by the individual Muslims or Allah wanted that particular thing to happen.

The series of revelations continued even after the Prophet's migration to Madinah, where he was instructed accordingly about different challenges to be faced and patience, victory in battles and other commandments necessary for that time.

There also came an interval into the revelations in order for the Prophet to rest himself from the burden. Thus the process of revelations then again continued. Some even consoled the Prophet and strengthened him to keep full faith in God as he is with him at all times. Thus these revelations were revealed to the Prophet (Pbuh) regarding different situations he faced and took a long time from his being chosen as a Prophet till his death.

Candidate B

- (a) Before the Qur'an was revealed, there have been other Messengers who came. Those Books were the true Books of Allah and the Qur'an explicitly tells how those Books have been falsified over the time.

There have been the Injeel, Zabour and Tawra which have been revealed on Isa, Dawood and Musa respectively. Musa also had 'Suhaf' as well as Ibrahim. The Qur'an teaches us that these Books have been revealed to those Prophets before Muhammad. It is a pillar of Imaan to believe in these Books, if we do not, our faith is defective. 'Say, I believe in Allah, and Angels and the Books, and the Messengers.'

Over the time, people have falsified these Books and it is quite impossible to know which is God's words or that of Man. Moreover, Allah says in the Qur'an that the pure religion of Ibrahim is Islam, thus Qur'an therefore abrogates all past religions. All past religion will not be accepted. 'The religion next to Allah is Islam'.

About the Qur'an Allah says 'we have revealed the remembrance and we shall guard it'. This implies that the Qur'an was revealed by the same God. The previous Books have been sent to specific people at a specific time but after some time, they have vanished. While the Qur'an is eternal and for mankind.

It has also said that the core messages of previous Books have been of monotheism. All messengers with Books have been preaching the same message that Allah is one but after some time, the rich and the monks have started to corrupt the Books and introduce their own laws.

- (b) The Qur'an has been revealed to the Prophet during 23 yrs through the Angel Gabriel, all these for various reasons.

The Qur'an was revealed first of all to eradicate ignorance, the very first verse revealed proves this 'Read, read in the name of your Lord. It has been revealed to rebuke the people of Mecca 'He is not a witch, little do you know nor is he a poet, little do you think'. Moreover the Qur'an has been revealed during such a long time so that it is easy for the Muslims to learn it by heart, little by little and giving them enough breathing space to practice the laws and get accustomed to Islam. Furthermore, the Qur'an was revealed piecemeal so that to answer the questions of the Muslims, and disbelievers and hypocrites who were testing the Prophet. If the Qur'an was

revealed at once, Islam would have been too harsh on the people who have been accustomed to freedom, Allah has taken into account that the Arabs would need to be catered as children starting with easy laws until the most difficult ones in Medina. Finally, if the Qur'an was revealed at once, the disbelievers would have scoffed at the Prophet calling him a poet composing verses.

This is why the Qur'an has been revealed piecemeal over a period of 23 years. It has been a wise step from Allah's part otherwise, the barbaric people of Arabia would not have lend an ear to the teachings of Islam.

Candidate C

- (a) With the death of the holy prophet, there was no immediate source of guidance, only scattered portions. The islamic way of life is based primarily on the teachings of the Quran. Without the Quran, this way of life could be distorted and the religion of Islam would have been lost.

The Quran teaches how to handle ourselves in the society. There are rules and regulations to be followed.

The Quran calls to worship only Allah and apart him there are no God.

Say 'you who believe, the one, eternally bousought. He does not beget, not he is begotten and nothing is comparable to Him. Surah Ikhlass.

The Quran describe the adorable qualities of Allah that is how merciful, great He is. The Quran describes the holy prophets and their messages.

The Quran is Allah words He ummat of Muhammad (s.a.w). Each books comes from Allah to bring a message to mankind but different prophete was responsible in revealing it. All other revealed books have been lost except the Quran and it will never be lost till the day of judgement.

- (b) The Quran was revealed to the prophet over a period of time so as laws could gradually being implemented to the Arabs. Revelation was sent to the prophet only when the need of it arose.

Getting revelation was a very difficult experience for the prophete (s.a.w).

It was heavy and enormous pressure was on high when Angel Grabriel was revealing the Quran to him. So due to consideration for the prophete as it ws too heavy.

Examiner comment

Candidate A

- (a) Earlier revelations are named and comment is made, using a quote from the Qur'an, of both the unity across the revelations as well as the corruption of earlier texts by others.

Marks awarded = 8 out of 12

- (b) A good answer which gives a clear account of the Prophet and the occasions of revelations in general, without being able to elaborate on any specifically.

Marks awarded = 5 out of 8

Candidate B

- (a) A well expressed and structured answer which names the earlier revelations and describes them in somewhat less detail than above.

Marks awarded = 7 out of 12

- (b) Again, several factors are mentioned including that if the Qur'an was revealed all at once its injunctions would have been harsh on the Muslims, and the need to get the community accustomed to Islam. The needs of the Prophet are not considered in any detail.

Marks awarded = 3 out of 8

Candidate C

- (a) Answer does not name or give any details of earlier revelations other than brief reference in the last paragraph.

Marks awarded = 2 out of 12

- (b) Though brief the answer does refer to the need for gradual implementation of new laws and the needs of the Prophet, without further explanation of these factors.

Marks awarded = 3 out of 8

Question 7

- (a) Outline the Muslim teachings about *Zakat*. [12]
- (b) How does *Zakat* differ from *Sadaqah*? [8]

General comment

Good responses to this question will include relevant references to the Qur'an, provided they are explained within the body of the answer. *Zakat* should be defined and its importance outlined. Whilst it is necessary to provide the details of regulations, such as those involving livestock and gold, better answers will not neglect the part of the question which requires explanation of the importance which may include the nature of the community and sense of bond between different members of the *ummah*, as well as its social structure. Answers which explained the sense in which *Zakat* as a religious obligation is also a form of *ibadah* (worship), and that both givers and receivers should see it as a blessing, provided evidence of a higher level of thought.

Part (b) should also include a definition of *Sadaqah*. The best answers will include quotes from the Qur'an and discussion possibly of some similarities as well as legal differences. For example, the humble way in which charity should be given, in context of serving God and care for the community, apply to both. Candidates might refer to the tradition that the 'right hand may not know what the left is giving.' By considering this candidates will be able to achieve a level of critical analysis.

Example candidate responses

Candidate A

- (a) Zakaat literally means purification or growth. As the literal meaning suggests, Zakaat has two main aspects; the spiritual one and the economic one. Zakaat was a system imposed by the Prophet Muhammad (pbuh) and is Fard (obligatory) upon a certain category of people. Allah says: "Establish Prayer and Give Zakat" [Quraan]

First and foremost, Zakaat is a sum of money which Muslims (who possess a minimum threshold amount of financial resource in any means, be it in terms of money or lands or property) have to give based on the amount of what they possess. The money is then entitled to eight categories of people and institutions and is given on a yearly basis.

As far as financial resources in terms of money is concerned, if a person possesses a certain amount of money in fixed, that is which are not being used, the amount of that money which should be paid as zakaat is 2.5% of the amount.

Concerning agricultural products, zakaat is taken as 20% on every roughly 600kg of crops taken. In the cattle breeding sector, zakaat is 5 calves out of every 20 heads of camels.

Concerning the jewellery sector, if gold or silver is possessed by somebody, then over a period of one year full, without being used, then the amount of money which should be given as zakaat is 2.5% of the actual price of the mass of the gold or silver owned. Similarly women who possess jewellery which are not being used are entitled to give zakaat on what they possess. But if the jewelleries are being used, then there is no need to give zakaat.

Zakaat is entitled to eight categories of people. The poor, the needy, the orphans, the ill, the handicapped, are those entitled to receive zakaat. Zakaat are also given to institutions such as educational institution and hospitals. The money obtained from zakaat can also be given in the construction of roads and for any development relevant to the welfare of the Muslims. It is noteworthy to say that long ago the zakaat was given to the Bayt-ul-maal of the Islamic State. Since we do not have the Bayt-ul-maal today which is controlled by the Government, according to the scholars zakaat should be given to those entitled by our own hands. Zakaat-ul-fitr is also a form of zakaat which Muslims give on Eid-day. The amount to be given as Zakaat-ul-Fitr is the

amount of money equivalent to one and a half kilograms of dates. This is to be given before Eid Prayer is performed.

- (b) Sadaqah is an amount of money which someone given willfully. There are many form of sadaqah including sadaqat-ul-filtr and sadaqat-ul-Jaariyya. However there are many differences between zakaat and sadaqa.

First of all, Zakaat is an obligation of on every muslim which possess a minimum threshold amount of resources on which Zakaat applies. On the other side Sadaqah has not been imposed by Allah or by His Messenger on anybody. But Allah's Messenger Muhammad (pbuh) informs us that if we give Sadaqah, there are lots of rewards for that.

Secondly, for every item, the amount of money to be taken as Sakaat is fixed, whereas for Sadaqah any amount of money can be taken. For the Sadaqatule Fitr for instance, there is no minimum amount of money which is to be taken. Any amount of money taken is rewardable.

Further concerning Zakaat, strict rules were laid. For instance Zakaat could not be given to anybody but had to be given to the state. It was the duty of the state to control the Zakaat fund and to determine what to do with the food. For instance, the Caliph Umar (p.A.) once went himself in society to see to it if there are poor people to be given Zakaat. But as far as Sadaqa is concerned, it is not the responsibility of the state to manage the money. In fact, the giver of Sadaqah is the only one who determines to whom or to which institution to give the Saqadaq. And the most he performs this act in secrecy, the most rewardable is the act. The Prophet teaches us in Hadith that the one gives secretly (ie without honoring himself) will be given shade on the Day of Judge.

Considering the literal meaning of Zakaat which means purification or growth, that of Sadaqah, there is a major difference between their meanings. Zakaat directly involves money and financial resources. Whereas according to the Muslims' teachings, Sadaqah is defined as anything good. To perform Sadaqah is a vital advice of Prophet Muhammad (pbuh). A sadaqah, according to Hadith, is defined as a simple act which is good. Even a smile to a person or disposing something which may harm somebody on the road is considered as Sadaqah.

As such, Zakaat and Sadaqah are different from one another both from the literal perspective and from the actual implication of their meaning. In some cases, Sadaqah does not even involve money, based on what definition we ascribe to Sadaqah when defining its contents.

Candidate B

- (a) Zakat is the third pillar of Islam after Shahadah, and Namaz. It is a compulsory act on all Muslims to pay the Zakat (welfare tax). All person having the capacity to pay the Zakat should do so. It is an act of purifying his wealth. There is also a concept that lay behind. You should give more to earn more.

By giving Zakat, we abstain ourself from being avarice, greedy and we keep away from tempted wealth. We should give Zakat to those who are in real need as they are the one who really deserve it. This is the right of the poor and we should not deprive them from what is theirs.

Zakat should be given at a minimum rate of 2.5%. Zakat is obligatory on all Muslims who possess wealth or those who earn an income as well. The one possessing enough wealth and yet not giving to the poor, is committing a grave sin. We should abide by the Islamic law and give the money to those really in need.

The reason for which we give Zakat is primarily to create economic equilibrium. The poor should as well get what they deserve. With Zakat, our poor brothers also can survive and lead a happy

life. Man himself should help his fellow friend. By giving Zakat, we are obeying Allah and his Right Path. Contributing to Zakat makes us generous and our poor brothers are indeed happy as they would be able to have some good clothes also.

When we give Zakat, we do it for Allah and not to show people. There is no barriers in between muslims when we give our brothers Zakat. There is no caste, no race, no colour or other things which comes in the way when a muslim brother helps his other brother.

Giving Zakat means accepting the five pillars of Islam having faith in it. We cannot believe in the other four pillars and forget Zakat. Allah surely is aware of everything. He understands our motive when we help our brother in Islam. Our intention counts and not the act to show off sometimes to people, that we are offering. We make our brothers and sisters happy by giving them their share. Zakat purifies our heart and mind.

- (b) Zakat is the compulsory act on all Muslims of the world to give to the poor. We must give them their share and the minimum nisaab is 2.5%. Every one who possess wealth should take out some of it and give to the needy ones. This as well purifies our wealth. To offer Zakat is not a choice, it is a must. We should obey what Allah has prescribed for us. Zakat helps to create equality among muslims. It is the relationship between the rich and the poor. We are helping our Muslims brothers and sisters by giving them zakat. This in some way, do prevent them from going door to door to beg.

Sadaqah is also known as voluntary charity. It is not obligatory on all of us. But however if someone do possess a good amount of wealth, he can take some out of it and share among the poor. There is no suggested amount. We can give how much we want. The purpose behind is solely to help those in need. All those who earn an income can contribute to Sadaqah and offer to the poor. Minors are not compelled to give it. But the parents should give on their behalf. This brings unity among muslims brothers.

Candidate C

- (a) Zakat is the third pillars of islam. Every muslims must give Zakat to the person who is need. Zakat must be given to a widow whose husband has died. And persons that are handicapped shall also receive Zakat from muslims.

One who give Zakat is being forgiven by Allah for the bad things that he have done in the past. If ever a harm was going to hit that person, by giving Zakat, the harm would go away from him. For example; if ever the person would have met a car accident, he would not met in it.

Zakat should be pay on the salary that a man obtain in house by working, on the jewelries that the house poccessed. All the jewelries should be calculated in weight and zakat should be pay on the kilo that the jewels have. People who play gamble and others money games shall not give Zakat as there money are already bad. The interest that are obtains also from some bank must not given for Zakat.

People who don't give zakat would always be behind. He will never achieve success in life.

Some people may say that by giving Zakat, I am not gaining anything but instead I am loosing my money, so I will not give zakat. But by giving Zakat it is not necessary that you'll obtain money back in return as you may be prevented from the harms that I have already mentioned about.

- (b) Zakat is differ from sadaqah as Zakat must be given on a basis on time whereas Sadaqah must be paid at every end of the month.

Sadaqah is not obligatory on every muslims. Muslims who has a big family to feed may not give zakat. People who has financial problems also might not give sadaqah.

Once his financial problems will be solve on, then he will be able to give Sadaqah. Sadaqah can be given to everybody who is need. But we must be sure to give someone that will not do wrong things with that money.

As he could buy alcoholic drinks with that money or even gambling. We must be sure to give Sadaqah at the right person.

Examiner comment

Candidate A

- (a) A very detailed answer which not only includes regulations about how much *Zakat* to pay but also sets this in context of its literal meaning, purification, and within the lifetime of the Prophet and establishment of the treasury.

Marks awarded = 10 out of 12

- (b) Another detailed answer which not only defines *Sadaqah* but also sets it in context, including details from Caliph 'Umar and the way in which this additional gift can be given. In all, the answer shows comprehensive knowledge written in a well structured account.

Marks awarded = 7 out of 8

Candidate B

- (a) A comprehensive and well written answer that defines the practice although does not go into detail about some of the articles of wealth that should be taken into account, such as gold and jewellery. The answer is structured well and the reader gets the sense that the candidate has grasped the main focus of the question.

Marks awarded = 6 out of 12

- (b) Clear structure of two paragraphs, one for *Zakat* and one for sadaqah, making it a straightforward answer to follow. Nuances of difference that are covered by candidate A such as the nature in which it should be given are not covered.

Marks awarded = 4 out of 8

Candidate C

- (a) A basic definition of how the monetary value of *Zakat* is calculated without much detail. Reasons behind giving, other than reference to attain afterlife in paradise, are not explained.

Marks awarded = 3 out of 12

- (b) The answer reads as if it is somewhat confused and unclear when it comes to giving *Zakat* (if you are poor with a large family) and giving *Sadaqah*. The candidate does not write with the confidence needed to achieve a higher level.

Marks awarded = 2 out of 8

Question 8

- (a) Give an account of the main features of the Muslim observance of Ramadan. [12]
- (b) Explain why this observance is important to the individual and the community as a whole. [8]

General comment

Part (a) invites candidates to give a detailed account. Candidates should consider various activities during the day in Ramadan, including how to determine them (such as the finishing of *Sahoor* in the morning by the first thread of light on the horizon). They should also take a wider view of specific events within Ramadan, not least the marking of the Night of Power, and optional devotions including seclusion and contemplation in the Mosque in the last 10 days of the month. Advanced answers might evaluate the importance of Ramadan within the practice of individual believers and how it encourages them in their faith as well as providing a challenge.

Part (b) encourages candidates to reflect on how Ramadan might strengthen someone who practices their faith through encouraging piety, reflecting on their faith and practice and then linking this to the effect on the community as a whole. Discussion could be made of how the revelation of the Qur'an is marked in *teraweeh* prayers in the evening, which also encourages more personal prayer and reading of the Qur'an during the day, which in turn encourages tradesmen to follow in the spirit of honesty throughout all of their business during the blessed month, to give an example.

Example candidate responses

Candidate A

- (a) Ramadan is the forth pillar of Islam. Literally it means abstinence but linguistically it is the abstinence of food, drinks and sexual pleasures. Ramadan is an act of worship and it is made compulsory on each sane adult muslim. It is the fasting of around 29 or 30 days. The history of Ramadan is that before the fasting of ramadan becomes compulsory, the muslims were observing the Ashurah fasting.

It is only after the revelathion that "oh you who believe, fasting is prescribed you as it was prescribed on those before you. So that you may be self-restraint." Here we can understand that the muslim's observance of Ramadan is particularly to obtain Taqwa, which means self-restraint or self-conscious that there is Allah who is watching over us, hence, the heart will be full of Allah's fear.

Firstly, Ramadan is that the muslims abstain from the lawful things which become unlawful for them; food and drinks, sexual pleasures from dawn to sunset. The month of Ramadan starts with "the sighting of the crescent and ends with crescent of the next month." The believers start the fasting with a pre-dawn meal. The Prophet says: "Taking a meal before dawn is a blessing." They would sufficient food and drink much whereby much nutrients are restored in the body to overcome the whole day without eating and drinking. They would stop eating as "the white thread is distinct from the black thread" which the prophet refers to the break of dawn. They would perform the Fajr prayer and will read the Holy Quran.

It should be noted that in this Holy Month, one among the main features is that the Fasting persons would perform all the regious practices to the perfect way they could. They will not leave any supplementary prayers after or before the compulsory ones. The men would make their best not to miss any prayer in congregation. Also, additional prayers like Salat Tasbih and Salat Duha were performed by the believers. Moreover, the believers would make extensive Du'a and everyone would try to complete the reading of the Holy Quran. When the sunset was approaching, the muslims would prepare the Iftaar to break the fast. Upon breaking the fast there are specific du'a to make. It should not be forgotten that a specific prayer is observed in this holy month which is called Tarawih or Qiyam al layl which some people perform in 20 raka'a and others in 11 raka'a.

In addition, during the last ten days of the month, many muslims would engage themselves in I'tikaf whereby the men would stay in the mosque without getting out and observing all the conditions bound to it. The muslims also search for the night of decree which is said in the Quran "The night of decree is better to one thousand months." In this night, a lot of religious observances like the Quran reading, the Qiyaam al laly where long du'a is recited.

Finally, the muslims celebrated the end of the month of Ramadan with the Eid al Fitr. This day is a day of joy after much sacrifice done to the body as well as the mind.

- (b) Ramadan is important for the individual as it allows him to take a break of this worldly life and to concentrate on the hereafter. He is able to aquire Taqwa which is self-restraint or self-conscious that there is a God Who is watching oven every one and in this way his heart is full of love and fear for God. Ramadan enables the individual to know how to make diet, it allows him to cut off with the food that is dangerous for health. Ramadan also increases the faith of the individual whereby it is an exercise he is spiritually and morally cured of all vices. It should also be noted that the individual is encouraged up to date to his other religious duties towards Allah. It is a way whereby all his sins are erased by the mercy of God.

In addition, the Ramadan allow s the whole community to feel the lack of food and in this way they will be able to know the difficulties of their muslim brothers who are deprived from food. Likewise, the Ramadan brings a sense of brotherhood whereby everyone is standing in the same row to pray, everyone without distinction takes the pre dawn meal and breaks the fast with the Iftaar. These are means to promote fraternity. Also the links between humans are improved since fights and disputes are not allowed. It also allows the whole community to abstain from the worldly life.

Candidate B

- (a) To start with, we as muslims fast in ramadan. I mean by fasting we don't eat we don't drink and not only this we have not to smoke or have sexual relationship through our fasting period which is from the sunrise and approxmatly until sunset or to be more specific Magreb prayer when it's annuncets. Muslims fast because of two reason the first one is that it's one of our four pillars of islam and because mohammad our prophet set us an example. As I mentioned before we start our fasting from sunrise but before that a muslim could have a meal which is called (sohor) and that is eaten to give us energy and power to the rest of the day even if we cant eat or drink food and drink is still sold and woman's have to cock for their familes for the time of the iftar which means time for us to break our fast, all the family will be gathered at the table all kinds of food is prepared and muslims enjoy eating all things that they didn't eat during their fasting and they could start with somthing sweet to give them energy and also at the start with small portion for their digestive system to get used to food again. After eating some people may go to mosques for performing prayer or 20 rakhas that called 'Taraweh' and some people stay for the 10 last day of the month in the mosqe praying and worshiping God because one of these night is 'laylat al Qader' which is a very blessed night and the work in it equals to thousands of nights, your credit of worshiping god will be doubled.
- (b) Fasting Ramadan is very important to every female and male muslim because it teach self control and it also teach a person how to deal with hardship and it also makes everyone of us appricate what we have and thanks God for his blessing on us that he blessed us with this food we eat. Ramadan is also important for muslim community as a whole, when muslims fast they feel with poor people that they cannot eat whenever they want that should make them more generos toward them and another thing that effet muslims as a whole is that then we all fast together poor, rich every one and then eat at the same time there's a sence of togetherness a sence of unity as a whole as a one muslim community.

Candidate C

- (a) Fasting (Roza) is observed during the whole month of Ramadan. Roza is obligatory on every muslims except for those who are unable to kept due to some valid reason.

During the whole month of Ramadan, every muslim must wake up before sunrise and eat something and read the riyaaat. then the muslim will break the Roza at dawn that it after sunset (maghrib prayer). The whole day the muslim will not eat nor drink.

The muslim who observe fast during the month of Ramadan must have Ghusl (special bath). They must be steadfast in every prayer and must perform namaaz tarawee.

It is sunnah for every muslims to break their fast with water and date. This was the tradition of the Holy prophet (PBUH).

- (b) The observance is important to the individual and the community as a whole. By keeping fast, we are remind that in the world we are living, many people are dying with hungry. Fasting help us to know the pain that many muslims are facing especially those who cannot have even one time meal and are sometime hungry for consequitive days.

Observance is important for the muslim and community to help us to control our desire like eating food, drinking and to have sexual relationship. During the month of Ramadan (the Holy month) those who fast are not allowed during their fast to eat, drink and have sexual relationship. Thus Roza is used as a control over our habits.

Another importance of observance is that it helps us to purify our heart and remind us of Almighty Allah. All days we spend, we prayed to Allah. During that Holy month the ten last days, we are required to pass all our night and days in meditation.

During the whole month of Ramadhan, it is importance for every muslim and community to seek the blessing of Almighty Allah. This is a great opportunity and also we must ask for forgiveness.

Examiner comment

Candidate A

- (a) A comprehensive account well structured beginning with a definition and setting in context of developing *taqwah*. This answer has detail about every aspect of the month from daily compulsory activities to acts of additional devotion, such as seclusion in the last 10 days of the month.

Marks awarded = 10 out of 12

- (b) This is a very thoughtful answer. It is stronger in the first paragraph, in which the personal renewal of faith resulting from Ramadan is covered. Effects on the community are less well elaborated but nevertheless still correctly identified.

Marks awarded = 5 out of 8

Candidate B

- (a) Strong on the details of Ramadan but nevertheless lacks a definition and does not quite extend to the level of detail seen in candidate A's response.

Marks awarded = 7 out of 12

- (b) A well balanced answer with roughly equal amount consideration of both individual and community effects, covering the main points that would be expected.

Marks awarded = 5 out of 8

Candidate C

- (a) Simplistic answer which only covers a limited amount of detail, insufficient at this level for a reasonable mark.

Marks awarded = 2 out of 12

- (b) More thoughtful than the response to part (a) with reference to personal control and a hint of how this may also affect well being in the community by people controlling their habits.

Marks awarded = 3 out of 8

Question 9

Explain how belief in the Life Hereafter influences the behaviour of a Muslim in this life. [20]

General comment

Candidates are invited to make links not only with prayer and the 5 pillars of Islam, to gain rewards in paradise, but also to discuss moral issues and behaviour. The best answers will refer to quotes from the Qur'an and explain carefully how individual life choices are affected by having in the mind a belief in Judgement Day and life in the hereafter. Strong candidates might point out that the relationship between judgement and behaviour in this world is not straightforward and an All-Powerful and All-Knowing God can forgive and show mercy and may have already decided a person's fate. Therefore although there may be a link between good actions, pious acts of devotion, and the balance this makes at judgement, this is not all there is to it and the Almighty is the ultimate decider.

Example candidate responses

Candidate A

When a muslim beleives in Hereafter he is tend to do good deeds in life. The belief in hereafter is extremelly necessary for muslim behaviour as it gives him a sense that if I do a particular sin then though I may get a temperary benefit in this world, but Allah will throw me in hell fire in hereafter which is a grave punishment. Allah says in Quran

'We will throw the non beleivers in hell in hereafter which is indeed a grave abode'

"then give the righteous the glad tidings of paradise where they will live forever'

When a person knows that if he observe the five prayers, treats his family with love and care, speeks the truth, be helpful for poor and neighbours then though if may seem to me that by spending my money on people around me will decrease amount of money I have but Allah is promising me place in jannah where I will get gold to wear, palace to live and delicious food to eat then his is encouraged to do these good deeds

An ignorant person might argue on this that even an atheist or one who do not beleive in God thus not beleive in hereafter can behave well then whats the use of beleiving in hereafter? Take example of a robber who argues that I do robberry because it gives benefit to me. You tell him its not the right way as its hurting the fellow whome you are robbing, robber might reply that I don't care as the money I got from the bank I stole in one day, is more then the money I would have earned in years of doing business for fair means so that person should also start robbing as robbery is more beneficuous so robbery is a good thing. If this robber fears of punishment in hereafter only then he can stop from robbing muslim will also not dare to became a tyrant ruler like Hitler.

No low in this world can give enough punishment to hitler for killing such large number of jews. Muslim can say that hitler should be tortured to death or send to gas house, but still it will not compensate the mass murder he did. But in hereafter Allah can burn hitler for thousand and millions of years in fire as Allah says in Quran that he will burn grave sinners forever, giving them new skin again and again so they feel the pain of burning continuously. If muslim beleives on this then he will never dare kill any human being unjustly, instead he will work for the benefit of humanity, helping the weak people of society, loving his acquaintances living in peace.

Candidate B

According to the Quran and teaching of the Holy Prophet (PBUH), there is a life after death. A life which is forever, without end. Each and every muslim must believe in the life Hereafter. If not, he is not a muslim.

The life Hereafter will be whether a like of pleasure or sadness according to actions done on earth. In the Quran and hadith, for muslims the earth is a place where they must make sacrifices only for the pleasure of Allah and harvest it in life hereafter. Life hereafter will be a place where each and every human beings' actions will be judged by Allah. Those who had done more good actions than sins, will go to paradise and those whose sins are greater than their good deeds will go to Hell. But for muslims who will go to hell, one day they will get jannah when all their sins had been purified.

In a hadith it is said that this world is a jail or prison for a muslim but a paradise for unbelievers. In another hadith it is said that muslims is like a passer-by on this world.

So, these things influenced the behaviour of a muslim in this life. If a muslim ponder on what the Quran says and hadith, he will realise that the life on this world is short compared to life hereafter which is eternal. When a muslim hears about Paradise and Hell, the pleasure of paradise and difficulties in Hell, he will do the best to shun for committing sins. The atrocities that will prevailed during the day of judgement, where the sun will be a mile above over head, sensibilises us and encourage to perform more good deeds so as to have the protection of Allah. It makes a muslim to be more discipline and punctual on all his salaah and grateful to Allah. It makes a muslim to become more pious, nearing to Allah, and not to become materialisms, loving this world and amassing of wealth. So, it shows muslims that the world is of no value compare to that of life hereafter. According to a hadith, the last person to enter the smallest jannah, it is said that his jannah will be 10 times bigger than this world. Even a muslim will go to Hell then to paradise because of his sins, will do his best that this does not happen because according to a hadith, the fire of Hell is 70 times higher in intensity compare to that use on earth.

Thus according to the tenets of muslims about life Hereafter, it's influences surely the behaviour of a muslim in this life.

Candidate C

In muslims beliefs when you are first born you are born muslims, and your parents and society around you change you or keep you muslim.

A Muslim has duties Some which are Musts from Gods like, Praying, believing, zakat, siyam, pilgrimage. And same for what faith you have to help spread islam to to the world.

Allah rewards his believers with heaven after life which motivates the people who believe and helps them go through, like for example if you tell an employee to work on a deadly project for months taking his time and giving full effort and you will give him 1 million dollars, he'll do it without hesitation. It's the same for muslims.

And also Allah reminds us of the punishment for our sins so we stay away and helps us go through exactly like a parking ticket or gowing to gail. You take responsibility for your actions.

So Allah tells us we are born to make mistakes but to lern from them and ask for forgiveness and guidense and we will be reworded in afterlife.

Examiner comment

Candidate A

An interesting and original answer which firstly addresses the question and makes use of relevant quotations, then goes on to apply this by considering several situations, including the temptations faced by a conscientious and hard working person and what they might think of when deciding whether to do right or wrong.

Marks awarded = 16 out of 20

Candidate B

A well structured answer which begins by outlining the teachings about the afterlife. More time is spent on this than applying this knowledge to everyday behaviour, required by the question, but nevertheless this is a fair response.

Marks awarded = 10 out of 20

Candidate C

This reads as a pre-learned list of general points about the topic. Candidates should be reminded that lists or points are not acceptable as evidence of a good answer and that it is essential to write fluidly and address the specific question.

Marks awarded = 2 out of 20

Question 10

- (a) What traditional methods are used to relate the Qur'an to changing conditions in society? [12]
- (b) Giving three examples, discuss how legal experts have actually done this in practice. [8]

General comment

This question is intended to give candidates the opportunity to consider the Sunnah, the consensus of the community of scholars and analogy in their responses. It is necessary to define each and give some indication of the measure of importance of each one. More developed answers might note the subtleties of difference between different schools of thought in their application of these. An example would be the emphasis made by Shafi thinkers on the Sunnah with less consideration of *qiyas* than in the Hanifi school of thought. The three examples cited for part (b) need to be fully described then analysed for how far each has used the above methods.

Example candidate responses

Candidate A

- (a) The Quran is sacred book of the muslims. It is the words of Allah, kalaam Allah and is the fundamental and topmost source of law in Islam. The traditionols methods used to relate the Quran to changing condition in society are the ijma, the Qiyas and ijbihad. In Islam, ijma denotes the denotes the unanimous agreement of all scholars over a matter of law of law after the prophets death. Qiyas literally means to measure. It means to extend the law of an original case onto a new one because both cases have a common cause.

Ijma is a method of reasoning which was employed at a very early stage of Islamic history. The caliph umer (R.A) was the first one to make use of this method. Whenever he was faced by a new situation he would gather all the jurists in the leading sahabas and ask for their opinons. If they all agreed on something he would then rule by it.

To put into practice this method of reasoning certain conditions have to be followed. Firstly ijma should always be after the prophet's (saw) death. Any ijma during his lifetime was invalid. Moreover for ijma to happen there should be scholars. If there are no scholars there can never be ijma. All scholars must unanimously agree on on decision. If there is disagreement from anyone of them there can never be ijma. All the conditions mentionned above should be strictly followed to prevent any abuse of this traditional method of reasoning. The Quran itself asks us to have recourse to Ijma.

"Obey Allah, obey the Messenger and obey those having authority among you."

Qiyas, is to extend the law of an original case onto a new one. To use Qiyas certain conditions have to be fulfilled else it will be deficient. To start with, the question on which Qiyas is sought should be a question should have a connection between an original case who had occured at at the time of the Prophet and the Quran has already laid its rule. Moreover , the cause between the original case and the new cse should be common. If the cause is not common and Qiyas is performed the it will be void. Furthermore the question on which Qiyas is sought should not be a question on which the Quran and the hadith has already explain its ruling. If all these conditions are not followed strictly the metheod of Ijma will not be valid.

- (b) An example of Ijma is the issue of the of the compilation of Quran. The muslims from the very begining disagree with each other whether it was lawful or not to compile the Quran. However after much discussion among all the major companions where they all agreed upon the idea of Abu-Bakr (RA) of getting the Quran compiled, the words of Allah were unanimously and successfully compiled.

Today, in the changing conditions in society, there are many situations for which the Quran or hadith has not laid down any rules. For example, about consumption of cocaine it is not mentionned in the Quran whether it is lawful or not in Islam. To know what the Islamic law has to say about cocaine legal experts have recourse to Qiyas. First they need to identify the major attribute of cocaine which is its intoxicating effect. Secondly, they see whether the Quran or the Sunnah have laid down any rules about intoxicants. From the Quran it is seen that the use of alcohol, which is an intoxicant is banned in Islam. Therefore the law of alcohol is extented onto the law of cocaine because both cases have a common attribute which is their intoxicating effect. Hence the use of cocaine becomes haraam by Islam just as the use of alcohol is.

The Quran has enumarate certain categories of women with whom a muslim men cannot marry. However it is the ijma which states that a man cannot marry a woman and that woman's grand-mother. Though the latter is not mentioned in the Quran. This decision has been taken after the unanimous agreement of all legal experts.

Candidate B

- (a) To relate the Qur'an to changing conditions in society, 3 traditional methods are used, mainly; hadith, ijma and Qiyaas.

Hadith is the saying and doing of the prophet (PBUH) in specific and different circumstances. In the Quran surah 53 verses 3 and 4: "he does not say on its own except by divine message."

Hadith is being used to explore the Quran at large. Everything is not clearly mentioned in the Quran, so, the hadith specifies it and clarifies it also. Certain acts in the Quran are asked to be observed but it is the hadith who teaches us how to do it.

Ijma (consensus) is the agreement of all scholars on a specific item discus during an era. It is something to mentioned in the Qur'an and hadith but during such era, such circumstances had been arose. So, ikma is being done, whether it is lawful or not.

Finally, Qiyaas (analogy) is a new case that has rose up and its solution is found in the Qur'an by use of an old case by means of measurement.

- (b) An example of hadith is the performing of salaah. In the Quran it is said to perform salaah but did not mention how to do it. So, hadith is used to know how to do salaah.

An example for Ijma is the election of Abu Bakr. Abu Bakr was elected as caliph by the acceptance of all Ansaar and Muhajireen. Another example is the use of mobile phone. Quran does not speak of mobile. So, is it halaal or not. So, ijma was done by scholars and it was concluded that it is halaal, no harm.

Finally an example of Qiyaas is that in the Quran it is mentioned that alcohol is haraam. So by the use of Qiyaas for new cases it is said that all things that make a person to get intoxicated is haraam that is calumny.

Candidate C

- (a) As we all know, today the society have evolved to a great extent and the people also have moved too far alongside with that development. We are not that God-fearing society as it was in time of the Holy Prophet. Nevertheless, the Qu'ran is for all times and generations to come. If it hasn't been written still we must refer to the Qu'ran as it is a book of Guidance for the whole universe.

If we look carefully in the Qu'ran, for all problems there is a solution but it is up to us to search for it and understand it. Many examples can be cited for ex: if a girl is walking in the streets and while walking she hasn't watch her steps well and she is about to fall in a pitch and on the otherside of the streets a boy is walking and he has seen it. In the Qu'ran this situation hasn't been written but we all know that to save the life of someone is primordial. Will the boy say that he won't save the girl as touching a stranger girl is unlawful in the Qu'ran.

Non, on the contrary the boy must do everything that he can to save the girl from falling. Even if the need arises for him to hold her tightly, he can do it.

Another example is: it has not been written in the Holy Qu'ran that we can take the heart or organs of a dying person and implant it to someone who is alive but is really ill and need that organ for survival. We can refer to the Qu'ran again as it has been stated to save the life of a human being is vital. So whether it has not been written to have a heart transplantation still we can use the Holy Qu'ran to refer to.

Even the flesh of a pig becomes lawful when there is absolutely nothing to eat and the only way to save someone life, if one has to eat pig then it becomes permissible.

- (b) Although even in written form the situation has not been written explicitly, yet the legal experts refer to the Qu'ran itself for a solution.

We can even refer to Hadith as it is the sunnah of the Holy Prophet. Hadith is based on Qu'ran itself and its authority is unquestionable. They can even find solutions to their problems by referring to hadith During the time of the Holy Prophet or the time of the rightly guided caliph, they used to refer both to the Quran and after the death of the Holy prophet they used to refer to Hadith.

Examiner comment

Candidate A

- (a) A well structured answer which defines *ijma'* and *qiyas* and quotes the Qur'an for justification for the hierarchy of authority between Qur'an, Sunnah and *ijma'*. The relationship between them is worked through to show how they are used together to provide guidance.

Marks awarded = 8 out of 12

- (b) Examples of intoxicating substances and the legality of marrying certain people are given as clear examples, in which the interpretation is followed through coherently and logically.

Marks awarded = 6 out of 8

Candidate B

- (a) A fitting response which is well written and organised but a little brief in explanation of each of the terms.

Marks awarded = 5 out of 12

- (b) Again, brief but suitable examples chosen in coverage of how the election of Abu Bakr as Caliph was conducted and how intoxicating substances should be regarded, by analogy with other teachings.

Marks awarded = 5 out of 8

Candidate C

- (a) This misses the point of the question and instead makes a simplistic argument that all answers are clearly found in the Qur'an. The main tools of interpretation are not defined.

Marks awarded = 3 out of 12

- (b) Here the Hadith is mentioned briefly as something to help understand the Qur'an but no specific example is mentioned.

Marks awarded = 1 out of 8

Question 11

'The Sunnah of the Prophet is a human implementation of the revealed word of God.' To what extent is this claim accurate? [20]

General comment

A challenging question which invites critical analysis and evaluation, stretching the more able candidates and providing clear divisions between those able to make a logical, reasoned argument and write it fluently and others who struggle to grasp the thrust of the question. Wide ranging discussions should include some reference to and explanation of the humanity of the Prophet and the exact nature of the Sunnah. Good candidates will be able to quote references from the Qur'an which are general, such as when to pray, and match these to the embodiment in practice by the Prophet, which is specific and provided the necessary guidance for the Muslim community. Critical analysis might pick up on and define the qualities of the Prophet in that he was in no way the word of God (as Jesus is sometimes referred to in Christianity) yet the Qur'an and Sunnah of the Prophet are sometimes referred to as two wings of a bird, both necessary to make the beauty of Islam a reality in practice.

Example candidate responses

Candidate A

The revealed word of God represented in the Holy Quran is the primary source of shanah. Sunnah came into existence along with every injunction in the revealed books and which are practised by the Holy prophet (Pbuh) himself in his own lifetime. The relationship between the Holy Quran and sunnah has often been misunderstood by a large number of people.

Almighty Allah says in the Holy Quran: in surah 4 verse 80: "He who obeys the messengers, obeys Allah..."

By this verse, the companions of the Holy prophet (pbuh) understood very the position of sunnah in the life of a muslim. It is clearly mention that the one who follow the teachings of the Holy prophet (Pbuh) it is aif he is complying to Allah's rule and commands established in the Holy Quran. Those who do not obey the messengers, thus he is violating Allah's commands and law.

Moreover, the Holy prophet (Pbuh) have the absolute authority to allow or prohibit something. Allah clarifies this in the Holy Quran in surah 57 verse 9:

"whatever he gives, take it and whatever he prohibits abstain from it".

From this verse, it is clearly mention that the Holy prophet (Pbuh) has the authority to legalise something and to prohibit other thing. Infact, matters of religion does not come from the Holy prophets (Pbuh) desire but it is inspired to him by Almighty Allah. Allah says in the Holy Quran in surah 53 verse 3:

"Nor does he speak out of his desires, but it is inspired to him."

Thus, whatever the Holy prophet (Pbuh) say, it is inspired to him by Almighty Allah and thus, we, muslim must follow every aspect of the Holy prophet (Pbuh) life. The Holy Quran clarifies this in surah 33 verse 21:

"Verily, you have in the messenger of God an excellent example to follow".

This verse clearly show that following the Holy prophet (pbuh) sunnah would lead to obeying Allah and not violating his sunnah would lead to destruction in this world and in the hereafter.

Indeed, sunnah clarifies and expand the rules and regulation established in the Holy Quran without the sunnah, no one can understand the real meaning of the Holy Quran. For example, in many places in

the Holy Quran, Almighty Allah has laid emphasis on the performance of prayer for example in surah 29 verse 44, Almighty Allah says:

"Indeed, the performance of prayer prevent evil doing..."

Almighty Allah has just mention performance of salaah, but it is the Holy prophet (Pbuh) who teaches his companions about the different postures of prayers and even teach them the performance of wudhu. The Holy prophet (Pbuh) used to say: "Pray as you see me praying." Then only the companions passed it to next generation till the present time.

Moreover, in many places in the Holy Quran, Almighty Allah says:

"And establish prayers and pay alm giving..."

Zakaat (poor due) has been mention as a fundamental pillars in Islam and it is the Holy prophet (Pbuh) who has establish the fixed rate of zakaat. Similarly for the last pillars of Islam (Hajj). In the Quran, Almighty Allah says about the rituals and rites of hajj but it has not mention about the rules of a women having her menses. It is the Holy prophet who expands the rules of hajj.

Thus, we can say that the sunnah of the Holy prophet (Pbuh) play an important role in establishing the law in the Holy Quran as it expands, elucidates and provide a detailed understanding about the Holy Quran. Without the sunnah, no one can understand the real meaning of the Holy Quran. It is reported by hazrat Aisha (RA) who said that the one who want to see a living Quran should see the Holy prophet (Pbuh). Thus, there is a direct relationship between the Quran and the sunnah. It cannot be deny that those who lead their life according to the sunnah of the Holy prophet (Pbuh) are infact following the teachings and rules established in the Holy Quran by Almighty Allah.

Candidate B

In order to answer this question I would like to start with the defention of sunna which is all the prophet deed's, action's, saying and his approval for some certain issues that he had knowldge of. Sunna complement God saying in the Quran. In other words God said in the Quran that he ha revealed the Quran to the prophet in order to explains it to people prhaps they may reflect.

We have to beleive the sunna because it's all revealed from God the prophet didn't bring anything from his own, the prophet was just only the messenger of God messages and commands. Prophet mohammad carried this responsibility and called masses of unbelevires to the new religion. Our need for sunna is so great that without it our faith is incomplet and we also dont have to be worried for not understaning the Quran because prophet mohamad has explained it to us and was a rolemodel for us. God commands us in the Quran to pray, fast, pay zakat and go to pligrimage but he didn't explained it to us so sunna is the light for every muslims and espicaly for those people that came and asked the prophet about the reationship between themselves and God and the prophet was givin them the excat answer's for their enquries by ding so he made their jurny much more easier to accept the new faith. No wonder why hundred and hundreds of people becamed muslims and triyed hardly to spread the islam to the four corner's of the world

Finally, sunna has provided us with praticitals examples to lead morlas and to live a life free of doubts and confisions. In addtion sunna conveyed to humaniy the teaching of God. For all of what I mentioned sunna is a human implementation of the revealed word of God.

Candidate C

Sunnah is the action of the holy Prophet practice. The companion saw him doing these action and did memorise it in order to immitate him.

Quran say establish "swalat, give zakaat", but Quran did not give us detail how to do it. It the sunnah of the Prophet (PBUH) has become a shame today for the young people. Keeping a bearb is something that a young cannot do.

The Prophet said "The bearb that get most critices from the public is the best bearb."

Prophet (PBUH) was not invented by man, some false sunnah was invented and is called 'bidra' (innovation, invention). Even if sunnah was not invented Man would try to produce it.

Examiner comment

Candidate A

An excellent answer packed with quotes from the Qur'an and how the Prophet's example provided the necessary guidance to put these into practice. This answer is a good example to show how quotations can be used effectively in the context of a logical argument addressing the question; something that is not always done well.

Marks awarded = 17 out of 20

Candidate B

A well structured argument which defines Sunnah and gives some examples although in not so much detail as Candidate A above.

Marks awarded = 12 out of 20

Candidate C

A very basic response which nevertheless defines Sunnah but is too brief to gain further credit.

Marks awarded = 5 out of 20

Question 12

How relevant is the *Shari'ah* to Muslim individuals and communities in the modern world? [20]

General comment

The *Shari'ah* should be defined and the sources of derivation for the *Shari'ah* (Qur'an, Sunnah, *ijma'* and *qiyas*) also need explanation. Critical analysis might consider the problems faced in the modern world of applying the *Shari'ah*, especially at a personal level when interacting with the world around and coping with the pressures of life at the same time as maintaining a devotional routine of prayer and fasting in Ramadan. The issues faced by Muslims in different communities in different parts of the world, not under *Shari'ah* and possibly as a small minority living amongst people of another faith, could be discussed.

Example candidate responses

Candidate A

The Shari'ah is the laws that a muslim muslim must respect. It should be respected to both individuals and the communities as a whole.

A muslim has to abide by the Shariah. it is divine law derive mainly from the Quran and the sunnah of the Prophet (Pbuh). As we are living in a modern world, muslims tend to neglect the shari'ah.

However, it is very much relevant even today. In the food habits for instance, a muslim always check the ingredients befoe eating something, as he knows that according to the shari'ah there are things which is haram for him.

In the clothing also, we can state the revelancy of the Shariah. A muslim women has to cover the aura. She cannot venture out of the house without covering the required parts of her body. This protect her from the evil thinking of strangers.

In the festives also, the shariah remains relevant. Muslims have two main festivals, a muslim is not influence by the modern world and celebrate like them. Concerning funeral again, we can state tha shariah is very important. After the death of a person, he is given his ghusal, shrouding and the funeral is done according to the Shariyah. A muslim is buried in a muslim kabarastan not in the graveyard nor burnt like in any other religion.

Concerning marriage and divorce also, we can see that Shariah is still relevant. A muslim cannot take into marriage nor divorce a women according to his will. He had to abide the the Shari'ah. Following this trend, we can further say that Shariyah is important in the laws of inheritance. The laws concerning inheritance in Islam and in other religion is not the same. Muslims must follow the instruction given in the Shariah and not otherwise.

However, there is a lot of mix gathering nowadays. Islam has prohibited such things. But in the modern world boys and girls are mixed up almost everywhere. In places such as offices and buses men and women are often seen side by side which is contradictory to the Shari'ah.

We can see that the shariah is often ignored in the education system also. In many modern societies we have mix-education. In the shariyah it is something which is sinful. Mix education can give rise to many problems. In the education classes, where modern girls does not cover the required part of the body. Male teachers in girls colleges or schools and vice-versa is also not according to the shariah.

Candidate B

Shari'ah has four main aspects, taken by the common methodology that was established by mohammad bin Idris Al shafi, first, Qur'an, second, sunnah, thirdly, qiyas or analogy and finally ijma or unanimous agreement.

Qur'an is a statement for mankind, it is a guidance and instruction for those who fear God. Qur'an taught the oneness of God and guided to the path morality and justice. Qur'an tried to replace the old tribal customs with more just reforms, for, example, Qur'an prohibited gambling, idolatry, liquor polygamy, usury and other things. because they affect us in a bad way. Qur'an also improved the status of woman by making them equal to men in areas like divorce, marriage and inheritance.

Secondly, sunnah. it is the words, deeds, approvals or silent of the prophet in a certain acts that he has knowledge of. Sunnah is necessary for the completion of Islam because it explains for us how to obey and worship Allah from the Qur'an.

Moreover, qiyas must be applied for similar cases, this means that the reason or cause of Islamic rule must be clear to apply it, for example, prohibiting alcohol is explained in the Qur'an because it makes the person his control, so here we can apply qiyas to prohibit drugs because it has the same effect as alcohol. However, we cannot prohibit any kind of meat just because pork is prohibited in Qur'an despite the fact that it was prohibited in the Qur'an but Qur'an does not tell us why it is prohibited, so we cannot prohibit any kind of meat because it has the same cholesterol level as pork.

Finally, ijma which means an unanimous agreement of a group of jurists of the same age on a specific issue. For example if the question arose about the interpretation of Qur'an or another issue, and the Qur'an nor the sunnah has an answer then a group of jurists can apply their own opinion (ijtihad) to know the interpretation of it.

In conclusion, shari'ah is relevant in many areas of muslim individuals in the modern world, it tells us what is right and what is wrong it helps us to know interpretation or issue how is it solved or worked out if there was no guidance from the Qur'an and sunnah. Shari'ah also tells us what is halal and what is haram, halal is permissible whereas haram is prohibited and these two themes play a major role of the legality of shari'ah.

Candidate C

The shari'ah constitutes laws to the believers. It is important that we believe in it. The shari'ah helps us in many ways. Without the shari'ah, people would have allowed themselves to do anything.

The shari'ah helps us as muslim individuals to behave ourselves in society. We have got restrictions on certain things. There are certain things that are condemned in Islam and we have got to follow the shari'ah.

The shari'ah forms part of our life. We should give it due importance. The shari'ah helps us to know our limits. It is very important especially in today's society of the modern world we are living.

The shari'ah is there to remind us of lawful and of unlawful things. it brings us closer to God and thus our belief is further increased when we applied the shari'ah. The shari'ah also helps us to better follow our religion.

Examiner comment

Candidate A

A reasonable, wide ranging discussion which considers several different areas in which the *Shari'ah* continues to provide helpful structure to guide Muslims through the modern world as well as other situations, such as free mixing in education, which provide problems for those trying to follow the *Shari'ah*. A well balanced answer.

Marks awarded = 15 out of 20

Candidate B

A very good definition of *Shari'ah* and how it is arrived at, including *ijma'* and *qiyas*. Where this answer falls short is on applying this in the modern world since only a few examples are given.

Marks awarded = 11 out of 20

Candidate C

A personal response which nevertheless lacks any specific details or references.

Marks awarded = 5 out of 20

Paper 2

Question 1

Why is 'Umar II remembered as the only pious Caliph amongst the Umayyad Rulers?

[20]

General comment

Answers usually begin by providing a summary of the main events in the reign of 'Umar and go on to discuss his achievements. This question asks candidates to focus on the piety of 'Umar, so it is expected that his characteristics be explained in any answer, including anything that can be deduced about his character from any of his policies. Answers which refer to the military or political achievements and do not deduce from this anything about 'Umar as a person are therefore lacking. The best answers will contain comparison between 'Umar and other Caliphs since the implication of the question is that they were not pious or less so, and a failure to mention them would restrict the overall judgement an examiner could make about the quality of the answer.

Example candidate responses

Candidate A

Umar II was the 8th Umayyad Caliph and is also known as Umar bin Abdul Aziz. He was the great great grandson of Umar Al Farooq the 2nd Rightly Guided Caliph. Umar II was born in 61 A.H and brought up in Medina. He was studied by a pious teacher named Abdullah and his Uncle Abdul Malik Used to pay 1000 dinar as per maintainance. Infact Umar II is remembered as the Only pious Caliph amongst the Umayyad Rulers. Compared to all the Umayyad Caliph, Only Umar II has Succeeded in rulling the state according the islamic laws of principles, the teaching of the Holy Quraan and the tradition of the Holy Prophet (Pbuh).

Umar II learnt the Holy Quraan and the tradition of the Holy Prophet at an early age. Infact he learnt the Holy Quraan by heart. For that reason he was considered as the 1st rank jurist. He administered the state with utmost attention and he had always looked the muslim and non-muslim with equal rights. He Used to listened to everybody problems in order to find a solution. He always followed the footsteps of the Prophet (Pbuh) and the four rightly guided caliph also. He even exponed the mosque of the Holy Prophet (Pbuh) as the number of Muslims were increasing and he never let the wives of Holy Prophet (Pbuh) homeless. Infact he bought houses or appartments for them. In this way he showed great respect to those nobles ladies. Moreover he even digged well for the convenience of traveller and caravans who passed there. He always thought of the well being of other people.

Furthermore, when he was nominated as Caliph, he was facing a bit difficulty how to redress the state as the Arabs were steeped in vices, like drinking, gambling, dancing, prostitution and were steeped in worldly material life. Eventhough Umar II did find his solution he decided to reform his life first as he was leading a luxurious life. First of all, he asked her wife, Fatima, the daughter of Abdul Malik to give him all her jewelleries in order to be put in the bait-ul-maal . he even dismissed all his bodyguards. His monthly expense never exceed 2 dirham.

Secondly he re introduced the bait-ul-maal which was abolished during the time of Muawiyah and stopped the Unnesserily allowance distributed to the rich and the royal family. As the Holy Prophet (Pbuh) introduced Bait-ul-maal to help the needy and poor, Umar II also did the same. Moreover he returned all the properties and lands captured by the previous Umayyad Caliph to its respective owner as it is Unlawful to snatch other properties. Umar II even reformed the prison which was introduced for the first time during the Caliphate of Umar Al farooq. The prison was in a deplorable state. He issued new orders such as not to arrest people on mere suspicious. Prisoners Should be given Only 30 lashes instead of 300. Those who died, should perform their funeral rituals well and

even provide the Prisoners with their basic needs. Prisoners women also were put in a different cell and remained in veil. This show that Umar II respected the islamic laws and principles.

In addition to, he was governing the state in such a way that there was no deficit and everybody seemed to be rich. He even promoted education. He appointed teachers and paid them on monthly basis in order to motivate them. These teachers were teaching hadith, Holy Quraan and the traditions of the Holy Prophet (Pbuh).

After having analysing the achievement of Umar II during his rein, he really governed the state according the teaching of the Holy Quraan and the tradition of the Holy Prophet (Pbuh). On the other hand Muawiyah when assumer powers, he violated all the rules established in Islam and were rulling in an Anti Islamic way. He abolished the system of election which was introduced by the 4 rightly caliph and introduced monarchy system. Secondly he abolished Bait-ul maal which was introduced by the Holy Prophet (Pbuh) and introduced taxation system where the poor, needy and widows were not in favour. Thirdly he hired body guards for the security of the caliph, however Umar II dismissed all his bodyguards in order to be able to rule the state in the simplest way. Muawiyah even introduced maqsurah a corner in the mosque for higher official and caliph to perform namaaz whereby everybody is equal in the eyes of Allah and there should not be any discrimination between the rich and poor. If we see Umar II he was never in favour of one side that is muslim. He looked upon them equal rights.

Moreover when Yazid took over Caliph he also violated all the rules established in Islam. He was steeped completely in vices like drinking, gambling, dancing and he even introduced wines and prostitution. He was fond of killing the Ahle Bait referring to the Karbala event where Immam Hussein was mercilessly assassinated. However Umar II never shed anybody blood or fight. Furthermore Abdul Malik When assumed Caliphate, he introduced islamic architechure and Art. All these were placed in big palaces. His son also decorated these palaces and introduced the courts where there were singing, dancing, prostitution girl. Whereas Umar II reform his own life, he never made expenses unnessarily. Finally the last Ummayyad Caliph, Marwan II was completely in difficulties during his rein and could not provide any help to other which consequently led to the decline fall of the Ummayyad dynasty.

Indeed Umar II had really administered his province according the teaching of the Holy Quraan and tradition of the Holy Prophet (Pbuh). He never violated the rules established in islam. For that reason he is considered as the best and pious Caliph among the Ummayyad Caliph.

Candidate B

Umar bin abdul Aziz was the 3rd ummayyad Caliph. He was the nephew of Abdul malik and married to his daughter Fatimah. He became Caliph after the death of Sufayman bin Abd Malik, brother of Fatimah. Umar 2 knew before hand that it would be very difficult for him to redress the situation prevailing in Arabia at that time.

Umar 2 concluded that in order to prevent Arabia from chaos, he should himself firstly reform his life so as people to give him due respect. So he suggested his wife either to lead a simple life or separation, Fatima preferred a simple life. So she was told to give all her jewelleries gifted by father or husband. All the belongings and properties of Umar 2 was put in to the bait ul maal. And also the baitul Mall which was abolished by Muawiya were re-introduced and during Umar 2 the taxation system was abolished. The money earned were used for the poor and needy and not for the undeserving one as used to be during the previous Ummayar Caliphs. Umar 2 was a vigorous man but in 2 years he turn out to be an skeleton. He never had a second underwear and he never been to hadj.

During the preview umayyad caliphates land and properties were seized from poor people. But with the succession of Umar 2, he asked the Ummajads to restore the land and properties which did not belong to them. As it was unlawful to take others rights. The ummayad were disappointed and they called for his paternal aunty. When his paternal aunty went to talk to him, Umar 2 expalined to here

that Islam does not teach one to take the rights of others. And also that he wanted to lead Arabia as per Shariah, that is the Commands of Almighty Allah and the traditions of the Holy Prophet Muhammad (SAW).

The 3rd thing which he redressed was the situation of prisons. Prisons were in a very deplorable state, prisoners were not looked after, no food, diseases prevailing and many a time dead bodies remained unattended. And prisoners were arrested for no reason or just for foolish reasons and punishments were extremely harsh, 300 lashes. So, Umar 2, passed new laws. Prisoners were not to be arrested on mere suspicion, punishment should be as per Shariah, punishment should not exceed the amount required. If anyone is arrested on any ground of enmity, the officer involved will be punished. Prisoners would be given money instead of food. There would be officers to look after them. Prisoners should be given the opportunity to perform Salaat and veils were to be provided for convicted women.

He then embarked on the education policy. People were encouraged to look for knowledge. Facilities were given to people who committed to seek knowledge. Quranic Verses and the traditions of the Holy Prophet Muhammad (SAW) were taught to people and whoever was interested in learning more was given pension. Teachers were sent to non-Muslims to learn about the methodology of education. Books were translated into Arabic. Not only Islamic education but also academic subjects like astronomy, mathematics.

During the time of Umar 2, trade really flourished in all the Arabic States. It was really difficult to find a poor person. Yahya, who was charged of Zakaat, found it really difficult to find someone to give Zakaat. Even after the death of Umar 2, the estate was still flourishing. Before his time, it was a practice to abuse Ali (r.a) the 4th rightly guided caliph. But as soon as Umar 2 came to power, he stopped such practice and assigned punishments to those who continued such an act.

Umar 2 died at the age of 39, he had a short rule. He was poisoned as he was leading and wanted to have an Islamic state. His passing away was a great loss for the Muslim community.

Candidate C

Umar ibn Abdul Malik was born in the year 673 AD. He was mainly known as Umar II. He became caliph after the death of his father. He was one of the best Khalifas, and a pious one who came after the four rightly guided caliphs. But Umar II's reign as Khalifah was short, around four years. He was well remembered and contributed a lot in the Arab provinces by establishing again the Islamic law according to Shariah. There was some modification during the reign of Umar who succeeded Ali (r.a) as caliph.

When Umar II became caliph, he set up again the Bait-ul-maal, the public treasury, as he used it only for the welfare of the public and to the states of Arabia only. He did not misuse it as the other caliph who considered it as their own treasure and used it for their own purpose.

Secondly, when he was appointed as caliph, he sold all his luxuries and put the money in the Bait-ul-maal, his wife also sold out all her jewellery and put the money for the welfare of the poor and needy. He did not appoint any guard or security with him nor at his house, he lived a simple life just like the four rightly guided caliphs.

He also reduced taxes and charged according to Shariah, this was applied also to non-Muslims living in Arabia territory. He maintained the maintenance of all mosques, and reconstructed the Prophet (s.a.w) mosque and all mosques in the suburb of Arabia. As Umar II was a first class in jurisprudence, he took all matters seriously and looked for everyone equally. There was no difference between the poor and the rich, the weak and strong, everyone would have the same opportunity.

Alas, his reign was not lasted for long. He was one of the shortest reigns in caliphates and thus all his well-doing and for the welfare of the people of Arabia and its provinces were remembered as one of the pious caliphs who came from the Umayyads.

Examiner comment

Candidate A

A succinct overview is given in the first paragraph of this answer. The political achievements of 'Umar II are analysed in the light of piety and general good characteristics expected of a humble, devote Muslim. 'Umar II is then contrasted with Yazid and Abdul Malik, adding evaluation to this answer and bringing it up to the mark of 16.

Marks awarded = 16 out of 20

Candidate B

A well structured answer which considers areas of social policy including education and the treatment of prisoners, which is sometimes neglected in answers. However, there is no evaluation of 'Umar II in comparison to other rulers.

Marks awarded = 10 out of 20

Candidate C

Factually correct and well structured answer, though light on coverage, taking only a few areas including finance, treatment of non-Muslims and spurning of luxuries. There is no hint of comparison with other Caliphs.

Marks awarded = 5 out of 20

Question 2

Identify and explain the factors that contributed to making the reigns of Harun al-Rashid and his immediate successors the most successful among the 'Abbasid Caliphs. [20]

General comment

Many candidates list the successes of the 'Abbasid rulers, including the development of knowledge through translations and algebra amongst other aspects of learning, as well as the success in military matters and the ability to keep relative peace for a time to facilitate learning. More advanced answers will go further and explain how each factor built on success and how far it contributed to the overall achievements of the 'Abbasid caliphs. Excellent responses might contrast the rules of Harun al-Rashid with his successors or make criticism of some of the less successful aspects of their reigns (such as Harun's extravagance). This extra analysis is the key to the difference between a solid answer gaining roughly 10 to 12 marks, depending on the amount of detail, and an excellent answer achieving 14 or more.

Example candidate responses

Candidate A

Harun-Al-Rashid was the successor of his uncle Al-Hadi. He ruled for 23 years. He was a great warrior rather than a ruler. He came to power with full determination, vigour as he wanted Arabia to progress. He was more interested in wars rather than ruling the state. He conquered many territories and in return of them, he asked for rare books and these books were translated into Arabic as Arabic was the official language.

As the arabs had no knowledge of translating the books, it was mainly the jews, the christians and the greeks were appointed. During Al-Mansoor's reign, there was an institution named as Bait-ul-Hikmah but at Harun's rule, it was changed to Dar-ul-Hikmah. Before translating, books were weighted and after translating, the same procedure were repeated. The tranlaters were paid in gold in order to motivate them.

The Dar-ul-Hikmah was used both for translating and research work. Zero and Algebra were invented by the arabs. The Greeks took centuries to translate these books and the arabs took only a few decades to learn these. Paper were not yet invented but the Arabs knew writing. Mathematics were written by the Indians.

Al-Mamoun was the successor of his father, Harun Al-Rashid. He wanted to reconcile the task undertaken by his grandfather, Al-Mehdi. The task was to reconcile the shites and the Sunnites. He changed the colour of the flag from black to green in order to have a Pro-shia administration and he even married her daughter Habiba to a shite Imam, Ali Raza and he even nominated Ali Raza to be his successor. Harun asked Nicephorun to pay more than of Irene and also asked for rare books and the latter accepted.

When the Arabs heard about it, they were angry and they decided to oppress his decision and they nominated Ibrahim, the uncle of Al-Mamoun. After two years, after the nomination of Ali Raza, Ali died and Al-Mamoun even mourned for him. He constructed a mausoleum in Najjaf which were considered as a pilgrimage place for the shite. He even introduced a representative council where every religion were given due respect. At that time, Christianity and Judanism were the two major religions.

It was made a duty that every religion had to give due respect of the other religion and vice-versa. Al-Mutawakil was very ill-treated by his brother wasiq.

Wasiq was a fundamentalist and Al-Mutawakil was a sunni. When wasiq died, he nominated no one. After his death, it was Al-Mutawakil who took over. He wanted to avenge his ill-treatment. First of all, he reversed all the policies adopted by his brother. He dismissed all the fundamentaliste and replaced them by the sunni. He even destroyed the Najjaf which was considered a pilgrimage place for the

shites. They had only the rights to ride on mules and camels and they had to wear distinctive clothes. Al-Mutawakkil nominated his successor, there was his three sons. Under the influence of his wife, he asked her son to denounce his caliph which automatically it would be the other son who would be his successor. Muntasir conspired with the turks and which is the first time in Islam that a son killed his father. The turks had a great contribution in Al-Mutawakkil's nomination as caliph but after some years, there were differences in opinions between the turks and Al-Mutawakkil.

Candidate B

Harun-al-Rashid became caliph in the year 786 and ended 809. He was a good caliph. He has well secured the Abbasid dynasty.

Harun-al-Rashid secured the Abbasid dynasty by taking out the enemies. During the Abbasid reigns, it was not the caliph who were controlling the state but it was the Barmekid family. People were writing him letters and saying that the vizier wanted to take his place. So to secure the Abbasid dynasty, he imprisoned some of the family members and some of them were executed.

He then enlarged the Bait-ul-Hiqma. Some people say that he was the founder of it but some say it was Al Mansur. But we can say the state made a lot of progress. The people were translating many subjects into Arabic - like theology, philosophy and so on.

The Berbers started revolting and he could not do anything. Then during his reign the independence of the dynasty arose. It started with the Aglabid dynasty. Ibrahim bin Aglab was the leader. The Berbers were revolting too much. Ibrahim bin Aglab made a pact with Harun-al-Rashid. He told him to give him Egypt and he will not allow the Berbers to revolt and at the end of each month Ibrahim will give Harun-al-Rashid half of the money which they get there. Thus the Berbers stopped revolting. This is how Harun was successful during his reigns.

Before Harun-al-Rashid died he took his three sons for pilgrimage and then he nominated his successors one after the other. The 1st one was Al-Amin, 2nd Al-Mamun and finally Al-Muntaseer. He has done this so that there would be no bloodshed among brothers. He then placed the paper on which the agreement was written in the Kaaba. This was how he was successful.

The Shia and Kharajites revolted in almost all caliphated periods and Harun-al-Rashid suppressed those revolts. But after that there was someone named Babek, he was very well known. He was very mischievous and also a thief. He went to Byzantine and investigated the governor to fight with Harun-al-Rashid. When Harun got the news, he made forts and fortresses to secure his people. Eventually the governor lost the battle as Harun was too strong.

He had done a lot of progress in education, economy, construction. Harun-al-Rashid has done all this only to secure the Abbasid dynasty. He was very successful after him his son Al-Amin will become caliph. During the Abbasid dynasty he was one who was most successful and has also secured the dynasty.

Candidate C

Harun al Rashid did a lot of things in order to secure his position as caliph. That is the reason why his reigns of his own and successors are the most successful among the Abbasid caliphs.

First of all, he maintained good relationship with the ruler of other countries and even used to send gifts to them in order to maintain their good relationship. And whenever there was war, the rulers used to help each other.

Harun al Rashid used to take good care of this countries and states. Therefore, trade was going on smoothly and revenues were coming in on time and businesses were flourishing.

As a caliph, he even took care of the states' progresses. He made sure that there were good public infrastructure. He had good politics which made him so successful. He was taking good care of this people as well as of their plights and difficulties.

His reign was not only successful but also golden because he used to organise grand parties and feast with the money of Bait ul mal. He used to make a lot of extravagance with those money. A lot of palaces, a lot of slave-girls, poets, jewellery, among other luxuries. During his reign literature was very much given importance and promoted. He used to spend generously on lavish things.

Examiner comment

Candidate A

This answer mentions several important areas in detail including the Dar-ul-Hikmah for translating books and research; and reconciliation with the Shi'i. The answer hints at opposition from Arabs but does not follow this up with any discussion, though the answer does consider Mutawakkil who came after but without considering how far he was genuinely successful.

Marks awarded = 13 out of 20

Candidate B

A similar but shorter answer which only touches on problems which arose after Harun, without crediting any possible achievements.

Marks awarded = 10 out of 20

Candidate C

Brief and not specific, except for references made in the last paragraph to the Bait-ul-Mal and the shunning of extravagance.

Marks awarded = 4 out of 20

Question 3

It is often asserted that al-Ma'mun and al-Mutawakkil had completely opposite policies. How far do you consider this assertion to be valid? [20]

General comment

The very best answers will take an analytical approach and take each policy in turn, considering how far one Caliph took a different policy from the other. This does not mean point out only how different they were, which they were in the main, but to value the extent to which they were different, and point out any similarities, however small they might be. On the subject of the Mu'tazilah and the createdness of the Qur'an, al-Ma'mun promoted them whereas al-Mutawakkil rejected their reasoning. Al-Ma'mun tended to support the Shi'i as opposed to al-Mutawakkil who promoted Hanbalis and destroyed Shi'i shrines. Candidates might find it easier to organise their responses based on paragraphs treating one ruler at a time. Indeed, most candidates did this. It is important to point out the differences (and any similarities found) if structured in this way, which could be done with a concluding paragraph.

Example candidate responses

Candidate A

Abassid Dynasty came to power from the year 750 to 1258 A.D. It was As-saffah who was the founder and the first caliph of the Abbassid Dynasty. In the Dynasty, there were many rulers who make Islam reach its zenith but there was also some despotic rulers who cause the down fall of the Dynasty. Among the weak rulers there is Al-Mamun and among the strong rulers there is Al-Mu'tawakkil.

Al-Mamun is the seventh caliph of the Abbassid Dynasty. His father was Harun-al-Rasheed. His mother was a Persian slave and he reigned the caliphate from 813 to 833 C.E. Al-Mamun institutionalised Mihna (ordeal) in the year 833 C.E. Mihna involved the testing of particular individual concerning their view of whether Qur'an is created or not. The scholars in his period remain as an emerged force in Islamic political for opposing the Mihna (ordeal).

Al-Mamun did not take any action against the Mu-tazilites hence the Mu-tazila theology spread everywhere and caused uprising. Al-Mamun abandoned Baghdad for five years and stayed at Merv, hence whatever problems was arisen in Baghdad he was not aware. Mu'tazila stated that matter of belief should be decided by reasoning on the basis of Holy Qur'an. Mu'tazila said that the Qur'an is created and it is not eternal. Measures were taken against those who rejected the doctrines of the createdness of the Holy Qur'an including dismisses from public office, imprisonment and even flogging. Imam Hanbal was against this doctrines, hence Al-Mamun imprisoned him and flogged him.

Sanskrit, greek philosophy were introduced in Islam. In the Bait-ul-Hikma (library) Sanskrit and greek words were translated into Arabic and thus gave way into Islam itself. As his mother was a persian slave, he favoured the non-Ahlul-Bait (people not of the house of the Holy Prophet (pbuh)) and neglected the Ah-lul-Bait (people of the house of the Holy Prophet (Pbuh)). This make the arab people to become furious and raised against the caliph.

Al-Mutawakkil came to power and put an end to the mihna (ordeal) which was institutionalised by Al-Mamun. Al-Mutawakkil suppressed all the uprising and he ruled the Islamic world according to Islam and not like the other caliph who was enjoying themselves instead of taking care of the state matters. Al-Mutawakkil was a strong ruler who makes Islam reached its zenith despite there was lots of problems in the previous regimes. Al-Mutawakkil released Imam Hanbal from prison. During his reign there was many construction and hence he appointed a man to built a tunnel near the houses of people but when it rained, there was flooding.

Al-Mutawwakil introduced coins and write 'La ilahahu' which means there is no God but Allah and on the other side, it writes 'Muhammadur rasulullah' which means Muhammad (pbuh) is the last

messenger. Al-Mutawakkil also introduced the dots and vowels on the arabic letter so as to facilitate other people to read the arabic letter because the Qur'an was written in arabic language.

Hence, despite both, caliph was from the same Dynasty but their way of ruling the Islamic world were different. Al-Mamun introduced Sanskrit and greek words in Islam but Al-Mutawakkil introduced coins and arabic words were written on the coins. Al-Mamun allowed the Mu'tazila theology and Al-Mutawakkil introduced the vowels and dots on the arabic letter. It is during the reign of Al-Mamun that the crack of the downfall of Abbassid Dynasty appeared. Due to the flooding of that tunnel that caused the death of Al-Mu'tawakkil as there was a revolt and then the people killed him. He reigned only for two years.

Candidate B

Al-Mamun had always that the shites and the Sunnites reconciled. He even married her daughter Habiba to a shite Iman, Ali Raza. He even nominated a shite to become his successor. He even changed the colour of the flag from black to green in order to have a pro-shia administration. But unfortunately two years after the nomination of Ali Raza, Ali Raza died. Al-Mamoun was mourning over his son-in-law's death and he even created a mausoleum in Najjaf which was considered as a pilgrimage place for the shites.

He also set up an representative council where all religions members would be there to discuss if ever there is any problems concerning the religions. In that council, it was made a duty that every religion due respect. In that time, Judanism and christianity were considered the two major religions.

Despite Al-mutawakkil was the son of Al-Mamoun, his way was completely different of that of his father. After attaining power, he wanted to avenge the ill-treatment inflicted by him by his brother and the high officials. Her brother wasiq, was a fundamentalists and the key post were given to the priority to the fundamenliste. When Al-mutawakkil came to power, the first things was to reverse the policy of his brother. He replaced all the fundamenliste by the Sunnites they were treated harshly. They had to wear distinctive clothes. They had the rights only to travel on muels and camels. Some of them were even went to jail where they were harshly ill-treated. They had no rights to practise their religion openly.

His father, Al-Mamoun taunted to reconcile the shites and the Sunnites but his son wanted the opposite of his father. Al-Mamoun ruled for 21 years and Al-Mutawakil had even destroyed the Najjaf which was considered as a pilgrimage place for the shites.

Candidate C

First and foremost, al Ma'mun and al-Mutawakkil were somehow related and both had contributed to the advancement of Islam. Yet, they are indeed different in terms of their policies while at the same time similar in some matters.

In order for the post of Governor to be stable, al-Ma'mun had fought and defeated his enemies to achieve this. To be more clear, al Amin dismissed al Ma'mun from his post of Governor and placed his son Musa instead. The caliph reacted by this and decided to avenge for that act. He was cautious and guarded the movement of people from his frontiers. Therefore al Amin sent armies to fight him but were defeated. There were several battles among them but al Mamun's generals defeated them always and finally crushed them completely. Gradually, some port of Arabia was under the force of al Ma'mun. Moreover, this caliph had contributed a lot in the Unity of Arabia. It included Muslims, Christians, Jews and even Zoroastrians. Al Ma'mun did not neglect this part as he was in favour of this unity. In addition, he had contributed a lot in the field of education.

As for Mutawakkil, born in 812, he was a conservative sunni believer, who launched discriminatory campaigns to non-Sunni believers. For instance, the Jews and the Christians suffered much more. In this point of view, this caliph brought a very different policy compared to that of al Ma'mun who was in favour of unity. However, in Mutawakkil's policy, every 10th Christian or Jewish house was confiscated to plan for future mosques. Moreover, this caliphate also had contributed something for Islam in one way or another. He had a famous Great Mosque built in Samarra. For instance, Mutawakkil had been nominated caliph and not taken the caliphate by force. Finally, in 861, he was killed by Turkish soldiers.

Examiner comment

Candidate A

A well structured response with the level of detail expected at this level of answer. The final paragraph is key in drawing together a conclusion and summary of the differences, although the answer does not consider any possible similarities.

Marks awarded = 15 out of 20

Candidate B

More details are given about family relations than actual policies. Relations with the Shi'i and other religions are contrasted, between al-Ma'mun and al-Mutawakkil.

Marks awarded = 10 out of 20

Candidate C

Makes some valid points but does not refer to divisions caused or to problems with the Shi'i.

Marks awarded = 4 out of 20

Question 4

- (a) Outline the teachings of al-Shafi'i about the relationship between the Qur'an and the Sunnah in the development of Islamic thinking. [12]
- (b) How do these differ from the teachings of any other two Sunni Imams you have studied? [8]

General comment

It is important to note that the Qur'an and Sunnah were of course important in all four madhabs and at one level there is not a great deal of difference between them. Answers might start by outlining general principles and the ways in which they are similar. All regard the Qur'an as the Primary source of Islamic thought as the ultimate word of God, followed by its embodiment in the Ahadith. Answers should go on to point out the need to secure agreement between the two and al-Shafi'i's approach which restricted interpretation to remain in agreement with the narrow context of the Sunnah. This was in contrast to others who allowed more use of analogy and reasoning to come up with rulings as to how to deal with modern day situations. Candidates who consider this in part (b) should discuss to what extent it was really different, and to what extent the four schools of thought were really quite similar.

Example candidate responses

Candidate A

- (a) Muhammad Idriss Al-shati (d769) is undoubtedly one of the greatest Mujtahib - jurists of the 4 Imams if not the only one. He was the only one to be a Quraish, from the Banu Hashim family and descendent of the Holy Prophet. He had the opportunity to learn Tafsir from the student of Ibn Abbas and Hadith from Imam Malik. He studied, first, Figh from the Hejazi school of thought (Ahle Hadith) and then from the Iraqi school of thought (Ahle Ray). In doing so, he had the opportunity to compare both schools of thought and produced his own opinion.

Al-Shafi based his teaching on the following sources:

- Quran. Like the other 3 Imams, shafi regarded the Quran as the first source. The Quran is god's word and anything which opposed it is rejected and proved inaccurate. All other sources are developed from the Holy Quran.
- Sunnah. After the Holy Quran, the Sunnah of the Holy Prophet was regarded as the second source of shariah. According to him, the Sunnah is the only valid explanation to the Holy Quran. The Hadith should be proved Sahih - genuine. He rejected weak Hadith.
- Ijma of the Companions was regarded as the next source of shariah after the Sunnah. To him the consensus of the students of the Holy Prophet deserved to be observed by him, as the other 3 Imams, before formulating any laws.
- Individual opinions of the Companions. Before resorting to his own analogy, Al-shafi regarded the individual Fatwa of the companions as the 4th source of his Islamic thinking.
- Qiyas. If no answers are found from the Fatwas of the students of the Holy Prophet, then only, Al shafi resorted to his own deduction. He neither made excessive use of Qiyas as Abu Hanifa nor rarely used Qiyas as Imam Malik
- Istishab: His last source of Islamic thinking is Istishab, meaning that he applied previous situations and cases together with their rulings to new cases for the welfare of the people instead of looking for new rulings.

- (b) Imam Nu'man Bin Thabit (702 - 767 C.E), also known as Imam Abu Hanifa based his legal teachings on the following sources: (a) Quran, (b) sunnah, (c) Ijma of the Companions, (d) Individual opinions of the companions, (e) Qiyas, (f) Istihsaan, (g) Urf.

As Imam Al-Shafi, Imam Abu Hanifa regarded Quran as the first source of shariah. Anything contradicting it was rejected and proved inaccurate. Thus, no difference exists between Imam Hanafi and Imam shafi in regard to the Holy Quran.

Imam Abu Hanifa regarded Sunnah as the second source of shariah after the Holy Quran as Imam Shafi but Imam Abu Hanifa made use of Mashur (famous) Hadith as during his days, in Kafe, many Hadith of the Holy Prophet were fabricated by the people due to certain interest. As Shafi accepted sunnah as the only explanation to the Holy Quran and accepted only Sahih Hadith.

No difference exists between the 2 Imams in regard to Ijma of the companions and individual opinions of the students of the Holy Prophet.

Imam Abu Hanifa made excessive use of Qiyas. For this reason his school of thought was known as Ahle Ray, People of Opinion. Imam shafi gave preference Hadith over his own opinion and deduction. Nevertheless he made use of his own Qiyas when necessary.

Imam Hanafi's Istihsaan brought a general rule to a more specific rule for the welfare of the people. Ex. When dogs eat from a recipient, the food should be thrown and the recipient should be washed 7 times. Imam Hanafi extended this rule to the case when cats, hen, rat etc eat from a recipient. Whereas Imam shafi's Istishab applied previous ruling to similar cases.

Imam Hanafi's last Islamic thinking is Urf - custom of the people was taken into consideration before formulating any laws since it did not contradict the Quran and Sunnah.

Imam Anas Bin Malik (717 - 801 C.E) based his teachings on (a) Quran (b) Sunnah (c) Practice of the Medinites (d) Ijma of the companions (e) Individual opinions of the companions (f) Qiyas (g) Customs of the people of Madina (h) Istislah Maslaha (i) Urf.

After the Quran and sunnah Imam Malik gave preference to the Practice of the medinites over other sources as the people of Madina saw the practice of the Holy Prophet who approved these practices.

There exists no distinct difference in regard to the Ijma and individual opinions of the students of the Holy Prophet.

Qiyas is rarely used by Imam Malik as he preferred to rely more on the Hadith of the Holy Prophet rather than his own deduction. Imam Malik accepted isolated customs of the people of Madina.

Imam Malik's Istislah or Maslaha regarded the welfare of the people as important. For eg: - An islamic ruler may rise the rate of zakaat if necessary. Urf is also observed by Imam Malik and not by Imam shafi.

Candidate B

- (a) Al-shafi'i was one of the 4 imams or scholars. Shafi' is combination the methods of Abu Hanifa and Malik, Shafi' is formulation of legal principles in the risala, description of his methodology therein. According to Al shafi's Quran and sunna have equal rank; that is both are primary sources having common origin "He (prophet) did not speak from passion". Al Shafi is only condition to accept a hadith. It must be genuine; fourfold relationship of sunna to Quran; explanatory | specify the generalities additions and supplement or abrogating redundant Rule for Al- shafi'i there was restrictive use of Ijma that is his argument in favour of Ijma; condition, it must encompasses all cities and not only one city. (Ijma of madina only is not valid. Fatwas of companions accepted; tacit Ijma not valid. Qiyas; It is a process whereby a mujtahid have recourse to reasoning to extend the law of a known situation onto a new situation if he found that both situations are identical in their nature. Al Shafi' is rejection of Istihsan that is no ruling to be given based on it; that is no basis in sharia; His book "the invalidation of Istihsan"; reliance an outward meaning of the text.
- (b) Abu Hanifa and Malik put Quran and sunnah on different levels while Al-Shafi'I considered Quran and sunnah on same level. For Malik Sunnah must not oppose custom of medinites, for Abu Hanifa Sunnah must be mash-hur while for Al shafi'I sunnah must be genuine. Abu Hanifa accepted tacit Ijma, Malik's reliance of the people of medina; tacit Ijma is unacceptable to Al shaffi. Fatwas of sahabas are accepted by all scholars, Malik even accepted individual fatwas of some great Tabi'un if there is no opposition. Abu Hanifa used Qiyas a lot, Abu Hanifa adopted Qiyas which is a process whereby a mujtahid have recourse to reasoning to extend the law of a known situation onto a new situation if he found that both situation are identical in their nature whilst Malik used Hila and hypothetical reasoning but not others. Abu Hanifa used Istihsan whilst Malik used Maslaha mursala; Al shafi'i rejected it.

Candidate C

- (a) As-Shafi'i is the second imam among the four. He is the founder of the Shafi'i school of thought. The methods he used differed somehow from the others especially Imam Hanifa and Imam Ahmad bin Hanbal. As-Shafi'i was a student of Imam Hanifa when he was young.

Imam Shafi'i in his main features included the Qur'an, the Sunna, a little extention of Ijma involving Ijtihad. In his teachings, upon the Holy Qur'an, however, he was a strict follower of the Qur'an and nothing in the Qur'an could be contradicted. Also for him whatever the sahabi, that is the companions of the Holy prophet (PBUH) decided could not be changed. Not even the slightest change could be brought in these two sources. He based his featured mainly upon these two undisputable sources. He also make use of Ijma which in other means to say to apply his own mind. When answers could not be found for problems either in the Qur'an or the Sunna then he applied his own mind and would find a solution for a problem. He involved Ijtihad also.

- (b) As compared to Imam Hanifa, Imam Shafi'i make use of the Qur'an like Imam Hanifa. Both of them founded their school of thought. Imam Hanifa was a strict follower of Hadith but Imam Shafi'i did not followed hadith, he make use of sunna instead. Moreover Imam Hanifa and Imam Shafi'i both make use of Ijma but Imam Shafi'i make little use of it. However Imam Shafi'i in his principles involved Ijtihad whereas Imam Hanifa make use of Al-mursala al maslahaq, that is public interest. Furthurmored compared to Imam Malik, who make use of hadith with only one narrator, secondly the Medinites and the sahabis sayings and thirdly the al-mursala all-maslahaq Imam Shafi'i did not make use of any of the principles of Imam which make them differ greatly.

To conclude it can be said that whatever might be the way they teach and whatever might be their islamic thinking , muslims have the right to follow only one of them not all of them;

Examiner comment

Candidate A

- (a) A detailed list of teachings. Examiners may be wary when they see such lists in case it is a pre-learned answer which might not address the question. However, in this case the detail is comprehensive and well focused.

Marks awarded = 9 out of 12

- (b) Exceptionally detailed analysis which compares and contrasts Hanifi and Maliki schools of thought, point by point. The answer is not one sided in any way but takes a mature and thoughtful approach, recognising similarities between them in the use of *ijma'*. Examples are given in the reference to animal food and in Maliki acceptance of the customs of the people of Medina.

Marks awarded = 7 out of 8

Candidate B

- (a) An accurate and concise answer which is much briefer than the above.

Marks awarded = 6 out of 12

- (b) A simpler account which nonetheless refers accurately to the *qiyas* of Imam Hanifa and the reasoning of Imam Malik.

Marks awarded = 4 out of 8

Candidate C

- (a) Refers to technical terms loosely and in some cases incorrectly, such as *ijtihad*. Only basic detail given.

Marks awarded = 3 out of 12

- (b) The answer that 'nothing in the Qur'an could be contradicted,' but surely all schools of thought would claim this. The use of the word 'strict' is not accurate here: it is not a case of strict or otherwise but differences of interpretation.

Marks awarded = 1 out of 8

Question 5

What were the distinctive features of the teachings of the Mu'tazilah about *Tawhid* (Oneness of God)? [20]

General comment

Satisfactory answers contain detail about the main beliefs of the Mu'tazilah, including their interpretation of *tawhid*. They believed that God was strictly one with no partners, which in their way of thinking meant that God could not have any attributes describable in human terms or language. Even the Qur'an, and reference to the "hand" of God, was therefore invalid and had to be created by people and not by the other-worldly Supreme Being. The best answers included discussion about how far this was different from a mainstream Islamic view. For example, there was and indeed is debate about the meaning of reference to the "hand" of God and the "face" of God and how these terms should be understood, be it metaphorically or literally. On the other hand the Mu'tazilah idea of the createdness of the Qur'an is widely rejected.

Example candidate responses

Candidate A

The Mutazilah are those people who were influenced by philosophy and tried to understand religion according to the principles of philosophy. Mutazilah appeared between the Kharijites who claim that a major sinner becomes an unbeliever and the Murjias who claim that no matter how many sins a person commits, he remains a full believer. Wasil bin Ata along with a group of people proclaimed that a major sinner is neither a believer nor a non-believer but occupies the middle position. They were thus called the Mutazilah (secessionists).

The Mutazilah had five main teachings namely Divine Unity, Divine Justice, God's promises and threats, Freedom of will and Commanding the right and prohibiting the wrong. The Mutazilah were commonly known as the 'people of Unity and Justice'. They used to call themselves Unitarians 'par excellence'. Their doctrine on 'Tawhid' (oneness of ALLAH) made them raise four issues names:-

- 1) Relation of the attributes of God with His Essence.
- 2) Createdness or Uncreatedness of the Holy Quran.
- 3) Possibility of Beatific vision.
- 4) Freedom of will

The Mutazilah used to say that the attributes of God cannot be associated to God as the attributes are in plurality and God is one. This would create confusion among the Unity of God. On the other hand, the opponents of the Mutazilah say that ALLAH is Unique and One but HE has several attributes. These attributes are His qualities and muslims must accept these qualities as the are all mentioned in the Holy Quran.

The Mutazilah argued that the Holy Quran is a created Book. They claimed that the time when Angel Jibr'il revealed the verses to the Holy Prophet (pbuh), it became created. However, the opponents, especially the Asharites controverted their saying and argued that the Holy Quran is an uncreated Book as it contains the divine words of ALLAH. The Mutazilah also argues in the Eternity of the Holy Quran as they claim that only ALLAH is Eternal. However, the opponents argued that the Holy Quran is eternal as the Holy Prophet (pbuh) has said that ALLAH has taken the responsibility to preserve the Holy Quran until the Last Day (Ibn Majah).

The Mutazilah used to claim that ALLAH will not be seen by HIS creatures as the physical eyes of man would not be able to see ALLAH. They claim that man can see ALLAH only in this imagination, can perceive the shape of God. They describe the words of the Quran as being the eyes, hands and face

of ALLAH. However, the opponents argued that ALLAH will surely be seen by His creatures as it is mentioned in the Holy Quran. Man will see his Lord in his physical sense.

The Mutazilah says that man cannot be held responsible for his deeds as ALLAH has already predicted what will happen. Therefore, mankind should not be punished. However, the opponents argued that man is responsible for his actions. ALLAH has given man the faculty of understanding between the right and wrong. Therefore, if man does good deeds, he will be rewarded and if he does evil deeds, he will be punished.

Thus, the Mutazilah are commonly known as 'al-h al adhl wa al Tawhid' (people of Justice and Unity). They emphasised much on the Unity of God. Indeed, their teachings about the Oneness of God is a major theme among their doctrines.

Candidate B

The Mu'tazilah's beliefs differs greatly from those of the orthodox. The Mu'tazilah put a lot of emphasis about Tawhid. According to them nothing should be associated with God as it is shirk, polytheism.

The foremost point towards which the mu'tazilah emphasise is that God does not have any quality such as 'Merciful', or 'Omnipotence'. Because by saying so we are saying that there are a God who is Omnipotent and another one who is Merciful. And by saying so we are committing shirk, polytheism. In fact, neither Merciful or Omnipotence is found in the essence of God but it is verily in His essence. By saying that God has attributes we are ascribing pluralities to His being.

More to that, the Mu'tazilah say that there is divine justice which means that only God has freewill. Therefore, He would not punish believers. Muslims who commit grave sins, should repent for the sins and God would punish the sinner but the punishment inflicted on him would be less severe than that of a non-believer. The Mu'tazilah believe that only God has freewill which means that He is the one to decide whether good things should be done or not.

Furthermore, the Mu'tazila say that Quran is not eternal and was created. They stress on the fact that only God is eternal and cannot be created. Therefore, saying Quran is uncreated means giving it the same importance as that of God. According to them, Quran was the words of God (kalam Allah) only upto the time it was passed on to Jibril, but when the revelations were given to Muhammad they were no longer words of God but instead became created.

According to the Mu'tazila one should preach Islam and encourages people to do good by mouth but should force people to do good as well, if they are going astray. During the caliphate of Al-ma'mun, the caliph ordered death penalty to those people who reject this doctrine.

Candidate C

Mu'tazilism is a philosophical and theological movement founded by Wasil bin Ata. The word mu'tazilah is derived from the root 'i'tazala' which means 'to withdrawn'. However the Mu'tazilites called themselves the People of Unity and Justice (Ahlu Tawheed wal 'Adl). They are also called the Rationalist because their main doctrine is that they define revelation in terms of reason. They don't believe in revelation, they believe that one must use his reasoning to understand God and religion. They are against blind faith. They often had clashes and conflict with the orthodox who are against their views.

The five main doctrines of the Mu'tazilah are:

- 1) Divine Unity
- 2) Divine Justice
- 3) Promise of reward and threat to Punishment
- 4) The intermediary state between belief & disbelief.

In the first doctrine, which is the Divine Unity, the Mu'tazilites talk about the Oneness of God. Unlike the Orthodox, who say God is Unique but he has Attributes, the Mu'tazilah believes that if God has Attributes then God is no longer one but two. The Orthodox say that God has Power. God has Mercy. The Mu'tazilah reject this saying that God does not have Power but God is Power, God is Merciful.

Like this the Mu'tazilah believes that the Quran is a creature. God created Quran. But the Orthodox refute them saying that Quran is the kalam of God, it can not be a creature. The Quran comes from God itself. The Mu'tazilah explain that if Quran is the word of God and he has not created it, then it means that God is not one but two, since the Quran is eternal with him.

Examiner comment

Candidate A

A detailed answer which outlines five main teachings of the Mu'tazilah including the belief in the createdness of the Qur'an, since in their view a physical book expressed in human language could not have been made by an other-worldly, remote, All-Powerful God. The interpretation of words such as the 'eyes' and 'hands' of God are also covered.

Marks awarded = 15 out of 20

Candidate B

A good answer, sensibly structured. This candidate covers the Qur'an's createdness and God's justice but lacks a discussion of God's characteristics as defined by the Qur'an and the Mu'tazilite objections to this.

Marks awarded = 10 out of 20

Candidate C

A good attempt to define Mu'tazilah within a much briefer answer which does not suggest confidence in the subject matter.

Marks awarded = 5 out of 20

Question 6

Identify and explain the four main methods which the collectors of the Hadiths used to ensure that the sayings they compiled could reliably be traced to the Prophet. [20]

General comment

It is important that candidates define the methods they are considering here, since it would be possible to repeat a list of pre-learned methods, possibly as bullet points. This is often done at O Level but it is expected that candidates have reached a higher level of maturity by A Level and can write in paragraphs and not only repeat information they have learned but also discuss each in detail. The very best answers might even compare the methods or point out how one method led on to another. Other features of good answers include the ability to quote Ahadith as well as explain technical terms. Candidates commonly referred to the *isnad*, chain of narrators; the *matn*, body of the text which should not contradict the Qur'an or other authenticated traditions; the character of the narrator, including their piety, trustworthiness and memory; the number of reporters and so on.

Example candidate responses

Candidate A

Hadith means conversation, communication or speech of any type. Technically speaking hadith is what has been transmitted on the authority of the Holy Prophet, that is his deeds, sayings, his silent and approval. To ensure the authenticity of hadiths, the compilers used the following methods: Isnad (chain of narrators), Matn (text), the accepted and rejected hadith and Um Al-Rijal (study of narrators).

The hadith compilers for all hadith used its own Isnad which means a series of authorities and may also be called as narrators or transmitters. Each hadith is classified on the basis of the quality of Isnad. Tough conditions is laid down for the narrators to ensure their authenticity of their hadiths. The narrator should be adil that is he should be known for his scrupulous observances of ordinances of the religion; prayers, fasting, pilgrimage and helping the poor. He must be known for his trustfulness and honesty in all his dealings.

All traditions must traced back to their original narrators through the chain of narrators. This was done to ensure that the hadiths came from the Holy prophet. Moreover the narrator must be of excellent character. Events or happening that occurred frequently in the presence of large number of people must be originally reported by several narrator to accept the hadith. On this basis hadiths that was reported by a single narrator was rejected. It is also said by a compiler: "Isnad is for religion, had there not been Isnad, they would take anything they wanted." Hence it clearly shows the importance of Isnad for collecting the hadith.

Matn (text) is another method to ensure hadith authenticity. Matn was so important that those who narrate a hadith must make sure that it does not contradict the Holy Qur'an. The hadith must not be in contrary of the nature of law and common experiences. It should not contradict a hadith accepted by the authorities as reliable and authentic principles. Further, before accepting any hadiths they make sure that is does not contains dates, sign of remarks of the Holy Prophet or any minor details that talk about the future.

Third method was that hadith was classified into accepted and rejected. Accepted contains only hadith which was Sahih and Hassan while rejected contains hadith Daif (weak) and Marfuh (fabricated). To ensure that the hadiths they compiled was sahih (excellent) the hadith collector make sure that it does not contains any weakness, much more that the both the chain of narrators and text are sound. To accept hadith from a narrator he should be a sane muslim and hadith must be well preserved in this memory. As for hassan (good) it consists of hadith that contain all the condition of sahih except that the transmitter had a weaker memory. For daif (weak), they are hadiths that

lack the conditions of sahih. Finally marfuh (fabricated) are those hadiths that was falsified in order to respect their opinions.

Six works of the hadith compilers was recognised for their authentic works. They were the two sahih that is Bukhari and Muslim and the four Sunan: Abu Dawood, Tirmizi, Ah-Nasai and Ibn Majah. The biographies relate to the standing order of the narrators relating to their narrating ability which in Arabic is known as Ilm-ul-Rijal. For instance Bukhari had even studied the life of the narrator to make sure that his tradition was reliable. He tested the chain of narrator according to their upright character, accuracy and that the information is positive from what the other narrator said. Just to ensure if hadith was correct he make two rakaat of prayers before accepting any of them.

Further Abu Muslim always take genuine hadith that was handed to him through a chain of narrators and was in conformity of what had been related by the narrators unanimous reliability and that it was free from any defects. Tirmidhi on the other hand take pain to identify the names, identity and chain of narrators to ensure that hadiths come from the Holy Prophet. He had even testing the hadith according to different rank that is Sahih (genuine) Hassan (good) Daif (weak) and marfuh (fabricated).

Hence, it was in this way that method was employed to ensure that hadith come from the Holy prophet. No doubt hadith had been closely studied and preserved for the latter generations.

Candidate B

The scholars of hadith define hadiths as the sayings, actions, approbations or physical descriptions of the holy prophet (PBUH). During the period of the holy prophet, hadith was preserved by memorising and only eligible sahaba like Abu Hurairah had some sahifas; that is written scriptures.

After the demise of the holy prophet, hadiths were preserved orally. Hence during the first century, when Egypt, Syria and Persia were already conquered, many sahaba went to inhabit these countries. The delivered great sermons orally and there was many new converts. Hence, Medina, Kufa, Basra, Damascus, Mecca and Syria developed into centres for learning hadiths. This century even showed the explosive growth of hadith.

By the end of the first century, many false hadiths started to appear by the emergence of new sects like the khawarij and Mujri'a who wanted to support their views, ideologies and opinions by making use of false and forged hadith. In this period, the scholars of hadith was obliged to use methods to detect those false hadiths. Usually, hadith consists of two major components, namely matn (text) and Isnad (chain of reporters).

Well, when the collectors of hadith received a hadith from someone, they had to carry out researches about that particular person. This person is judged according to his piety, whether he is a liar or not, according to his integrity and according to his memory. Moreover, this person should be well known in his locality and possessed good respect. If the latter was recommended by a great teacher of hadith, therefore this was a plus point for him. Furthermore, this teacher should be well versed in Quranic textes and hadiths and should be orthodox to islamic teachings.

Next, hadith should possessed a chain of narrators which could reliably be traced to the holy prophet PBUH. In that chain of narrators, each and every narrator is judged whether they are Tabi'een or Tabi' Taabi'een. It should be noted that the collectors of hadith had to travel long and long distances to get a hadith. Some scholars like Az-Zuhri, Al-Thawri and Al-Awza'i further developed the Isnad system. Hence hadiths was classified as excellent, good, satisfactory, fair and dubious ones were rejected.

Thus came the most reliable books knows as kitab-as-sitta (the six books); which contain only the reliable hadiths. These six books are know as the six cannorical collections, namely the most

authentic ones are Bukhari and Muslim, then came the four sunan which consisted of Tirmizi, Abu Dawood, An-Nasai and Ibn Majah.

Therefore, the collectors of hadiths have really worked hard to ensure that the sayings they compiled could reliably be traced to the holy prophet by applying methods like the Isnad system and math and others as well.

Candidate C

Hadiths are the true sayings of the Holy Prophet (s.a.w). He said these sayings to explain the Holy Quran to us and to well understand it and give his opinion on matters which arises during his life of Prophethood. But during the time of the prophet (saw) hadiths was not kept in written but it was re-narrated by the companions of the Holy Prophet (saw). It was not in any form of writing as was the Quran before its compilation.

Thus after the compilation of the Holy Quran in a well written book form, years later, a great tasks stood again, the compilation of the Hadiths. It was a more difficult task that of the Holy Quran as no piece of written was existed. It was just being narrated.

Thus the first thing that from where did the hadith has been narrated and where does its source come from. After hearing a hadith, they will ask the person where did he learn it. Then the collectors would go for in search of that person even that he has to travel for days and months around the earth. He must know about the life of that particular person, was he pious, a truthful man, a man who never lied. Then it continues till it come from a person who directly listen it from the prophet (s.a.w) itself or one of the companion of the Holy Prophet (s.a.w). If a person died in the line, or was not a pious one, thus the hadith was discard as there are no proofs for its authentication.

Then it was classified as two categories, the strong and weak one. The strong one, the sound, sahih, came directed from the person who learned it from the Prophet muhammad (s.a.w) or one of his close followers.

This task take all the life of the collectors of the hadiths, and thus was compilled in books form as we seen today the sahih - Muslim and Bukhari.

Examiner comment

Candidate A

A good, clear introduction to the subject. This answer covers the chain of narrators, the isnad, events seen by many not few; the subject matter or *matn* which should not contradict the Qur'an and goes on to cover other principles including the character of narrators and their memory. The answer also refers to 6 authentic Hadith traditions.

Marks awarded = 14 out of 20

Candidate B

A long three paragraph introduction before the candidate gets to grips with the main point of the question. Then the answer is good, with less detail than given by candidate A.

Marks awarded = 10 out of 20

Candidate C

The introduction is too long and only vaguely relevant. There is a lack of specific points in this answer.

Marks awarded = 4 out of 20

Question 7

Discuss the main spiritual differences between the position of the Imam in Shi'i beliefs and of the Khalifah in Sunni beliefs. [20]

General comment

The spiritual differences between Shi'i Imams and Sunni Khalifah provided a challenging question for candidates to attempt. Answers might describe the background to the Imam in Shi'i thinking, the belief that he is directly influenced by God, and his life is a model for the community. Khalifah are the guardian of the Shari'ah for the Sunni, with authority from the community. The best answers will discuss how far in practice these are really different, given that both have a community leadership role and both are seen as the conveyors of religious teachings to the faithful. Excellent answers could also discuss the Khalifah in later times when the office became more similar to that of the Imam.

Example candidate responses

Candidate A

The sunni and the shi'a are two different group in Islam. The Sunnites are the adherents of the Holy prophet Muhammad (PBUH). They are those who follow the tradition of the Holy prophet (PBUH). The shites community emerged from the sunni and were also know as the offshoot of the sunni. They are the strict followers of the Ahle Bait, the descendants of Ali and his family.

The khalifah, are the successor of the Holy prophet (PBUH). They are more likely to rule the state and propagate Islam as well. There is the system of election in the Sunnites community to select a khalifah. The Sunnites community had four caliphs. And the Imam are believed to be choosen by Allah and are the followers of the descendants of Ali. The shites community had 12 Imams. They have their own laws and doctrines.

Moreover, khalifa are those who commit sins and are not sinless. They are like all human beings. Whereas the Imams are considered as Innocent and sinless. The khalifa rule the state in an Islamic way while the shi's Imam's practices and beliefs were against the teachings and commands of Almighty Allah.

The principles of the khalifa was based on the Holy Quran and the sunna of the Holy prophet. They believed in the authenticity of the Holy Quran and that it contains the Divine words of Almighty Allah. The khalifa considered the Holy Quran as a code of life which contains the rules, laws, regulations and commands of Almighty Allah. Contrary to the beliefs of the khalifa in the sunni, the Shi Imams somehow dout about the authenticity of the Holy Quran. They believed that the Holy Quran is not completed and will be completed by the coming of their 12th Imam Mahdi who is unknown for the sunni caliphe.

Furthermore, the sunni caliphs (khalifa) firmly believed that the Holy Quran is the intermediary between man and God. They strictly abide to the rules and directive laid down in the Holy Quran and explained in the hadiths of the Holy prophet Muhammad (PBUH). Whereas Shi'i Imams were considered to be the intermediary between man and God for the Shites community. The shi Imam were considered as faliable and have the rights to create new legislation rules and directives which contradict the revealed rules of Almighty Allah.

Subsequently, the sunni khalifah depend mostly on the sources of law of Islam to rule the state politically, socially or economically. As for the shites Imam they depend exculsively of their sources of law.

The sunnites caliphs are the rigid formalism of the Umayyad caliphs. Their Quran and the hadith is of paramount importance if the life of the khalifa. The sunni khalifa book part in battle fields they were also warriors whereas the shi Imams did not fight for the welfare of their state.

Thus, the beliefs of the sunni khalifas and the shi' Imaams are different. They are not of the same level. Their concepts, views, interpretations and ideas are not akin.

Candidate B

Shia is a sect which developed during the early stages of Islam. They took Ali as their prophet and they claimed that Ali should have been the successor of the Holy prophet (p.b.u.h). They grew like mushrooms mostly during the event of Kerbela. Sunnis are orthodox and conservative muslims. There exist many differences between the position of the Imaam in Shi'i beliefs and of the khalifah in Sunni beliefs.

Firstly, in the Shi'i community, they regarded the belief in Imaam as the six pillar of Islam. They held their Imaams in high esteem. Moreover, they have the firm belief that their Imaam are infallible and are divinely guided. Their Imaams can never commit a sin and every Shia muslim must pay honour to the Imaams.

On the other hand, the sunni community looked as Khalifah as the guide, the one who would ruled the country and the muslims according to the rule established in the Quran and sunnah. Orthodox muslims have only five pillars of Islam. Belief in the Khalifah is not a pillar of Islam for them. The Khalifah are not infallible. They are bound to commit mistakes as to err is human nature. No one can go against nature.

Secondly, the Shi'ites believe that their Imaams are divinely appointed and they received orders from Allah. Moreover, they held that their Imaams are reincarnated from the twelve Imaams. Their leaders are to only one to assign the tasks to the Imaams of every time throughout the world. The leader tells them about their roles and missions to play and accomplish respectively.

For the Sunnis, the Khalifa is voted and elected. They are not elected. The voting is done in a democratic system. Muslims do not held the belief that their Imaams are reincarnated in the form of the four rightly guided caliphs. The Khalifah has to rule according to the Quran and Sunnah. There exist no specific leaders who would tell them their duties.

In addition, the Shi'i Imaams can perform temporary marriage 'Idda' which the muslims (sunni) consider as a disguised way of prostitution. Conservative muslims consider Idda as a sin which punishment is very harsh. But for the Shiites, it is allowed according to their beliefs.

They furthermore claimed that their Imaam has the knowledge of the unseen and knows the day of judgement. He even believe that their Imaams possess supernatural powers and superhuman nature.

The sunni on the contrary believe that their Khalifa are ordinary people just like them. They do not know about the future as God alone knows about the unseen. Their Khalifah does not know the exact date of the last day. Moreover, the Imaams do not possess any superhuman qualities which distinguish them from the community.

In conclusion, the Shi'i Imaams are infallible, sinless, have knowledge of the Unseen and possess superhuman qualities. Whereas, the muslims (sunni) Khalifahs do not have these spiritual qualities.

Candidate C

The sunni belief is the oldest and 1st doctrine. The sunnites also known as the 'Sunnal Wal Jama'at', adheres to the principles of the Holy Qur'an, traditions of the Holy Prophet (S.A.W) and also had great respect of the four rightly guided caliphs. The Sunnites firmly accept that the Holy Prophet (S.A.W) is the last Messenger and last Prophet sent by Almighty Allah and after him (PBUH), none will become prophet. On the contrary, the shia which is another sect in Islam has a different doctrines. They maintained that after the Holy Prophet (PBUH), Hadrat Ali who should become the successor. They firmly believe in Imam.

1. The Holy Qur'an

The Holy Qur'an which is the divine book revealed to the last messenger of Almighty Allah. The Sunnites believed the way the Qur'an is and maintained that it will never change means their will never have any addition to it or deletion to it. Thus, no-one would dare to do so. Almighty Allah has promised to preserve the Holy Qur'an until the day of Judgement. It is the code of life.

However, according to the shia the Holy Qur'an is incomplete and its size is thrice as it is. They claimed that Hadrat Abu Bak (R.A) and Umar (R.A) who were both in the committee for the compilation of the Holy Qur'an, but Hadrat Ali (R.A) was not involved in that committee. Due to the fact that they believed Hadrat Ali (R.A) as their Imam, and as he was not involved in that committee, they doubted the Holy Qur'an. And according to them, their 12th Imam who is Imam Mahdi who will bring the remaining part of the Holy Qur'an.

2. Sunnat

It is bound for every Muslims to follow and have firm beliefs upon the traditions of the Holy Prophet (PBUH). Therefore, the Sunni Muslims who adheres completely to the sunnat of the Holy Prophet (PBUH).

But the shia Muslims do not adopt the traditions of the Holy Prophet (PBUH) completely. They only believe on what their Imam told them. They do accept the Hadith of Al-Bukhari and Abu Muslim but Mostly based their way of life according to their own book Al-Kafi.

3. Companion of the Holy Prophet (PBUH):

The sunnis have great respect for the Sahabas (companions of the Holy Prophet (PBUH)), as they spend lots of time with the Holy Prophet (PBUH) and supported him both in Mecca and in Medinah at difficult moments.

On the other hand, the shia Muslims did not accept the caliphate of the three caliphs of Islam, Hadrat Abu Bakr (R.A), Hadrat Umar (R.A) and Hadrat Uthmar (R.A). According to them their caliphate is considered as Haram. Therefore, the Shi'ite believe in the Ahle Bait, Hadrat Ali (RA), Imam Hassan and Imam Hassain (R.A).

4. Wives of the Holy Prophet (PBUH):

The wives of the Holy Prophet (PBUH) are regarded as great ladies in Islam. They are respected. The wives of the Holy Prophet (PBUH) narrated Hadiths also from the Holy Prophet (PBUH) as they know the Holy Prophet (PBUH) both privately and publicly.

Whereas, as for the shi'ite community they do not give due respect to the wives of the Holy Prophet (PBUH) as Lady Aisha was the daughter of Hadrat Abu Bakr (R.A) and Lady Hafsa was the daughter of Hadrat Umar (R.A). Both of them were the wives of the Holy Prophet (PBUH). Due to the fact that both of them were the daughters of the Caliphs, they became the target of abuse for the shia community.

5. The Unseen

The Unseen is some secrets reserved only to Almighty Allah and he had gave some of that power to the prophets.

But according to the shi'i beliefs, the unseen is applied to their Imam, which means they gave great importance and regard their Imams in a greater status than the prophets of Allah.

6. Pillars of Islam

The Sunnite believe on the five pillars of Islam; Iman, Salaat, fasting, zakaat and Hadj. But according to the shia there are 6 pillars and the 6th one is to believe in Imam. That is believing in Imam Mahdi is the 6th pillar of Islam.

7. Muta

Muta which means 'temporary marriage', which was practiced during the pre-Islamic period and was banned by the Holy Prophet (PBUH). The Sunnites did not believe/agree upon the Muta.

As for the shi'a, Muta is considered as a great action. It is more important than prayers. According to them if someone perfore Muta once, he will be raised to the same rank as Imam Hassan, if twice them Imam Hussein (R.A) and if more than twice then same rank as Hadrat Ali (R.A).

8. Islamic Jurisprudence

The sunni Muslims believe on shariah, Islamic laws and principles.

But, the shi'i based their way of life according to what their Imam said and on their book Al-Kafi.

Examiner comment

Candidate A

Organised thematically. There is a clear introductory paragraph, then a paragraph about how Imams and Khalifah are chosen, the Imam's sinless qualities compared to the Khalifah and their role in interpreting the Qur'an. What this otherwise excellent answer lacks is a clear evaluation at the end.

Marks awarded = 13 out of 20

Candidate B

There are some correct details in this answer mixed up with poor language and incorrect phraseology. The infallibility of the Imams is a point well made, and the election of the Sunni Khalifah. The word 'reincarnated' is used incorrectly here and the phrase in the introduction: "grew like mushrooms" is inappropriate.

Marks awarded = 9 out of 20

Candidate C

Factually incorrect about many Shi'i beliefs, such as the assertion that the Shi'i do not follow the Sunnah or respect the wives of the Prophet. It is important that centres take note of this and challenge misinformation and inappropriate use of language in their teaching, particularly on this topic.

Marks awarded = 4 out of 20

Question 8

Explain the main characteristics of Islamic philosophy (*falsafah*) in the classical Islamic period. [20]

General comment

Good answers here will be detailed and written fluently, well organised in paragraphs and accurate in the information they include. There should be some details about the Greek philosophers and how their ideas influenced to some extent the Islamic philosophers of the period. Other points to make were the importance of Aristotle, the value attached to human reason in comparison to revelation. Best answers could go on to discuss the place of *falsafah* within the context of Islam at the time and how it was influenced by interaction with those who placed greater emphasis on revelation and did not agree with the approach of the Classical Greek philosophers.

Example candidate responses

Candidate A

By Islamic philosophy is meant that kind of philosophy which is originated and developed in an Islamic atmosphere. Islamic philosophy serves various purposes; It defends the right beliefs of Islam which is the task of scholastic theologians. It derives laws from practical scriptures which was the task of the Jurists, it ascertains to the right beliefs and norms which was the task of the mystic and it tries to find common ground between Islam and other philosophies. This was the task of pure philosophers. They do not abide to the codes of the shariah and they are much influenced by Greek philosophy in general.

Muslim philosophers though they are referred as 'philosophers', philosophy was not a matter of major importance for them. There are many muslim philosophers like Salal Udhin, Ibne Sunuti, Ibne Qaladum, Sir Syed Ahmad Khan etc... philosophy was not the main field of interest for them. There was something else first and philosophy thereafter. For example, Jalal Udhin was a poet first and a philosopher thereafter. Ibne Sunuti and Ibne Qaladum were historians first and philosopher thereafter. Hence, we see that philosophy was of secondary importance for them.

Philosophy stands for the supremacy of reason and Islam stands for the supremacy of the words of Allah (revelation). These two concept run counter to each other. Anything not comprehended by reason is rejected, this is the dictate of philosophy and is repugnant to Islam. The acknowledge of the word of Allah depends on faith and not by reason. This is not philosophy. Since philosophy stands for the supremacy of reason, faith has to be rejected and this is likely to develop atheist outlook. The reputation of philosophy by Imaam Ghazzali, Islam does not acknowledge philosophy as an independent discipline of knowledge. In Islam, there is no room for the cultivation of philosophy as understood by the western. For personal experience, Allahna, has studied philosophy at university level and he has developed atheist outlook which he has overcome after much difficulty. He proves that philosophy is a futile exercise.

There is no fun in feeding muslim students with a study which brings scepticism and atheist outlook western philosophy should be interdicted in islamic schools. Instead philosophy should be replaced by scholastic theology, which means the knowledge used to affirm accepted religious beliefs through the presentation of rational arguments and dispelling of doubts. Beliefs superceding any form of intellectual enquiry. Intellectual enquiry is accorded a role in sustaining rational arguments without undermining beliefs.

Hence philosophy, is unislamic as it is in contradictory with muslim's faith. Human's reason is limited and certain issues cannot be grasped by human's reason.

Candidate B

There were three main philosophers who practiced philosophy and Islam as well. There were Ibn Sina, Al-Kindi and Al-Farabi. These were three famous philosophers who introduced philosophy in Islam.

Ibn Sina was a very good person. His father was working in the government. He was very interested in philosophy. After completing his studies he worked as a teacher in a university. He applied Islamic ways in his philosophy. He was becoming very popular and he was a very hard working person. His father and mother were not from the same place so he got mixed blood. Then he travelled to Baghdad.

Once a king's son was ill, he considered himself to be an animal and asked everyone to cut his head. He did not want to live that's why he used to say that he wanted to die and asked everyone to cut his head. The king showed lots of doctors and no one could do anything. Everyone was losing hope, then Ibn Sina was called to the palace. He was the one who made the prince well by saying to him that he was ready to cut his head. But the prince was too weak so, Ibn Sina said that he won't get anything with such a weak and lifeless like animal so the Prince had to eat and take medicines in order he can get courage then he will cut his head.

With the passing of time, the Prince took his medicines as been prescribed and started to eat properly. After the treatment the Prince became absolutely fine and he said no more that he wanted to die or cut his head. Seeing this the king was very pleased and appointed Ibn Sina as his minister.

Many people wanted to follow Ibn Sina, so he used to deliver speech on Friday. Many people were present to listen to his speech. He was very well-known person.

Al-Kindi was another philosopher who was born in Kinda. He was very poor and his parent worked very hard for him so he read a lot. He was very intelligent. He knew three languages; Arab, Greek and Pahlavi. Even P. K. Hitti stated that he was a good philosopher.

After some time, he also moved to Baghdad and started working as well as he continued his studies. He learnt Mathematics and applied in his experiences. He believed that mathematics is very important even for science. He developed his science with mathematics. He was also a good musician. But he was not so famous since he did not have a special style.

He read many Aristotelian books which greatly helped him. He wrote several books. But not all his books were in Greek. He was famous through his books. A King was very impressed by his works and appointed him in a high post. He continued writing his books and he wrote a huge number of books. He died at the age of 70.

Moreover, there was Al-Farabi who was born in Farab. He was also a very good philosopher and Aristotelian book had greatly helped him in his work. He used Islamic ways in his philosophy and was very successful. He was also a very famous person. He was interested in music also.

He made many references from Aristotelian books. And became very popular. He also wrote many books.

Candidate C

Philosophy is the study of the relationship of Man and God and the Universe. This concept was developed by the Greek and Persians. The Islamic Philosophers were influenced by the Greek and they introduced new concepts and teachings into the Islamic faith.

The three main doctrines of the Islamic philosophers are as follows:

- 1) Emanation of the world.
- 2) Denial of God knowing the particulars.
- 3) Denial of bodily resurrection.

The Philosophers believe that the Universe came into existence through an explosion of the particles that was already in existence. They say that God was unaware of that explosion and that he did not create the Universe. As if God had created the Universe it means that God has wills and desires. If God wants something then He should have a cause behind it. The Islamic philosophers believe in the emanation of the world rather than it being created by God himself.

Another characteristic of the Islamic Philosophers is that they deny that God is aware of what is happening on the earth. They say that God and Man evolve in two different spheres. They give an example to explain this. An astronomer, he did not go on the stars or have ever visited it, but he knows them with strict precision, because of the calculation and reasoning behind it.

Moreover, they deny the resurrection after death. They don't believe in Paradise & Hell. They say that these are mere states where the soul will be in a good state or a bad state. No such place exists. It is just a state of enjoyment or a state of punishment.

The Great scholar Imam Ghazali says that the Philosophers are heretics but the three above mentioned doctrines make them disbelievers.

Examiner comment**Candidate A**

There is a lack of detail about some Muslim theologians such as Aristotle, in what is an otherwise very good answer which includes evaluation. It is also good in that this answer sets the philosophers in some context: thinking was not their main role but subsidiary to their daily work.

Marks awarded = 12 out of 20

Candidate B

This reads more as a biography of Ibn Sina and others without identifying parts of their thinking that were important.

Marks awarded = 9 out of 20

Candidate C

A reasonably good but very brief account, without any evaluation.

Marks awarded = 5 out of 20

Question 9

Discuss how the following terms are used by Sufis:

- | | |
|---------------------|-----|
| (a) <i>dhikr</i> | [5] |
| (b) <i>zuhd</i> | [5] |
| (c) <i>silsilah</i> | [5] |
| (d) <i>murid</i> | [5] |

General comment

Sections (a) (b) (c) and (d) received a separate mark out of 5 to give a total out of 20. Despite the division into smaller parts, it was still necessary for each part to be answered with some level of evaluation, discussion or analysis to achieve the highest marks, and avoid the temptation to leave the answer as a short definition of each term. Better answers could include how each term is understood and gave examples, particularly of the variety of different practices. *Dhikr*, for instance, ranges widely from chanting the names of Allah to special Sufi gatherings including what might be described as a form of dance to draw the mind away from the current situation towards God. Different *silsilah* or orders have their own traditions regarding this.

Example candidate responses

Candidate A

During the lifetime of the Holy Prophet 'sufism' existed but the term 'sufism' was not used. The frequent visits of the Holy Prophet to the cave of Hira, his meditations etc were clear examples of the practices of sufism. The Holy Prophet did not vent out his obligations as he said:- "My wage is at My Lord" (Bukhari).

During the period of the 4 orthodox caliphs sufism continued and many companions of the Holy Prophet unvoluntarily practised it For eg:- Abu Zar Ghifari and other.

During the 3rd & 4th century A.H of Islam sufism rose to prominence as a result of intellectual and spiritual development. When Islam expanded, new cultures and science from the Greek, Indians and Persians poured into the Muslim Empire, thus, leading to a synthesis between Islamic teachings and foreign sciences. Many scholars fought this amalgamation which proved to be unislamic like Abu Hasan Basri.

Later, during the 5th century of Islam, the Abbasid Rulers gave high patronage to sufism which assimilated new and foreign doctrines and several terms were used by the Sufis:

- a) *Dhikr* - The Sufis held regular gatherings where *dhikr* is performed in the mosque. Men and women together chant specific verses from the Quran or prescribed *dhikr*. Later this developed into *Halaqa* (circles) and music accompanied these *dhikr* gatherings. For the sufis, to near God and reach the stage of Nirvana, *dhikr* is a vital teaching of sufism. It is believed to bring self-discipline and self-contentment in the quest for the truth.
- b) *Zuhd* - asceticism. sufis led a life of asceticism and quietism. They lead simple life, wear simple clothes and eat simple food or fast on consecutive days. They believe that in making themselves suffer, they will abandon this worldly life and come closer to God. They neglect their body and some sufis even practise self-mortification or self-annihilation in order to come close to God.

c) Silsilah. The Sufi hold that Allah sent a chain of prophethood in order to make human beings closer to God. Prophets acted as intermediaries between God and man. Similarly, Sufi hold that without the chain of wilayaat of the Sufi master, a Sufi disciple can never attain closeness to God. The Sufi teacher or master is the intermediary between God and a Sufi student. He cannot attain closeness on his own but only through his Sufi master. Some extreme Sufis venerate their Sufi teacher.

d) Murid - a Sufi teacher. The Murid plays the same role as a prophet. He leads the Sufi disciples and leads them closer to God. He should be respected and obeyed else a disciple will never attain his aims. The Murid is praised and sometimes venerated. After his death his 'Dargah' is worshipped and regarded as a saint. Some murid, when asked 'who is the truth', they replied: 'I am the truth', 'what is the Throne', they replied: 'I am the Arsh'.

Candidate B

The word Sufism is derived from the word 'Suf' meaning a cloak. The Sufis used to wrap these cloaks around them. Sufism was the reaction of a group of people to the worldliness, immorality and the instability that occurred around them. However as this being a quest at first, turned into a movement, and these individuals wanted to find out the truth about Quran and Sunnah. At this time other (philosophies of Buddhism, Greek) had been introduced and Sufism was a blend of all of this. The first Sufi was Hassan of Basra, Ibrahim Bin Adam and Hashim ibn Kufa. The Sufis believe that what they are doing is the best, and there is no other path equivalent to this.

a) dhikr

As the disciple submits himself to his master, and obeys whatever the Sufi master asks him to do. The disciple has to say 5 prayers, 5 additional prayers, and say the names of Allaah in a certain amount and hold one's breath. Thus a disciple has to do much of a dhikr that is done on a rosary (tasbeeh). Even gatherings are done in which dhikr (remembrance of Allah) is done. As the disciple does much of dhikr and Ibadah, he eventually starts feeling God in environment around him. For example the first female Sufi Rabiya al Adwiyah of Hassan, led her life in celibacy and propagated the importance of disinterested love of God.

b) zuhd, was a principle founded by Mushabi, his full name was Hassan Mushabi and he concentrated on the principle of self discipline and self examination. He even founded the stages (maqom) and state (haal).

c) silsilah includes the orders of the Sufi, and the number of stages they have to pass in order to attain fanah (annihilation) and gnosis. These orders, include of the disciple feeling God in his surroundings, and thinks that the actions he does are being done by God and not by him. He has to do a lot of Ibadah and dhikr. Then he has to practice exercises while holding one's breath. Then the disciple, can become a Sufi master, however by this time he is oblivious of his physical body and remains in a state of ecstasy. In silsilah, which are the Sufi orders, the master-disciple relation is of much importance.

d) murid: The master-disciple relationship took its roots from the concept of clergy and priest in Christianity. The murid offers complete devotion and obedience to his master. He follows all the commands of his master. He believes that the Sufi master is a prophet of light for him and his lineage can be traced back to that of Prophet(s). The murid says names of Allaah, in a certain combination and a number of names. The murid also pictures his master when praying.

The murid has to do what his master asks him to and has to attach himself to his master. The student renounces the world, and does not attach himself to any worldly things. Early Sufis included Hallaj, and Bustami, and Buyyadi, who made contributions to the field of Sufism, by relating their mystical experiences, and giving details of processes like gnosis, ridah (the state of being happy with what one has) and miraj (ascension to God).

Candidate C

Sufism which means Tasawuf - mysticism is derived from the word saaf. Saaf means to purify or to clean. In this context, saaf means to purify one's soul.

Sufism is the spiritual journey attained through several stages like forgiveness, fasting, celibacy and remembrance of Almighty Allah. But some of the sufi masters are not in favour of celibacy in sufism.

Tasawuf

T- Tauba > It is recommended to ask maximum forgiveness.

S- Salaat > Excess of Salaat, prayers and dhikr.

Wilayat > The changes occur, when one becomes closer to Almighty Allah and becomes the friend of Allah- Wali Allah.

F- Fana > Absorb in the remembrance and thoughts of Almighty Allah. To be away from this material life and worldly affairs.

a) dhikr > Excess of dhikr must be done with a clean heart, sincerity so that to become nearer to Almighty Allah. As according to a great Urdu Poet Doctor Alama Iqbal

"Raise yourself high above your destination

Thus, Allah Himself will ask, what do you want?"

In fact, by dhikr we came very close to Almighty Allah and will forget this material world.

b Zuhd > devotion to Allah

c) Silsilah > which means the chain.

The silsila of the Sufis which means the son of a sufi can become a sufi.

d Murid > One should take a kind of oath with a sheikh (sufi master) to become a murid.

Examiner comment

Candidate A

A detailed and accurate account of all 4 areas which shows some thought and insight.

Marks awarded = 14 out of 20

(a) 3 marks (b) 4 marks (c) 4 marks (d) 3 marks

Candidate B

Similarly good and detailed account, though with less about *zuhd* and *silsilah*.

Marks awarded = 11 out of 20

(a) 3 marks (b) 2 marks (c) 2 marks (d) 4 marks

Candidate C

Very long introductions then short answer to the question. This may be because the candidate attempted the question last and ran out of time. Candidates should be reminded to keep their answers to the point and address the focus of the question.

Marks awarded = 4 out of 20

(a) 2 marks (b) 0 marks (c) 1 mark (d) 1 mark

Question 10

Compare and contrast the main features of the teachings of Sir Sayyid Ahmad Khan and Hasan al-Banna'. [20]

General comment

Few candidates answered this question nevertheless those who did were able to give good responses. Most chose to structure their answers around the individual, first giving details of the life of Sir Sayyid Ahmed Khan and then his teachings. It is important to note that the question required the teachings of, not just a biography about, the two individuals. It is important to point out similarities and differences, not just learned facts. This could be done during the body of the essay and in the best answers was also drawn together by a concluding paragraph. Sir Sayyid Ahmad put emphasis on modern, western education whereas al-Banna' emphasised Islamic education, though the focus of both was developing education in general. Candidates who could explain how Sir Sayyid and al-Banna' were influenced by their personal experiences showed evidence of a thoughtful understanding of this topic.

Example candidate responses

Candidate A

Sir Sayyid Ahmad Khan was an rationalist and Hassan al Banna was an egyptian polttical and social reformer. In 1928, he founded the Islamic Brotherhood which was one of the most influencial sunni revivalist of the 20th century. The Muslim brothers opposed the rise of secularise and western ideas in the middle East. Sir Sayyid Ahman khan founded the 'Muhammad Defence Association' to protect the right of the muslims. He wanted also the muslims to be at peace with the Hindus. The differences between these two is that their ideology was different and Hassan al Bassa wanted to reform Islamic societies and showed his aversion towards western ideas. Sayyid Khan wanted to defend the right of muslims and wanted to show that religion must be in accordance with human nature and reason.

The muslim Brothers saw in Western ideas the root of decay in Muslim societies and advocated a return of Islam as the solution to the ills that had befallen on muslim societies. Hassan al Bassa was deeply affected by the decline of muslim civilisation and believed that the situation can be reserved only by an unadulterated form of islam. By the late 1930's, his organisation had various branches in every Egyptian provinces and a decade later, it had about 500,000 active Egyptians members alone. Thes dramatic expansion was possible due to the idea leadership provided by Hassan al Banna. He had great impact on modern thought of Islam. He managed to reintroduce Islam as an all-inclusive system of life and showed practical demonstration through his organisation.

Deeply rooted in Islam, Hassan al Banna's message's tackled included public health, colonialism, educational policy, management of natural resources, Arab nationalism, social inequalities, Marxism, the weakness of the muslim societies on international scene and the growing conflict in Palestine.

Sir Sayyid Ahmad Khan was a rationalist. All elements of supernaturalism were false and need to be rejected, except those sources of the Holy Quran in form of concensus. He also criticised the orthodox view and considered Ilhhad to be no longer acted upon. He regarded the views on islam as fundamental as it was in accordance with human nature and reason. He applied in it his criteria and made statement from the Holy Quran and Hadith of the attributes and that these were to be take as allegories. His view on Day of Judgement, Paradise and Hell were also allegories. For him, the basic point of prayer was the concentration on the thought of Allah and matters like wudhu, sitting or standing were of secondary character which would be given up in case of illness or other difficulty.

Hence, we can see that the conceptions of both Sir Sayyid Ahmad Khan and Hassan al Bassa were different. Hassan al Bassa advocated a return of Islam and did not want Western ideas to be linked with Islam. Sir Sayyid Ahmad Khan wanted to liberalise Islam in the light of modern thinking. Sir Syed Ahmad Khan was highly criticised by the Ulama and orthodox for such views whereas Hassan al Banna's

thought was accepted and this can be supported by the rapid expansion of the Muslim Brotherhood. Sir Sayyid Ahmad Khan wanted the Muslim to be at peace with the Hindus, he wanted religious tolerance to prevail in the country. Sir Sayyid Ahmad Khan stood as a representative of the Muslim to defend their right whereas Hassan al Banna wanted to represent Islam and to maintain pure Islam states.

Hence, we see that both have had different goals. Their views on Islam were different and differ in their own way, but both fight for the cause of Islam.

Candidate B

Sir Sayyid Ahmad Khan is a 19th century reformer born at a time of upheaval and British colonial expansion. He received traditional education since childhood and have studied in the following field such as math, science, astronomy, and later on medicine.

He wrote several book. One of his religious book he wrote is the Great monument. He later wrote other book and he also pen a commentary on the bible. His most famous book he wrote is on the Indian rebellion.

Sir sayyid thought that Islam is the religion which is closest to Christianity. He aimed to promote cortial relationship between muslim and the British. He asked muslims not to fight British.

He stated that the Indian mutiny of 1857 was not a conspiracy of muslim elite but the British expansion which have ignores the fundamental element of the Indian culture which has led to the mutiny.

He also criticized the orthodox ulama for there doctrine and views that because of the rejection of certain rule has led Islam backward. His views were criticized by the wahabis and Deobandi Some of them viewed him as kafir.

He thought that Islamic thought must be reinterpreted and reconciled with modern education. Thus he said that polygamy, Jihad and the slaughter of animal must be reviewed. He said that polygamy is not to be taken into consideration now as before. Also animal must not be slaughter wildly.

He established Anglo oriental college. However the college turn into Aliga university where science and religious subject were thought to promote his views.

Hassan al Bunna was born when Islam were colonized. He studied religious subject in various field and when he saw the declined OF the Islamic state he thought OF giving night tuition to parents.

Hassan al-Bunna thought that Islamic thought have been destroyed by other influences thus Islam must be purified.

He thought that to revived Islam he must first of all consolidate the base of Islam and bring it to it previous form.

He also wrote several Book in which he argued that muslim must comate innovation. He viewed the practice of the muslim as shirk: those who pray at graves.

Banna also thought that the problem was internal, and hence it is muslim that is leading to its own destruction.

Unlike Bunna Sir Sayyid received traditional education since chilhood. He also received in science, astronomy wheareas Bunna received only in religious.

Sir Sayyid also wrote Political book and he also write in urdu and english as well. Bunna wrote only on religious book and in one language.

Sir Sayyid know the neccesity OF introducing modern science but Bunna reject modern education of the British and he only acknowledge to bring Islam to its pure state.

Sir Sayyid also thought of reinterpriting the Islamic teaching with modern thought. He said that Jihad and polygamy must be review but Banna did not reviewed any of these thought.

Sir sayyid established the Anglo oriental college where he introduce modern science subject and religious but Bunna have not introduce anything in some institution.

Candidate C

Both Sir sayyid Ahmad Khan and Hassan al Banna were of 19th century. They both opted for a political reform and to set up a Islamic society in order to fight back the European invasion.

Hassan al Banna on his side set up the Muslim Brotherhood Organisation where as Sir sayyid Ahmad Khan did a resembling organisation name the Aligarh movement.

Both reformers were against the Christian missionaries. They forbid parents to send their children to missionaries schools. They explained their message through their mass communication.

Hassan al Banna used his organised mass communication to communicate with the people. And Sir Sayyid used his journal.

Both want to fight back the British colonialisation. They were against the British way of ruling. They wanted to cast off the colonisation.

Both believed in the spiritual and political affairs to be one. They are connected and they are not separate. Thus Hassan al Banna and Sir Sayyid Khan tackled the spiritual and political affairs together.

However sir sayyid Khan was in India where as Hassan al Banna was in Egypt.

contrary to Hassan al Banna, sir sayyid khan came from a rich family and got much more liberal education thus supported the western science more than Hassan al Banna who critisized the Al Azhar liberal education.

Sir sayyid Khan gave modern interpretation of Qur'an on matters of Jihad, slaughter and Polygamy. And Hassan al Banna did not made reform in interpretation of beliefs.

Sir sayyid Ahmad Khan also made reforms in the ways of thinking of the muslims on religious matters On the other hand, Hassan al Banna did other type of reforms.

Despite the similarities between sir sayyid Ahmad Khan and Hassan al Banna there are also differences in their teachings.

Examiner comment

Candidate A

A very good answer which gives detailed background, some evaluation as the essay develops. It is assumed Sir Sayyid and al-Banna' gave mostly contrasting teachings. Some consideration of possible similarities should also be made.

Marks awarded = 13 out of 20

Candidate B

Largely factual and detailed, this candidate considers each man in turn. Some details are missing as there is a need to make comparison and contrast more explicit.

Marks awarded = 9 out of 20

Candidate C

Simple points are made, such as al-Banna' was from Egypt and Sir Sayyid from India, which need developing.

Marks awarded = 4 out of 20

Question 11

- (a) **With reference to any country you know, describe the relationships between Muslims and people of other faiths.** [12]
- (b) **How far do these relationships reflect the teachings of the Qur'an and Sunnah?** [8]

General comment

Answers to this question could vary widely and tended to be drawn on personal experience of the country within which the candidate was living. The best answers pointed out both elements of harmony as well as problems, and related these to Islamic teachings from the times of the Prophet, as was required in part (b). Some candidates wrote about the situation in Mauritius and how they lived in harmony with people of other faiths, including sharing others festivals, learning from each other at schools, and taking positions of employment alongside those of other faiths. They also raised areas where there might be problems such as how to fast when those around were eating. The best answers noted comments from the Qur'an about treating those who believed in one God as fellow brothers, as the Prophet's example in Medina showed. They also went on to discuss how people should react when living in communities in the modern world in which people held non-monotheistic beliefs or secular beliefs, and the new challenges faced.

Example candidate responses

Candidate A

- (a) In Britain, the relationship between Muslims and people of other faiths is mostly healthy.

The muslims and people of other faiths easily practise their religion, build mosques, temples or churches, carry out their rituals, seminars and holy events peacefully without muslims or person of any other faith interrupting for sole reason of creating chaos or bloodshed unlike countries like India where muslims are killed by hindus in their mosques and their houses set on fire. Instead some british muslim join in their non-muslim friends in their celebration of holy events like Christmas or Holy.

The british political rules have been very supportive in this regard. Right after 7/7 bombings in London the government held a meeting with heads of islamic NGO's to maintain and propagate peace in muslim youth. Many political muslim parties have been formed which fight for their rights officially thus giving independence to muslims to not only practise religion but also develop cordial relations with other faiths.

Many Hindus or christians stay in contact with muslim circles, as muslims wisely invite them and preach them about religion. Theres a famous Muslim carnival held every year in Britain where different reknown muslim scholars, muslim singers, muslim fashion designers and muslim writers all gather in one place to introduce muslim faith in an interesting way to people of other faiths. Famous muslim circles like Islamic Research foundation, Al-Huda, etc. have set their head quarters in different cities of britian in which they do not only help jews, christians, hindus or any person belonging to any faith to get information about islam but also encourages the muslims to treat people of other faiths kindly. Muslim scholars fly from other countries as well to preach islam to non-muslims. They do not only hold their lectures in the best of manner but also invite scholars of other faiths as chief guests to their shows to hold healthy discussions. Muslims even visit holy places of other faiths to get information about their faiths. Muslims even opt for British universities for studying comparative religion or holy languages at higher level so as to understand the other religions well.

There have been some suicide bombings recently in Britain and muslims have been hold responsible for them but the british muslim believes that any muslim who commits suicide or hurt any other human being cannot be a muslim so those who practise suicide bombings fail the definition of a 'muslim' which is "someone who brings peace" so they are not muslims.

Because of a more peaceful relationship between Muslims and other faiths the percentage of Muslim migrating to Britain has increased. There are Muslims who are living in Britain since three generations and have friendly relations with people of other faiths whether they are neighbours or co-workers or class fellows.

- (b) These good relationships reflect the teachings of the Quran and the Sunnah. In Quran human beings are often referred to as 'children of Adam' which means all human beings are sons and daughters of Adam therefore are supposed to behave with others in the best of the manners. Quran teaches Muslims to treat idolaters nicely.

'If any of the idolaters seeks protection from you, then protect him and convey him the message of God, and send him safely to his required place, for they are people who know not.'

Therefore a lot of Muslims are seen in good contact and helping their Hindu or Buddhist neighbours or co-workers when in need.

Quran teaches Muslims to convey the message of Allah to non-Muslims wisely and in the best of manners, and to treat them kindly.

When Holy Prophet (pbuh) lived in Makkah he preached Islam in a peaceful manner. When he preached Islam for the first time he invited all his non-Muslim relatives on a feast and asked them to accept that "God is One and I Muhammad am the last prophet". When none but Hazrat Ali, Prophet's cousin accepted Islam, even then he did not create a chaos or did a suicide attack. So Muslims who are preaching Islam in a good peaceful manner are truly obeying the teachings of the prophet and Allah and if rumours of British Muslim suicide attackers are true then they are to be condemned.

Muslims should pay special respect to Christians and Jews as they are referred to as people of the book in Quran and it is one of the articles of faith of Muslims to believe in the books and prophets of Christians and Jews. Therefore Muslims should respect people of other faiths.

Candidate B

- (a) Muslims face a growing number of challenges and opportunities to get in good terms with people of other faiths in a country like Mauritius.

There is the presence of different religions. Mauritian constitutions guaranteed the freedom to practice any religion and allows the people to choose their religion. However this does not include the rules and principles laid down by Islam.

Furthermore, Muslims feel marginalised when fasting, others eat, drink and joke. Employers are reluctant in giving time off to perform the zuhr/juma prayer. Muslim women are compelled to wear tight uniform as the employers do not allow the wearing of hijab or veil.

The guarantee of Halal food is also another problem facing the Muslims. Since the food is created side by side with non-Halal food, precautions are of great importance for the Muslims concerning the food.

However, Muslims and non-Muslim people tend to have good relations. They respect each other's religion. They also work together in collaboration. They also build up friendship bonds as well. Muslims and non-Muslims have the same equal rights in the country.

Both the Muslims and non-Muslims live a peaceful life. They are free to practise their own religion and due respect is given to the other religion. They live in the same atmosphere like brotherhood. They share and buy things very often at the same place.

The media allow any scholars to propagate their religion on occasional day. Articles about religion are also published in local newspapers. This greatly help to get more aware of others religion and practices.

Thus, Muslim and non-Muslims both have equal rights and live in the same country even facing lots of challengers, Muslims and non-Muslims are in good terms.

- (b) the Quran and the Sunnah both allow different religion. It is the will of Almighty Allah. Each person is responsible for his act and will have to reply on the day of judgement.

"unto you your religion, unto mine my religion" this clearly indicates that one has to choose his religion and respect others religion as well. It's the will of Almighty Allah. The existence of different faith among Muslims and non-Muslims is th wish of God as laid down in the Holy Quran.

The sunna allow other religion than Islam but those who do not follow strictly to the rules and regulation of Islam will be severely punish incase of being a disbeliever and practising other religion.

Candidate C

- (a) Muslims and people of other faiths has been living in brotherhood in India - since many years. They love and care for each other.

We are glad to see that they do not differentiate themselves just because they are of different faiths. They created lyrics, through which we can see their brotherhood. There are articles about their brotherhood. There was a calamity in India and it was said that the Muslims helped out the people of other faiths and vice versa. This also shows their love for each other.

When there are festivals, everyone take part of it. For example let us take Divali, everyone share sweets. We can also take the example of the festival Eid-ul-Fitr, everyone eats Briyani and enjoy together. They care for each others feelings, and emotions. There is a saying which say that "a true friend is one who comes in when the world has gone out"; we can apply this here.

- (b) The Qur'an and the Sunnah have always talked about brotherhood and Unity.

We notice that every country is putting this teaching into practice. As we can see that few countries are fighting but the majority are living peacefully and in harmony. We can be sure that Allah is pleased with us, because we are living in brotherhood.

It is said that the Jews, Christian and so on are the people of the Book. If they are really the people of the Book, it means that we really share the link of brotherhood.

To conclude I would say that the link that we share with the people of other faiths is wonderful. It should be maintained in order to have a lively world.

Examiner comment

Candidate A

- (a) A focus on Britain in a wide ranging argument which refers to the 7/7 bombings in a mature and sensible way.

Marks awarded = 10 out of 12

- (b) Detailed consideration of many quotations from the Qur'an and Ahadith make this a very good answer.

Marks awarded = 6 out of 8

Candidate B

- (a) The candidate considers Mauritius in clear logical paragraphs and discusses different points of view in this relatively brief answer.

Marks awarded = 7 out of 12

- (b) Good, but only one reference made.

Marks awarded = 3 out of 8

Candidate C

- (a) Very basic response about harmony between faiths in India.

Marks awarded = 2 out of 12

- (b) No Qur'anic references given.

Marks awarded = 2 out of 8

Question 12

According to the Prophet:

‘Paradise lies at the feet of mothers’.

Explain the importance of this statement in a Muslim’s understanding of the place of women in society.

[20]

General comment

The question invites reference to the Qur’an and other Ahadith in elaborating the Islamic position on women. The best answers considered the role of women in the household, to bring up children, to be the first religious educator of the child, but also their rights and freedoms as defined by the Prophet in his relationship with the businesswoman Khadijah and as defined legally in the terms of *Nikkah* and conditions for divorce. Candidates who had thought about this topic were able to discuss society and how far this might differ from Islamic principles, both in terms of modern society being more free and open than some would desire, and in terms of some traditional societies denying women their Islamic rights.

Example candidate responses

Candidate A

It is correct to say that Paradise lies at the feet of others. Islam is a religion which promotes equality among both male and female. The Holy Quran says:-

“Truly I shall not let the work of any of you get lost, whether men or women. You are all members of one another” (Al-Quran).

The above verse states clearly that Allah Almighty makes no distinction between men and women And they both shall be rewarded with the same intensity.

During the period of Jahilliyah, women were treated as chattels they had no social respect. They were considered as objects of disgrace to such an extent that the Arab pagans practised female infanticide. With the advent of Islam, women were bestowed due respect and right.

Unfortunately, in some countries it is regrettable to admit that there are many illiterate women. This is because her father did not allow her to study. Only the males were able to study. However Islam orders both male and female to seek education.

Educating a female is as if educating the whole nation. This is because the character of a baby child is defined during his early years. Since the child will spend the majority of his time with his mother, the mother will be his role model. So, if a woman is educated she will be able to transmit good manners to her child. And so this help to characterise the character of the child when he will grow up. So, women have a very crucial role to play while nurturing her child. And so it is true to admit that paradise do lies at the feet of mothers because it is through her that a child becomes what he is. It is due to her that the child is able to nurture into a responsible person. Women play the role of an educator in her family. And this benefits society as people will have the good manners which their mother have instilled into them.

Islam is a religion which protects the honor of women. Allah Almighty has severely condemned people who blame women. The following Quranic verse states:-

“And those who blame chaste women and do not bring four witnesses, flog them with eighty strips and do not believe them as it is they who are disobedient” (Al-Quran).

Nowadays, in our so called ‘modern society’, women are the target for harassment, prejudices and harassment. Islam however condemns such acts as stated in the above verse.

Islam gives marital relation a great importance. The husband should discuss any problems with this wife in a modest and respectful way. The Holy prophet (p.b.u.h) say that the best among men is the one who treats his wife with respect.

The wife is the queen of her house and she should be given due respect.

The Holy Quran further says:-

"And treat them fairly"
(Al-Quran)

Nowadays many men behave badly with his wife by using abusive languages even sometimes beats her. Allah almighty highly condemn such acts.

Islam is a religion which accepts polygamy only under certain circumstances. For example, when there is a decrease in male population or constant illness of the wife. However if the man is not able to do justice with this wives; then only one that is monogamy is high recommended. The Holy Quran says:-

"Marry women of your choice two, three or four but if you are not able to do justice with them the choose only one..." (Al-Quran).

The above verse states clearly that Islam is a religion which is for monogamy and polygamy is applicable only under certain circumstances. Unfortunately some people use Islam as means to justify their whims and passion. This is a very mean attitude. And it is highly condemned by Allah almighty.

The Holy Quran orders both men and women to behave with modesty so both men and women should live a pure and chaste life and behave in modesty. This shows that both men and women are equal to Allah almighty. And that women has the same right as men in society.

Candidate B

In the eyes of Almighty Allah, both the men and the women have the same rights. The women have to do the five obligatory prayeer, fast and perform the pilgrimage which is increasing nowadays due to madrassah's teachings.

In the pre-Islamic period, the female were buried alive as they were regarded as the sign of poverty and curse of God. They used to say that nothing good can benefited from girls. Men were allowed to marry anytime they wished and divorced what they want. There were also dancing girls who also entertained the men.

Nowadays, in today's society, women are considered as blessing and it therefore their duty to get married to fulfil their responsibility. The holy prophet (S.A.W) used to show his fatherly love over his children. He used to say that "when a parent brings something to his children, he must start from the girl as the girls loved ore their parents than boys. Usually, it's boys who get twice than the girls although he had not contributed anything in the property. There are 3 stages in a woman's life which is the daughter, the wife and the mother.

Women can work if she wished and spent her money according to her. A woman's responsibility is to grow her children according to the islamic teachings and rules and not in thinking of how to make their livelihood. The father's responsibility is to provide the necessary requirements. A child must take care of her parents in their old age and ask help to cherish them as they had cherished me in my childhood and never said to them any offensive words or languages.

The position of a mother is thrice than to a father. A man had no right to look at woman as it is considered as a major sin counted as adultery. And this is applied for woman. An adulter or adulteress would be 100 lashes and for woman, it is recommended to find solace in their husband arm's.

In Jihiliyah period, prostitutes were given more importance than wives. Women had no rights of inheritance but nowadays in almost everything women have equal rights like the men.

Candidate C

In the Pre-Islamic Arabia women was being treated as chattels. They had no values and no consideration. They were deprived of their rights. With the coming of the Prophet Muhammad (PBUH), he changed this bad image of women. He made the Arabs aware of the rights of their mothers, wives, sisters and daughters. Even a surah has been revealed in the name of women 'An-Nisa.

The Prophet said, "Paradise lies at the feet of mothers." This statement not only give honour to mothers but enclose lots of things which is attached to the place of women in society.

To start with this statement is a call to children. It is a statement to ponder upon, the value of a mother. The prophet through this statement is showing to human being the place of a mother and in another word the place of women.

When a baby girl is born, she grew to become a sister for someone and daughter for her parents. Later she will be married and be the wife of a man. And finally she becomes a mother. I think that the Prophet through the above mentioned stated, he is urging human being to ponder upon the value of women and give her rights and place in the society.

Firstly it implies that a mother needs to be obeyed by her children. When the Prophet said "Paradise" he means that be good to your mothers and God will grant you Paradise. Why the Prophet did not say "Paradise lies at the feet of mothers"? This is so because a women begot children and it is not an easy task. The Prophet enjoined a big responsibility onto children. They must look after their mothers well. Allah says in the Quran not a say Off to your parents when they grew old, instead shower your affections on them.

Nowadays we find children talking badly to their mothers. This is against the teaching of the Prophet (PBUH).

Finally it can be said that all women are bound to become a mother one day and all mothers have to be respected as the Prophet (PBUH) mentioned in his statement.

Examiner comment

Candidate A

A strong answer which contains a contrast between *jahiliyyah* and modern day society compared to the teachings of Islam. Marital relations, polygamy and the mother's role in the family are all covered.

Marks awarded = 15 out of 20

Candidate B

Starting from a general point of view covers *jahiliyyah* and mothers' rights and responsibilities but in less detail.

Marks awarded = 10 out of 20

Candidate C

Long but fails to make any further reference to text and is not specific.

Marks awarded = 5 out of 20

Appendix 1

Marking bands and descriptors

Each essay is marked out of 20, using no half marks.

The following descriptors should be used to aid differentiation in marking. Careful application of these should minimise the need for examiner scaling. A further aim is to use these descriptors to achieve optimum year-on-year consistency in marking.

Examiners are expected to familiarise themselves with the following requirements for each Band. In marking each answer, the examiner should always be asking the following key questions:

- What Band does the quality of this answer suggest? (say, Band C);
- Within the correct Band, should the answer have a higher or a lower mark? (i.e. 12 or 13?).

N.B. In no circumstances should marks be awarded simply on the basis of adding up 'points made' in the candidate's answers and no half marks should be used.

Band A		
For questions out of 20 16 – 20*	For questions out of 12 10 – 12	For questions out of 8 7 – 8
a commendable answer; shows a high level of detailed and accurate knowledge, displayed with confidence, clear reasoning and relevance to the question; articulate, well-constructed; For 18, 19 and 20 marks shows evidence of independent interest or background reading *Examiners should award 19 or 20 as appropriate. A candidate's script may not be 'perfect', but if it is as good as may reasonably be expected from an A Level candidate who had studied this syllabus then it must be highly rewarded. The candidate must show a critical engagement in addition to all the other descriptors.		

Band B		
For questions out of 20 14 or 15	For questions out of 12 8 or 9	For questions out of 8 6
a very competent answer, with some evidence of critical judgement attempted; covers the main points in reasonable depth; relates the material coherently to the question on the paper, rather than writing about the topic in general		

Band C		
For questions out of 20 12 or 13	For questions out of 12 7	For questions out of 8 5
gives an adequate list of the main relevant information, without much additional comment or explanation; possibly a fair repetition of class / teacher's / textbook notes; answer may be uneven: good in parts but missing an important point or ignoring what the question is actually asking		

Band D		
For questions out of 20 10 or 11	For questions out of 12 6	For questions out of 8 4
shows a fair understanding of the topic; material mostly relevant, although lacking in detail and/or specific examples; possible weaknesses: misses one whole aspect of the question; writes only in a narrative style, 'telling the story'; ignores the set question apart from a final paragraph; presents material as a list rather than a sustained argument*		
*When this has happened because time was running out, it is important to pay careful attention to the quality of the 'list' given, and to look out for clues to understanding (which can be credited).		

Band E		
For questions out of 20 8 or 9	For questions out of 12 5	For questions out of 8 3
basic knowledge only, but what appears is fairly accurate; shows just enough understanding of the topic, though possibly not of the question being asked; possible weaknesses: a seemingly pre-prepared answer copied out; a short answer 'padded out' with irrelevant material; weakly argued, contains material which contradicts the accurate part, or in some other way raises doubts about the candidate's understanding		

It is particularly important to be fair at the lowest level. Differentiation must be as accurate as possible here as everywhere else across the mark range. There is a significant qualitative difference between an answer scoring 7 and one scoring 3.

Marking very weak answers is difficult because they tend to be weak in different, unpredictable and idiosyncratic ways. Some are 'last minute' answers from good candidates, abandoned for lack of time. The following are guidelines, but **answers or scripts which are particularly problematic should always be referred to the Principal Examiner.**

For questions out of 20 6 or 7	For questions out of 12 4	For questions out of 8 2
knowledge too limited; answer thin on detail; understanding in doubt (of the topic itself and/ or of what is being asked); standard of writing / approach to the question is more appropriate to IGCSE / O Level; very short (typically, one page of script)		
For questions out of 20 4 or 5	For questions out of 12 3	For questions out of 8 2
a minimal attempt made to address the topic; recognition of several key terms (e.g. Hadith, Sannah, Hijrah, ijma', caliphate, Qur'an); a few sentences written which show evidence of recognising the topic / or show an attempt to give a 'common sense' answer; short (at least half, but less than one page of script)		
For questions out of 20 2 or 3	For questions out of 12 2	For questions out of 8 1
shows recognition of meaning of at least two key terms relevant to the question, even if what is written is incoherent or fails to make a point; one or two paragraphs only (perhaps half a page in total)		
<p>1 at least one sentence containing a pertinent point or key term and showing some understanding of its meaning / relevance</p> <p>0 no discernible relevance at all to the topic or question</p>		

Appendix 2

Mark scheme – 8053/01 and 9013/01

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an examiners' meeting before marking began.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Section A

- 1 (a) Why is the period leading up to the Prophet's birth in Arabia often described as *jahiliyyah* [period of ignorance]? [12]**

The first part of this question is asking for references to the socio-political and religious conditions at that time and how scholars have described the period. The discussion must include: worship of many deities; the customs and practices such as going on pilgrimage in the nude; the treatment of daughters; polyandry; heavy drinking; divination with arrows; raiding etc.

Good answers should show how the true beliefs and practices brought by earlier religions somehow became distorted. Better candidates might comment on the positive and more admirable aspects of that society e.g.: Belief in One God and the *Hunafa*; their intellectual exploits especially in memorisation and in poetry.

Allow up to **6** for basic outline of the various issues that make some scholars describe the period as such; up to **8** for a good discussion of the points raised and the rest for an excellent and detailed discussion.

- (b) How far were the religious beliefs held at that time important to the Arab way of life? [8]**

Here, the candidate is being asked to make an evaluation of the period looking at the description outlined above and give an opinion explaining the reasons for this opinion. Excellent candidates might even challenge the whole premise of the label.

Allow up to **2** for merely paraphrasing / repeating what has been said in (a), up to **6** for a good discussion and the rest for good answers that are critical of the way the label is used with reasons presented.

- 2 Discuss the ways in which the *Hijrah* enabled the Prophet to put into practice the teachings he had received at Mecca. [20]**

Answers should attempt to link together the teachings from the Meccan Period and the activities from the Medinan Period. Give more than half of the marks only for essays that make this link. Obvious examples will include: uniting the people under the banner of belief in One God; achieving social equality and being loyal to God rather to clan ties; and bringing peace and harmony into the Medinan society.

The best answers might suggest that the Prophet's practices at Medina arose out of the revelations received there instead of at Mecca.

3 (a) Give an outline of the expansion of the Islamic Empire in the period of the Rightly Guided Caliphs. [12]

Give marks for details of actual victories and the geographical spread of Islamic rule, including Peninsula Arabia, the Middle East, Egypt, and Iran.

Give the highest marks for the developments under particular Caliphs and especially Abu Bakr, 'Umar and 'Uthman; also for dates of key battles and conquests.

(b) Why did the Islamic Empire expand so rapidly in this period? [8]

Look for discussions of: internal factors, such as the enthusiasm of new believers obeying the command of God and example of the Prophet, the conversion of the tradition of inter-tribal raiding into foreign conquest; external factors, such as the weakness of the major powers of Byzantium and Persia, the readiness of parts of these empires to side with the liberators against oppressive rule.

Section B

4 In what different ways is *Surat al-Fatihah* used in the religious life of Muslims? [20]

The question is looking for a detailed discussion of the way *Surat al-Fatihah* is used by Muslims in their day to day affairs. The main points should include: It's constant use of ritual worship; the fact that the *Surah* read on its own would be sufficient for *Salah*; people read it on its own as a supplication; belief in its use for curing minor illnesses; its use at funerals, marriages, naming ceremonies and other gatherings.

Allow up to **8** for a basic discussion; up to **14** for a good one and the rest for an excellent essay with references from the text itself and also some hadith.

5 Referring to the *Surahs* you have especially studied, outline and discuss the main teachings of the Qur'an about God. [20]

Look for references to at least some of the *Surahs* listed in the syllabus. Relevant passages are: *Surah* 1; 2:1-193; 28:1-44; 97; and 112.

Points to be commented upon would include: *tawhid*; God as the creator; God as the only being worthy of worship; the majesty of God; his omnipotence; his giving of guidance; his judgement of humans at the end of time.

Better answers will contain actual quotations from the Qur'an.

Allow up to **10** for basic discussions and higher marks for a more detailed and well-referenced paper.

6 (a) What are the basic teachings of the Qur'an about other revealed Books? [12]

For section **(a)**, points to be considered would include the following: to strengthen the heart of the Prophet by constantly revealing messages to him as and when necessary; to consider the Prophet's own humanity and capability to bear all of it at once; for gradual implementation of the Qur'anic injunctions; to make memorisation, understanding and human application easier.

(b) Why, according to general belief, was the Qur'an revealed to the Prophet over a period of time? [8]

In **(b)** the main Books referred to in the Qur'an should be identified; they should be linked with each other and with the Qur'an in terms of the harmony of their contents; the reasons why they are no longer reliable should be examined.

In both **(a)** and **(b)**, give up to **5** marks for basic outlines and higher marks for more detailed discussions.

Section C**7 (a) Outline the Muslim teachings about Zakat. [12]**

In **(a)**, it is expected that candidates will give a good discussion of what the main teachings are, making references to some relevant passages from the Qur'an.

Themes will include: definition and importance of *Zakat*, the rationale for this institution in Islam and the basic rates of the main aspects of one's wealth especially monetary income, livestock, gold and agricultural produce; those exempted and the main beneficiaries.

Allow up to **6** for basic discussions, up to **8** for a good discussion with references and the rest for essays that take a more critical approach and looks at it in the modern context.

(b) How does Zakat differ from Sadaqah? [8]

For **(b)**, candidates are expected to outline the main differences between *Zakat* and *Sadaqah*. Points might include: the status of legal obligation in each case; the items liable for payment; issue of minimum wealth; the rate payable; the frequency of payment; and the timing of payment;

Give up to **4** for basic outlines, up to **6** for a detailed discussion and the rest for an excellent discussion with references from the Qur'an.

8 (a) Give an account of the main features of the Muslim observance of Ramadan. [12]

In **(a)**, there should be a full and detailed account of the fast, and also the celebration at the end of the fasting month, those who are excused, and the Qur'anic basis for this pillar of Islam. The question is simple and hence it is expected that the references will be relevant and accurate.

Allow up to **6** marks for a basic discussion and higher for a more detailed discussion with accurate references.

(b) Explain why this observance is important to the individual and the community as a whole. [8]

In **(b)**, look for comments on importance in both individual and communal aspects of life. These could include enhancement of personal piety; helping to create social awareness, and empathy for the poor and the needy; Ramadan as a sort of spiritual stock-taking; as the creation of spiritual solidarity; the communal implementation of Islam; the complete recitation of the Qur'an within the month of Ramadan reminds Muslims of the importance of their scripture; the *Salat-ul-Tarawih* and its individual and social benefits; *'Eid ul-Fitr* and its individual and social benefits.

Allow up to **5** marks for basic discussion and above that for a fuller answer.

9 Explain how belief in the Life Hereafter influences the behaviour of a Muslim in this life. [20]

The question seeks to encourage candidates to think of how the pillars of Islam guide a Muslim in this life.

Discussion must include basic Qur'anic references to this article of faith e.g.: 3:185-186; 36:12, 31-33, 79-81; 88:21-26; and *Surah* 102. Accuracy here is essential.

On the subject of influence, the discussion might include: Human beings think of the consequences of their actions here on earth; human beings are constantly reminded that this life is temporary; one perseveres through all problems with the belief that there would be a better life after this; one remains truly obedient to one's creator and serves him alone; God's absolute justice reassures the believer that every effort will be rewarded fairly and this encourages one to work even harder.

Award up to **8** marks for general discussion, up to **12** for discussions with basic references to the Qur'an and above that for a more detailed discussion.

Section D

10 (a) What traditional methods are used to relate the Qur'an to changing conditions in society? [12]

(a) Answers should identify the tradition [*Sunnah*], consensus [*ijma'*], and analogy [*qiyas*], as tools for interpreting the detailed meaning of the Qur'an and extending the fundamental inspiration it gives. The function of each should be clearly explained, and the relationship between them traced in full.

Give up to **6** marks for general information and anything above that should reflect a good understanding and a full discussion by the candidate.

(b) Giving three examples, discuss how legal experts have actually done this in practice. [8]

(b) Give up to **4** marks for each concrete example, according to how fully it is described and analysed.

11 'The Sunnah of the Prophet is a human implementation of the revealed word of God.' To what extent is this claim accurate? [20]

The question expects candidates to reflect on the Muslim belief regarding the humanity of the Prophet and how this becomes relevant for the Prophet to be an example for believers.

Discussion might include points on the role of the Qur'an in human guidance and how this guidance could only be effective if there is a human example for people to follow. Concrete examples in the life of the Prophet where his life example became the human example to the Qur'anic text should be given. e.g.: in *Salah*, Fasting, and *Hajj*.

Good candidates will make references to relevant passages from the Qur'an to support their discussions and this should be rewarded accordingly.

Allow a maximum of up **10** for basic discussion, up to **14** for discussions with references from the Qur'an and beyond that for a more critical approach.

12 How relevant is the Shari'ah to Muslim individuals and communities in the modern world? [20]

Candidates are expected to begin with an attempt to define the *Shar'iah* then go on to outline its four basic sources: the Qur'an, *Sunnah*, *ijma'* and *qiyas*.

They are then to discuss with specific examples how these help the Muslim and the whole community in their day to day practice of their faith in the contemporary world. Better answers might raise the issue of how the *Shari'ah* becomes a 'stumbling block' for a Muslim to live in accordance with certain aspects of 'modern society' and reflect on some of the contemporary challenges Muslims face in some parts of the world in their efforts to live by what they see as the tenets of the *Shari'ah*.

Allow a maximum of **8** for basic information on the *Shari'ah*, up to **12** for a detailed discussion and above that for a fuller and critical answer with relevant references.

Appendix 3

Mark scheme – 9013/02

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an examiners' meeting before marking began.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Section A

1 'Umar II is remembered as almost the only pious Umayyad Caliph. Explain the reasons for this. [20]

It is expected that candidates will go beyond the 'traditional' views about Umayyad rulers in general and emphasise 'Umar's own personal qualities and characteristics as a ruler. The main issue is on the Islamic credentials of 'Umar. Look for evidence in comparing him with other Umayyad rulers and how he stands out. Candidates must refer to specific issues and discuss them. Award marks for points on military and political achievements only if these are linked with the religiosity of the ruler(s) referred to and 'Umar II in particular.

2 Identify and explain the factors that contributed to making the reigns of Harun al-Rashid and immediate successors the most successful among the 'Abbasid Caliphs. [20]

Candidates are expected to look for specific factors that might have led to the image being described. It could include a short assessment of the previous period up to the rule of Al-Hadi and how this period measures up against the time from Harun al-Rashid. Other factors might include: the strong foundation laid by Harun al-Rashid especially the intellectual developments; the socio-political, military and religious factors. Better candidates might critique the opulence of the rule of Harun al-Rashid and some of his successors.

Allow up to **8** marks for basic information, up to **14** marks for a detailed essay and above that for an excellent critical discussion.

3 It is often asserted that al-Ma'mun and al-Mutawakkil had completely opposite policies. How far do you consider this assertion to be valid? [20]

Answers should examine both Caliphs' religious policies and expose any similarities and differences. Similarities will be few and discussion should focus on al-Ma'mun's promotion of the Mu'tazilah, the doctrine of the createdness of the Qur'an and the *mihnah*, during which Ahmad Ibn Hanbal was publicly whipped, and his support for the Shi'i Imam 'Ali al-Rida; and on al-Mutawakkil's rejection of the Mu'tazilah in favour of the Hanbalis, his destruction of Shi'i shrines and his measures against all who did not agree with his way, such as the *Ahl al-Dhimma*.

Award up to **8** marks for a basic discussion, up to **14** marks for a detailed work, and beyond that for a good paper with analysis.

Section B

- 4 (a) Outline the teachings of al-Shafi'i about the relationship between the Qur'an and the Sunnah in the development of Islamic thinking. [12]**

In **(a)**, look for a thorough discussion of the agreement between the two sources. Good answers should give details about the background in which a wider set of precedents were accepted, and also the requirement raised by al-Shafi'i's principle for authentic Hadiths. Allow up to **6** marks for a general discussion and beyond that for a more detailed answer.

- (b) How do these differ from the teachings of any other two Sunni Imams you have studied? [8]**

For **(b)**, look for comments about the broad differences with the views of any TWO named Imams.

Better candidates will critique the premise of the question and point out that in essence, the views are similar.

Give up to **3** marks for basic information, up to **6** marks for named Imams with good discussion and the rest for an excellent paper.

- 5 What were the distinctive features of the teachings of the Mu'tazilah about *Tawhid* (oneness of God)? [20]**

Discussions should focus on the Mu'tazili version of *tawhid*, in which God is strict unity, so much so that nothing can be compared with him and so he cannot be depicted in any positive way but only negatively.

Answers should contain some accounts of what the Mu'tazilah stood for, and some description of them as a historical phenomenon. But the main discussion has to centre on their interpretation of *tawhid*.

Candidates are also expected to point out clearly what is different in this view of the concept as compared to what is generally believed.

Give up to **10** marks for general discussion, up to **14** marks for a good discussion with detailed comparative accounts and beyond that for a more critical answer.

- 6 Identify and explain four main methods which the collectors of the Hadiths used to ensure that the sayings they compiled could reliably be traced to the Prophet. [20]**

The candidates are expected to clearly identify those FOUR methods and discuss each of them in detail with specific examples.

Points might include the following: rigorous examination of the text (*matn*); the chain of reporters (*sanad*); recorded material verified by memorised data and vice versa; travelling to meet actual reporters; and assessment of the trustworthiness etc. of the reporters. In each case, award **1** mark for basic identification, and up to **3** marks for more detailed discussion.

Section C

7 Discuss the main spiritual differences between the position of the Imam in Shi'i beliefs and of the Khalifah in Sunni beliefs. [20]

Short background information about the two terms would be a welcome introduction but this should be brief. Look for discussions about the position of the Imam as a teacher who had direct inspiration from God, and whose life and words could be taken as a model; and of the position of Khalifah as a guardian of the *Shari'ah*, whose main duty was to maintain the supremacy of the teachings of the Qur'an and the Sunnah. The Imam has direct authority from God, while the Khalifah had authority from the community.

Some answers might refer to the position of the Khalifah in later times, when his authority and influence was almost like that of the Imam.

Allow up to **8** marks for basic identification of the differences, up to **12** marks for a good discussion and above that for a more critical answer giving examples of how this authority has been expressed in various periods in Islamic history.

8 Explain the main characteristics of Islamic philosophy (*falsafah*) in the classical Islamic period. [20]

Good answers should refer to some of the leading figures, especially al-Farabi and Ibn Sina.

This is primarily a descriptive question, so full answers should be detailed and accurate. Look for points such as: philosophers accepting the authority of Greek philosophers; Aristotle was even seen specially as a leading master; they attached great value to human reason, and did not discuss revelation in detail; philosophers were able to penetrate all mysteries by use of human reason alone.

Best answers might mention some of the critique some Muslim theologians have given to such ideas.

Allow up to **8** marks for a general discussion that does not have much focus; up to **12** marks for a good discussion identifying the main characteristics; and above that for a more detailed and critical answer.

9 Discuss how the following terms are used by Sufis:

- | | |
|----------------------------|------------|
| (a) <i>dhikr</i> | [5] |
| (b) <i>zuhd</i> | [5] |
| (c) <i>silsilah</i> | [5] |
| (d) <i>murid</i> | [5] |

The question expects a short definition of each of the terms, and an explanation of how they are understood in Sufism. Accuracy of information is important. Appropriate examples should be noted and well rewarded.

Award up to **3** marks for general, accurate information and the rest for more detailed answers.

Section D

10 Compare and contrast the main features of the teachings of Sir Sayyid Ahmad Khan and Imam Hassan al-Banna'. [20]

The candidate must identify the main features of the teachings of the two figures and then look for similarities and differences. These have to be clear and specific in order to attain high marks.

Points could include: both made education the core of their teachings even though the emphasis was different; Sir Sayyid Ahmad on modern western education and al-Banna' on Islamic education.

Allow up to **6** marks for general comments on their teachings and up to **10** marks for the comparing and contrasting. Allow extra **2** marks for very good and specific examples which show that the candidate has a good insight into the topic of the question. These might include glaring differences between the two as to the appreciation of the West.

Better candidates might refer to the different personal experiences as contributory factors to their views.

11 (a) With reference to any country you know, describe the relationships between Muslims and people of other faiths. [12]

This question tests the candidates' own personal experiences and how this is in line with the main teachings of Islam about interfaith relations.

In **(a)**, a specifically named country and a discussion outlining definite issues on all fronts especially socio-political relations.

Give up to **6** marks for a basic discussion, **8** marks for a more detailed paper and the rest for a better paper with specific examples well-articulated.

(b) How far do these relationships reflect the teachings of the Qur'an and Sunnah? [8]

In **(b)**, look for a direct comparison of the issues raised in **(a)** with the main teachings in the Qur'an and Sunnah.

Better answers will make references to passages from the Qur'an and the Hadith. Excellent candidates might be critical of the way the relationship is and suggest ways how this could be improved.

Give up to **4** marks for general information, **6** marks for an essay with relevant references to the Qur'an and Hadith and the rest for a more detailed work.

**12 According to the Prophet:
'Paradise lies at the feet of mothers'.**

Explain the importance of this statement in a Muslim's understanding of the place of women in society. [20]

The question is straightforward and hence detailed and accurate information is essential. Candidates are expected to explain the statement and then discuss how this reflects the whole subject of women in Islam.

References from the Qur'an and cross-referencing with other relevant Ahadith should be rewarded highly. Points could include: pre-Islamic treatment of women; basic Islamic critique of this; the emotional attachment of mothers to their children, and the sacrifices they make on their behalf; women as mothers and educators both religious and otherwise; raising of children; women/mothers as the basic builders of social norms in children and hence the whole of society; Qur'anic passage reflecting the basic teachings of Islam; and the example of the Prophet himself.

Allow up to **8** marks for general information, up to **12** marks for a more detailed essay with references from the Qur'an and Hadith and above that for a more critical paper with specific examples from the Prophet's own life.

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