



UNIVERSITY of CAMBRIDGE
International Examinations

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Cambridge
O Level

Example Candidate Responses (Standards Booklet)

Cambridge O Level
Islamic Religion and Culture

2056

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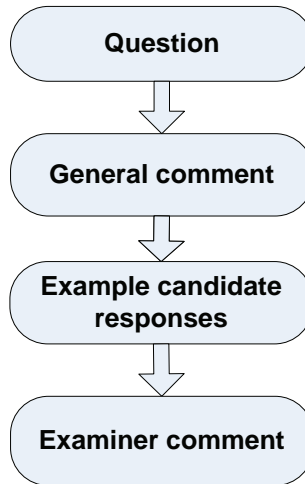
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Introduction

The main aim of this booklet is to exemplify standards for those teaching Cambridge O Level Islamic Religion and Culture (2056), 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. 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. The mark scheme can be found in appendix 1.

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

Assessment at a glance

Candidates will take one question paper.

Paper 1	2 hours 30 minutes
The paper has two sections – Part I and Part II. Candidates answer a total of five questions from 12. At least two questions must be chosen from each part of the question paper.	

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

Paper 1 – Part 1

Question 1

- (a) Describe the social conditions in Arabia during the Age of Ignorance (*jahiliyyah*). [10]
- (b) How far were the religious beliefs held at that time important to the Arab way of life? [10]

General comment

Candidates are asked to give a descriptive account of the social conditions prevailing in Arabia before Islam in part (a). This would include the tribal system of the nomadic Bedouins and the life of city dwellers, its virtues (honour of the tribe, chivalric code, generosity) and vices (drinking/gambling, status of women, usury).

In part (b) candidates are asked to evaluate whether religious beliefs were important to the Arabs before Islam. Here they need to think about the status of the Ka'ba in Mecca, religious practices followed, shrines at other locations and assess how important religion was to the Arab way of life. Good answers may write about the importance of the pagan beliefs most Arabs held, which was one of the main reasons why there was so much opposition to the Prophet's message.

Example candidate responses

Candidate A

- (a) During the Age of Ignorance, the political, economic, religious and social were at their worst point. There were the concept of tribe and it were ruled by a sheikh. The Arab had many good qualities and bad ones also. They were in military that is they were good warriors. They also always warm welcomed their guest. For example during Fair of Ukaz pilgrims are welcomed and were offered food and also places to stay.

Despite their good qualities they had many bad habits. At that time there were the problem of female infanticides. The Arabs preferred sons to daughters. The impending fear of poverty made them kill their new born daughters. Those females who escape from death lead a very miserable life. They were use as a commodity that is they could be sold and bought, use and re-used. They were also inherited in heritage. An Arab could marry as many times he wanted and a woman may have as many husbands. But the rich womens like Hind the wife of Abu-Sufyan lead a very good life since she had money and her father was among the leaders of the tribe and her husband himself.

The Arabs preferred sons as the son will become a warrior for the tribe and will fight in war and also he will have the home of his father. The pre-Islamic Arabs were steep in vices like drinking, adultery, gamblin and so on. They lead a barbar life. They had no concept of matremonial fidelity and would proudly relate their obscene relation with their wife among his friends. They did whatever they wanted.

Slaves also form part of the tribe at that time. The life of slave depended on his owner. Slaves were ill-treated, tortured, kill and other cruel act was done to them. They a sort of marketable commodity. They had no respect and no class in the society.

- (b) Religion were very important to the Arabs at that time. The Arabs were mainly polytheists. They believe in many god and goddesses. Each tribe had its own god. But at the same time they had the concept of a supreme god who controls the mechanism of nature, the creator of every thing and the most powerful. They prayed idols which act as intercessors to god.

The Quraish tribes were the custodian of the Kaabah which was infested at the time of about 360 idols. The chief ones were Hubal, Mannat, Laat and Uzza. Hubal was the supreme one and Laat, Mannat and Uzza were considered as daughters of god. Every year during the Fair of Ukaz people from different places came for pilgrimage. They pay homage to these Idols. They also run between Safa and Marwah and also circumambulate the Kaabah in an indecent way. They do it in the state of nudity as they say that they had committed lots of sins with the clothes they wear. They also kiss the black stone. The fair of Ukaz act as an income to the Quraish as they gain profits by selling things to pilgrims.

There were also a lot of Christian and Jews in Arabia. They had institutions where they taught the scriptures. Jews mainly flourished in Madinah. Priest and fortune tellers were high class people. They got lots of gifts from the pilgrims and gets a daily supply of food. The Arabs were very superstitious, they believe in chances like the throwing of arrows, birds and so on. They also pray fires, sun, star, rocks, trees and when they do not find these they make a heap of sand and pray it. They followed the religion of their fore-fathers and also pray at their tombs.

Now can we not say the religion was not important to the Arab at that time.

Candidate B

- (a) Social conditions were at their worst point during pre-Islamic Arabia. The news of a birth of a daughter was received with terrible shock in the family. New born female infants were often buried alive. Those who were spared from being alive led a life of great miseries. The man had no regard for chastity. They were proud of their immoral acts. They practised female infanticide because they regarded daughters as object of disgrace and shame. Drinking wine was a common habit of the Arabs and those who avoided these shameless activities would be regarded as anti-social. The rights of women were baffled. The women had no social respect. A man could marry and divorce as many wives as he liked. The slaves were treated with cruelty. The whole society of Arabs were involved in vice, superstition and barbarism. There was persecution, inequality and injustice which were prevailing during pre-Islamic Arabia.
- (b) The Arabs were worshipping many gods and goddesses and the most important deities were Hubal, Laat, Uzza and Manat. They were worshipping idols because they had great faith in their idols and they believed that the idols would bring them closer to god. That is why the idols were very important for them. If anyone who wanted to know about his future he would approach the kahin (fortune-teller) as they had great faith in foretellers. Many of them worshipped the graves of their fathers and sought assistance from the departed souls in distress. The Arabs were greatly superstitious as they believed in sign that some birds were considered as auspicious and other as ominous. They also worshipped the sun, the moon, the stars, the air, pieces of stones, trees and fire also which was a symbol of divine power. They were worshipping all these things because they were polytheists. Angels were considered as daughters of god. They had much respect for the priest with the same intensity as God. They circumambulated the Ka'ba in a state of nudity because they believed that it was not convenient on their part to perform these sacred ceremony in the same clothes in which they committed sins.

Candidate C

- (a) The Age of Ignorance is the period just before the arrival of the holy prophet (saw). At that time there were all kinds of immoralities. It is also known as the worst period of history. In the following paragraphs we will discuss on the social conditions of pre-islamic Arabia.

During that period of time, men had no control over themselves. They did everything which makes them pleasure. They had no respect for the old ones. Not even for their wives. After all they did not even have any respect at all. They ill treated the poor and the needy.

The conditions of the women were very bad. The women had no status at all. It is even worst when a wife give birth to a girl. During that time, a baby girl had no value at all. Everyone wanted to have boys and not girl. They would bury a baby girl alive or sometime let her live till the age of six then bury her.

If a woman give girth to a baby girl, the whole family will got a shock and will get angry with the woman. The husband will not even come to look at the baby girl. After all the women of that time had no value. They did not even had any inheritance.

If the husband of someone died, the wife will be of possession of his elder son or of the brother of her husband. Or else she would be sold at the market. Women at that time were movable. They were bought and sold in the open. Injustice were done to them. In the next paragraph we will come to know about the evil deeds of the arabians.

At that time the arabians would go along with drinking. They would do all immoralities such as rape, kidnapping, homosexuality and many other immoralities. They had no fear of the day of judgement. They were not people who would help the poor. They would lend money to the poor in order to achieve interest.

If ever the poor don't repay the sum taken, the interest will be doubled for the second time. For the third time, the interest will be trebled and at last there won't be any chance - The creditor will have to give his wife and children and all other things which he possesses.

This was the social condition of the pre-islamic arabia. As such allah send the holy prophet in order to show the arabians the way of success.

- (b) Referring to the religious beliefs of pre-islamic arabia, at that time there were many idol worshippers. The pre-islamic arabs had the belief of worshipping but they did not worship allah. They were worshipping the creature of allah. In the following paragraph we will discuss in more details of the religious beliefs.

At that time there were many religious beliefs such as the polytheists, the monotheist, the Idol worshippers, the Zoroastrians, the haniff and so on. There were also the followers of Ibrahim (a.s) but the fact was that they did not pray to allah directly. Thought they had their belief but they were not serious to themselves.

The Idol worshippers worshipped Idols and many of them did so just to be benefitted from trading in the business of selling Idols. But some of them had a strong belief though they were in the wrong way. They place three hundred and sixty Idols in the Ka'aba. Everyone prays his own Idol. But most of them had their belief just to be benefitted in some or another way.

When the holy prophet (saw) came to spread islam, they refused to accept islam because they won't be able to trade, to take bribe, to do mischievous trading and so on. It clearly shows that they had their beliefs in order to satisfy their desire. They were not sincere to themselves.

Examiner comment

Candidate A

- (a) A good answer covering the values of tribal life, the status of women and some mention of vices prevalent in society.

Marks awarded = 7 out of 10

- (b) In this part the Candidate covered the widespread religious beliefs comprehensively showing how important these were to the way of life. The answer focussed on the importance of the Ka'ba. No mention was made of important shrines elsewhere.

Marks awarded = 7 out of 10

Candidate B

- (a) The information given here was scant, focussing on the position of women/girls and the vices that were prevalent. No mention was made of tribal values.

Marks awarded = 3 out of 10

- (b) The candidate gave a better answer in this part as it covered many aspects of religious beliefs showing how important they were to everyday life.

Marks awarded = 6 out of 10

Candidate C

- (a) This was a long answer with little substance, similar to Candidate B. Once again details of vices and the status of women were given in unnecessary detail.

Marks awarded = 3 out of 10

- (b) While it mentions other religious beliefs held by some Arabs apart from pagan beliefs, and the link between beliefs and their opposition to the Prophet's message, there is little else in this answer.

Marks awarded = 2 out of 10

Question 2

- (a) Write an account of any two of the following episodes in the life of the Prophet Muhammad:
- (i) meeting with Bahira
 - (ii) Khadijah's proposal of marriage
 - (iii) replacing of the Black Stone (*hajar al aswad*) [10]
- (b) How did the Prophet's life before the first revelation prepare him for the years to come? [10]

General comment

In part (a) candidates are asked to give a descriptive account of any two episodes in the life of the Prophet. Here factual knowledge is required covering the main points of each episode. Accuracy in giving relevant details will gain marks. Each part carries 5 marks.

Part (b) needs wider knowledge of the Prophet's life before Islam. Candidates need to link events and character traits evident during that time to the way he conducted himself later.

Example candidate responses

Candidate A

- (a) (i) meeting with Bahira

When the Prophet Muhammad (pbuh) was 12 years old, his Uncle Abu Talib was about to go on a trade journey. Muhammad (pbuh) was so attached to his uncle that he wanted to accompany him. In fact the trade journey was to be at Syria. When the Prophet (pbuh) and Abu Talib reached Basra, he met a Christian monk named Bahira. The later recognised him as the last messenger as he saw the Seal of Prophets. The monk was then convinced that it was the Last Prophet sent by Allah. He advised Abu Talib not to take Muhammad (pbuh) to Syria because if they 'saw him, they would desire evil and it was better to go back. Afterwards they attended a feast with Bahira and then they returned back. Abu Talib loved his nephew very much and preferred to go back for the safety of his nephew.

- (ii) Khadijah's proposal of marriage

Muhammad (pbuh) took up trade as his profession. He was very famous for his fair dealings and thus he was renowned and well respected. When Lady Khadijah, a well respected widow, decided to appoint Muhammad (pbuh) to work for her. Muhammad (pbuh) accepted her offer. Muhammad (pbuh) went for a trade journey for Khadijah accompanied by the slave of Khadijah. On his return, he made a lot of profit and Khadijah was very pleased. The slave of Khadijah spoke highly on the honesty of Muhammad (pbuh). The lady was won over by Muhammad (pbuh) and sent a proposal of marriage to him. After having asked Abu Talib about it, Muhammad (pbuh) accepted her proposal and they got married. At that time Lady Khadijah was forty years old while Muhammad (pbuh) was 25 years old. They led an exemplary life and had six children, four daughters and two sons.

- (b) The Prophet (pbuh)'s early life prepared him for later when he would be the Ruler of the Muslims. He led a quiet life and all of a sudden he was called upon to shoulder a very big responsibility.

The Prophet (pbuh) was an orphan, in his tender age itself he lost his parents. He was alone

and had to handle his responsibilities. He became responsible, dependent on himself always searching for the truth.

When Muhammad (pbuh) was working as shepherd, he was directing his flock, on the hills, he was always immersed in thinking, he was tending the flocks, just like a prophet directing his Ummah. He was directing them in the right direction just as the prophet guides his Ummah. His good temperament and good nature will help him later.

From an early age itself the Prophet (pbuh) disliked polytheism. He never took anything offered before the idols. Also in the pact of Hiflul Fudhul he was an active participant.

The Prophet (pbuh) was a very honest trader who was always fair in his dealings. He was so honest that once he waited for a person at the corner of a street for three days but the person did not come. His diplomatic character, his truthfulness earned him the title of As-Sadiq and Al-Aim both meaning truthful and trustworthy.

When there was the reconstruction of the Ka'aba, it was Muhammad (pbuh) who found a solution in which there is no argument but equality. It is this calm and good temperament that will help him conclude treaties with other tribes and fight battles against the Quraysh. Thus we see that Muhammad (pbuh) was well prepared morally and physically for his future role as Prophet.

We see that during the war of Hiflul Fudhul, the pact which was later drawn, he liked helping the poor, indigent and weak people.

Candidate B

(a) (i) meeting with Bahira

When the prophet was still small, he used to go with his uncle to the city for trading. Bahira was a monk but he could see that Muhammad (pbuh) was the prophet of Islam as it was written in one of his books that Muhammad would be a prophet and that he would be the last one. On their way to the city, all the trees and rocks used to bow when Muhammad and his uncle passed as a sign of respect and Bahira saw that and when he saw the prophet he recognized him. But then he prevented Muhammad from going in the city as his enemies who knew about his being a prophet were waiting to kill him and thus he prevented him. Muhammad's uncle then returned home and left him there as he loved his nephew and would not want him to be killed.

(ii) Khadijah's proposal of marriage

In his youth, Muhammad used to work as a trader and he was appointed to work with Khadijah who was a rich and successful business woman. She was also beautiful and a widow and she received many proposals of marriage which she refused. Muhammad was given the title of Al-Ameen, he was trustworthy and truthful. He would never lie and people could trust him with as much wealth as they could possess because they knew he would not steal a thing. One day Muhammad was sent on a trip to Syria with one of Khadijah's servants. When they came back from the trip, Khadijah was surprised by the report that her servant gave her. He told her how Muhammad was truthful and trustworthy and how he helped to flourish the business. On hearing this, Khadijah was surprised and then she fell in love with him. Although she had rejected many proposals before, she went to Muhammad with a proposal of marriage. By that time Muhammad was 25 and Khadijah was 40 years old but he accepted Khadijah's proposal of marriage and accepted her two daughters also. That was the first marriage of Muhammad and he had 7 children and he always loved Khadijah till her death. Khadijah was also the first woman to believe in Islam and Muhammad's prophethood. She believed in everything that Muhammad said.

- (b) Before the first revelation, the prophet had the habit of going to the cave of Hira and meditate for hours. He was a man who never lied and that everyone would trust. He was with no anger and a man who never wanted to keep enmity with anyone. He was always calm, believed in only Allah as his God and prayed to Allah day and night. He was a selfless man, who cared about everyone and not only himself. He would always think about others first then himself and he would always think only good for someone even if some persons did not like him, he would still think good of them. He worked with honesty and would never hurt anyone or any animals or insects and these things helped him and prepared him for the years to come.

He would always sacrifice for others, was generous. He would helped orphans and people who were in need of help. If someone lacked food, then he would give his own food to the hungry ones and stay hungry himself rather than eating and letting the others hungry. Everyone would believe in him and his sayings as they knew he would never lie and also could trust him with everything they had. These things prepared him for years to come as some people who trusted him believed in his sayings when he said that there is only one God and they should pray only Allah.

Candidate C

- (a) (i) meeting with Bahira

After the death Abdul Mutallib, the Prophet's grandfather, Abu Talib took the responsibility of looking after Muhammad (p. b. u. h.). The latter was brought up with love and care at Abu Talib's place. The holy Prophet (p. b. u. h.) used to accompany his uncle, Abu Talib on business tour.

Once they were both travelling to Syria for business purposes. On their way they met an old monk called Bahira. Bahira was a Jew. When he saw the holy prophet and his uncle, he approached them and said to Abu Talib that it is written in his book that a messenger of God would come with the message of peace and it is Muhammad (p. b. u. h.). Abu Talib was shocked and Muhammad was sent back home in Mecca.

- (ii) Khadijah's proposal of marriage

At the age of twenty-five the holy prophet (p. b. u. h.) was appointed by Khadijah, a widow, to sell her goods in Syria. Khadijah knew that the holy prophet was trustworthy.

When the holy prophet (p. b. u. h.) returned from Syria, Khadijah was very pleased with him. She sent her slave, a girl to Muhammad to inform him that she wanted to marry him. The Holy Prophet agreed and the latter talked to his uncle about it. Abu Talib was happy and he talked to Khadijah's uncle. Finally the proposal was agreed.

- (b) The holy Prophet (p. b. u. h.) was a pious person since his birth. He has never worship an idol nor followed the people in his society. Muhammad (p. b. u. h.) gained the title Al-Amin and As-Swadiq by his own people. He was a decent person. To be frank everybody was pleased with him.

While growing up in Mecca, Muhammad learned the social, religious, political conditions at that time but he was against it. Infact it was the period for him to train himself to face the Quraish in the forthcoming years.

God gave the holy prophet the time to prepare himself and understand each and every person at that time. People were trusting Muhammad in such a way that they used to keep their money with him.

Therefore, it was a golden chance for Muhammad (p. b. u. h.) to win the trust of his people so that while preaching he would not face any difficulty.

Examiner comment

Candidate A

- (a) The candidate was able to gain full marks for this section. The description of events for (i) and (ii) were detailed and clear.

Marks awarded = 10 out of 10

- (b) This was a good answer. The candidate linked traits of the Prophet's character during his early years to how he was when he became the leader of the Muslim community in Medina.

Marks awarded = 7 out of 10

Candidate B

- (a) Details of (i) were sketchy. In (ii) this candidate recalled enough of the story to gain 5 marks.

Marks awarded = 7 out of 10

- (b) The answer written in this part of the question was too vague. The candidate spoke of the Prophet in very general terms with no specific examples of his earlier life linking with his life after prophethood.

Marks awarded = 3 out of 10

Candidate C

- (a) Most details given in (i) were not relevant and could not be credited. On the whole the candidate fared better in (ii) and was able to get 4 marks.

Marks awarded = 5 out of 10

- (b) Apart from mentioning the Prophet being called 'As Sadiq' and Al Amin' by people who knew him, there was little else in this answer to merit any marks.

Marks awarded = 2 out of 10

Question 3

- (a) What events led to the Prophet's migration (*hijrah*) to Medina?
- (b) Why was the *hijrah* of the Prophet a turning point for the Muslims?

General comment

In part (a) candidates are expected to mention the causes that led to the Prophet's migration to Mecca. The primary cause was the persecution of Muslims by the Meccans. Good answers will cover aspects of the persecution, the boycott of the Banu Hashim and the hardship suffered, rejection in Taif, the migration of Muslims to Abyssinia, the Pledges of Aqabah and finally the Quraish planning to kill the Prophet.

In part (b) candidates need to think of why the Hijrah of the Prophet was a decisive time for the Muslims and how this affected their lives in Medina. Good answers may include the Prophet as undisputed leader in Medina, the freedom of worship Muslims now enjoyed, were united in faith, the institution of brotherhood and revelations of the Qur'an covering individual development.

Example candidate responses

Candidate A

- (a) On receiving the divine order to go and preach openly after 3 years of secret preaching. The holy prophet called everyone at mount safa to deliver his message. He was opposed by his uncle Abu Ialab and Allah reconfort his messenger by telling him the Abu-Ialab will be punish as mention in (111: 1-3).

The one which they regarded as the truthfull, trustworthy were not believed by the Quraish as this will bring great chances in their lives. But Muhamad (pbuh) did not give up and continued preach in only mission which is Tawheed. At first the Quraish mocked at him by telling a madman. Seeing him proccessing they told visitors of Mecca to beware of him as he is a sorceror. Despite this the holy prophet (pbuh) was still proccessing.

The success of Muhamad (pbuh) was an eyesore for the Quraish. They went to see his uncles Abduk-Mutalib to him to stop. They even tried to bribe him by telling his uncle to tell him that we are ready to give him money, prizes, kingship and women to give up his mission. But the holy prophet replied if they put the sun and moon in my both hands even though I won't give up my mission. This means that if the Quraish give him the imposible even though he will not give up. They then began to increase their persecutions.

The holy prophet (pbuh) then advised his followers to seek refuge in neighbouring countries. A group of about 10 people under the leadership of Uthman they migrate to Abyssinia. The Quraish was furious and sent an envoy to instigate the king Negus to throw the muslims out of his country. But the muslims successfully explain to Negus what is Islam and disuads him. The king Negus told them that they are free to come anytime. The king Negus return back the gifts of the Quraish and told them to go back. This was ashames for the Quraish. Soon a second migration to Alysinnia was held with about 100 people.

This lead to social boycott. The Quraish couldn't see Muhammad (pbuh) proccessing. They made a social boycott with the Banu Hashim clan to which the holy prophet belong. Trade, bussiness, food and marriage was forbidden with this clan. The Banu Hashim pass through a painfull moment of 3 long years during which he lost his uncle and his wife. This were of great sorrow for the holy prophet.

He tried to preach at Taif but in vain he return from their with his shoes full of blood. He came the pledges of Aqaba during which he was invited by the people of Yathrib. The Quraish then plot to kill the holy prophet (pbuh) since he were no longer protected by his uncle who died. The holy prophet (pbuh) then decided to migrate. This lead to Hijra.

- (b) Hijrah was a turning point for the muslims. Islam was much more easier to preach than in Mecca. Madinites people were refined and cultured people whereas the Quraish people were hottempered and everyone had to follow only one religion.

Out of love the people change the name of the city Yathrib to Madinat in Nabi which means City of the prophet. Muhammad (pbuh) was regarded as their leader and Madina became the first Islamic state where Islamic law prevails. The birth place Mecca of prophet Muhammad (pbuh) was not regarded as a cheif but at Madina yes.

At Madina there were no priestly class people to instigate the people against Muhammad (pbuh). The muslims were no longer persecuted and were accepted as brothers and were provided with their basic needs by the Ansaars as they left everything in Mecca.

Candidate B

- (a) Hijrah is the action of leaving one place to go to settle in another place. The holy prophet (saw) migrate to Medina because first of all he was given orders from allah and secondly to be able to spread islam in the open. When the holy prophet (saw) was at Macca he would not be able to pray because of the qurash. In the following paragraph will discuss in more details on the migration.

As orders was given to the holy prophet, so obviously there was no choice left except to migrate to Madina. At Makka, the quraish did not allow the holy prophet (saw) to spread islam nor did they let him pray to Allah. They wanted to kill him. At first they tried to bribe the holy prophet to stop his mission but as it was in vain, they decided to kill him.

The holy prophet (saw) was persecuted each and everywhere he went to spread islam and all this was due to the quraish. They did their best to stop the holy prophet from spreading islam. But the holy prophet did not leave Makka on his own, he waited for orders of Allah. It was the only place left that is at Madina where the holy prophet had to go at last.

The people of Madina did sent their invitation to the holy prophet (saw) to come to Madina to spread islam there. The people of Madina loved the holy prophet (saw). They knew that he was the messenger of allah. As orders were already given and invatition also was received so the holy prophet migrate to Madina along with Abu Bakr.

- (b) The hijra of the prophet was a turning point for the Muslims because thought the muslims were dishonoured and persecuted everywhere, but at Madina the people there invited the holy prophet to come to spread islam. They welcomed the holy prophet (saw) with the song "twala-al-badru alaina". In the following paragraph we will discuss in more details on the turning point.

At Madina everyone wanted the holy prophet (saw) to stay at their place whereas at Makka he was persecuted. At Madina he was welcomed with pleasure and enjoyment. Everyone wanted to hear the holy prophet (saw) message. At Madina the holy prophet was able to pray openly and even spread islam.

At last he succeeded in his mission of spreading islam. On the other hand, the quraish were jealous and wanted to stop the holy prophet at Madina also. But they were not successful. The three big battles occurred only after going to Madina. The battle of Badr, Uhud and Ditches

The quraish had to accept defeat at last. All these things occurred only after the migration to Madina. At Madina the holy prophet (saw) built the mosque Nabawi. After all after the migration to Madina, success was seen. It is only after going to Madina that later after there was the conquest of Makka and the treaty of Hudaibiyah.

And it is said that when Allah ordered and asked us to do something, we should do it because there will be blessing in it. The Muslims who were being persecuted came to power and victorious after the migration, all this was due to the favours of Allah. As such till today we all are benefiting from Islam and we should thank Allah and be obedient to him and his messenger.

It is at Madina itself that the sharia was obtained. The laws and the way of doing and living like a Muslim will be known only after assessing the life of the holy prophet especially at Madina because the laws of sharia were received there.

Candidate C

- (a) When Muhammad (S.a.w) became a prophet, he preached Islam secretly. But after three years by the order of God, he started to preach Islam openly.

One day the Holy Prophet (S.a.w) called the people of Makkah to the Mount Saffa. There he delivered a speech, teaching them about the oneness of God and he was chosen as the last messenger of God.

On hearing that the people of Makkah mocked at him by calling him mad man, liar, magician... and they disbelieved in his message. But the Holy Prophet (S.a.w) continued to preach Islam.

Seeing that, the Makkans started to bribe him so as to stop him. They gave him women, wealth and even the kingship of Makkah, but the Holy Prophet (S.a.w) refused.

Even by bribing him, the Holy Prophet did not stop to preach Islam, so they started to persecute him physically. While praying the Makkans put intestines of Camel on him, they put thorns on his way even he was struggled by Uqbah, the son of Abu Jahl.

Finally the Quraish plotted to kill the Holy Prophet (S.a.w). So by the order of God, the Holy Prophet (S.a.w) migrated to Medina.

Those Makkans opposed the Holy Prophet because they feared that they will lower power and authority. They feared that they will lose the control of Kabah. There may be fight between brothers and brothers and fathers and sons - if one of them accept Islam.

- (b) The hijrah of the prophet (S.a.w) is a turning point for the Muslims as it consists of many good qualities.

When the Holy Prophet (S.a.w) was persecuted by the Makkans he did not take revenge even he did not lose courage. He always had patience.

Even he was plotted to be killed, the Holy Prophet (S.a.w) did not leave Makkah without the order of God. It shows how he was sincere to his task.

From this we can conclude that Muslims have many examples of the prophet. Sometime it helps them by having patience, taught them not to take revenge and never do an act that is against the order of God.

Examiner comment

Candidate A

- (a) After writing about events that were not particularly relevant to the question, the candidate went on to give a good answer. This included details of the migration of Muslims to Abyssinia, the boycott of the Prophets clan, the Pledges of Aqabah and the plot to kill the Prophet.

Marks awarded = 7 out of 10

- (b) This part was weak. There was no evaluation of the wider changes that took place such as a change in the mentality of the Muslims or ethics laid down for a new society. Brief mention was made of the Prophet as leader in Medina, the first Muslim state, no more persecution of the Muslims and the institution of brotherhood.

Marks awarded = 4 out of 10

Candidate B

- (a) In this part the candidate has written generally about what the Prophet faced in Mecca. He mentioned the Meccans wanting to kill the Prophet and the invitation by the people of Medina to come there. There is little else of substance.

Marks awarded = 3 out of 10

- (b) Some relevant points made here about the life of Muslims in Medina, the position of the Prophet and mention of the Sharia giving rules for the community.

Marks awarded = 4 out of 10

Candidate C

- (a) This candidate wrote about the early years of Islam when the Prophet began to invite the people of Mecca to Islam. What the question required was the knowledge of later years which eventually led to the migration.

Marks awarded = 4 out of 10

- (b) This part was more or less a repetition of part (a).

Marks awarded = 0 out of 10

Question 4

- (a) Describe the events of the Battle of Uhud.
- (b) Was Uhud a defeat for the Muslims? Give your reasons.

General comment

Part (a) is a straight forward description of events of the Battle of Uhud. The narrative begins from the time the Meccan army marched towards Medina under the command of Abu Sufyan, the desertion of the hypocrites from the Muslim army, the strategy of the battle that the Prophet worked out and what eventually happened.

Part (b) is evaluative. Was Uhud a defeat for the Muslims? Candidates are asked to apply their knowledge and understanding and look at what happened in a wider context. In military terms it was a defeat though the Meccans did not follow it up (till later). The Muslims learnt valuable lessons such as what it meant to go for worldly gain rather than obey the Prophet, to remain united and disciplined despite the psychological impact of defeat and heavy losses, their faith was strengthened, and they recognised who were true Muslims.

Example candidate responses

Candidate A

- (a) The Quraish could not forget the humiliating defeat inflicted on them at the Battle of Badr. They were waiting for the best opportunity to launch an attack against the muslims. There was 3000 warriors proceeded to Madinah under the command of Abu Sufyan, and they reached the plain of Uhud. The muslim's army consisted of 1000 soldiers but it was reduced to 700 soldiers by the instigation of Abdullah bin Ubayn, the hypocrite and ally of the Jews. The Holy Prophet (pbuh) posted 50 soldiers on a strategy point of Jabal-Al-Ruma. The Holy Prophet (pbuh) ordered them not to leave their posts under any circumstances till further orders. The muslims were gaining victory upon victory during the first phase of the battle. The warriors of the Meccans fell one after the other and they had no other choice than to start retreating. Despite the stricts order of the Holy Prophet (pbuh), most of the 50 soldiers stationed on Mount Al-Ruma deserted their posts to collect the spoils of war. The muslim's army were taken as surprise and their victory soon turned into a grief. Hamza (R.A), the uncle of Holy Prophet (pbuh) was martyred with many other muslims. Stones were thrown at the Holy Prophet (pbuh) and one of his front teeth was broken. There was a rumour that the Holy Prophet (pbuh) was killed but it was soon falsified. The companions of the Holy Prophet (pbuh) were full of joy when they saw the Holy Prophet (p.b.u.h) alive. On the muslims' side 70 soldiers were killed whereas on the Meccan's side 23 soldiers were killed.
- (b) The defeat of the Muslims at the Battle of Uhud was not a defeat in the true sense of the word. It was a way of testing the faith and tawakkul (trust in Allah) of the Holy Prophet (pbuh) and his companions. It was a lesson to the companions of the Holy Prophet (pbuh) that they should never disobey his orders again. In forthcoming battle this mistake should not be repeated. It also shows that success of the Muslims depends to the obedience to the Holy Prophet (pbuh). The defeat at Uhud also shows to the Muslims the two facets of life. They were victorious in the Battle of Badr but should also know how to react when they were defeated in the Battle of Uhud. The defeat at Uhud also shows to the muslims the importance of patience, perseverance and contentment in the decree of Allah Almighty. They should neither be overjoyed by victory nor be totally depressed by defeat but should remain calm both at the time of joy and hours of distress. The defeat at Uhud also enabled to distinguish between the true followers of the Holy Holy Prophet (pbuh) and the hypocrites. The jews found a suitable opportunity to harm the muslims. They opened secret communication with the Quraish and thus regarding their agreement with the Muslims.

Candidate B

- (a) The Quraish were unable to bear the defeat inflicted upon them at Badr. They were raging with the fire of revenge and the year that followed was their year of preparation. Hind, Abu Sufyan's wife prepared Wahshi a slave who was champion in javelin and promised him freedom if he killed Hamza who had killed her father and brother. The Quraish put at stake all the profits obtained during trade.

On the other hand, the Muslims were completely in the dark. They were consolidating their gains at Badr. They were informed two days before the Muslims set out to Uhud through Al-Abbas who was the uncle of the prophet. Al-Abbas had already accepted Islam but still lived in Mecca. The prophet dispatched his companions to find more and the news was confirmed. He took the advice of his companions and he set out for Uhud with only one thousand (1000) men. The Quraish were three thousand (3000) in number.

However, on reaching Uhud mountain, the prophet (pbuh) had to fight with only (700), seven hundred men because of Abdullah bin Ubayy who withdrew from the prophet and thus became the leader of the hypocrites. The prophet (pbuh) took particular care to place (50) fifty archers under command of Abdullah bin Jubair on the mountain to protect a strategic mountain path. He gave strict instructions that they should not leave their position under any circumstances. Eventually, fierce fighting in the 4th hijrah broke out. The Muslims fought bravely and were leading an upper hand. Some of the Muslims were collecting the booty. Despite all the pleading of Abdullah bin Jubair most of the archers left their position to collect the booty. Khalid bin Walid who was keeping an eye on them took the opportunity and penetrated the path. He killed Abdullah bin Jubair and six other archers who had not left their position. Soon, the Muslims' joy ended in grief.

A rumor was spread that the prophet (pbuh) was dead. The Muslims were discouraged to fight but when this was revealed untrue they fought bravely. However, Hamza was martyred by Wahshi and Hind opened his stomach and chewed his liver raw.

Finally the Muslims fought and chased the Meccans back to Mecca. It can be said that his battle was a draw, i.e. neither the Muslims nor the Quraish won.

- (b) According to me, Uhud was not really a defeat for the Muslims. Instead, it was a lesson for them. However, the Muslims suffered a lot from that battle. The prophet, Muhammad (pbuh) was injured and Hamza, uncle of the prophet was martyred.

The battle showed that the result of anything depended on the obedience of the Muslims on Muhammad. Had the archers not left their post, obviously the result of that battle would have been something else.

This battle also shows that the love for this world, its temptation should not distract us from our true aim and reward in Akhirah (hereafter). If there was not the booty, the archers would not have left their position.

However, there are also positive aspects of this battle. The first one was that the hypocrite, Abdullah bin Ubayy who had joined the prophet (pbuh) left him.

Another positive aspect was that for the second time, the Quraish failed to conquer Mecca. Finally as I already said, this battle was in way a lesson to the believers of Islam not to disobey Muhammad's words.

Candidate C

- (a) After the crushing defeat in the battle of Badr the Quraysh were thirsty for revenge. They prepared themselves for a whole year for an encounter of 3000 soldiers. Muhammad (s.a.w) received the news from his uncle and he prepared an army of 1000 soldiers. The battle took place on the 21st March 625 (A.D.).

They marched towards Madina and arrived at a place called Uhud. In their way, Abdullah Bin Ubayy, man of the hypocrites, deserted with 300 soldiers. Only 700 soldiers were left but the Holy Prophet did not lose faith in Allah. He appointed 50 archers and they were on the top of the Aina Hill. The Holy Prophet gave them instructions and told them not to leave their place in any circumstances.

Furthermore, before the battle, the Holy Prophet prayed 2 rakaab of nafil so that to seek courage and success from the Almighty. The Muslims were gaining victory in the first phase. Some of the Quraysh were going to retreat. But after the archers left their places and did not listen to the instructions of the Holy Prophet, a man in the Quraysh took the opportunity and started attacking from the back.

As a conclusion, we can say that in the battle of Uhud, the Muslims lost it as they did not listen to the Holy Prophet. But for Allah it was the Muslims who gained victory.

- (b) In the battle of Uhud, it was the Muslims who lost it but it was not a defeat in the true sense. Even that it was a lesson for the Muslims as they did not obey the Holy Prophet's order and they wanted to fight inside Madina.

Furthermore, Allah wanted to test the Muslims. But their faith in Allah was still there. For Allah it was the Muslims who gained victory. The Muslims had got a lesson that is they must always listen to their Holy Prophet. They seek courage from Allah. The Holy Prophet did not lose faith in the Almighty.

As a conclusion, I can say that the battle of Uhud was not a defeat in the true sense. Allah wanted to test the Muslims. The Muslims had got a lesson by not listening to the order of the Messenger of God. They did not lose faith in Allah and his Messenger, Muhammad (s.a.w).

Examiner comment

Candidate A

- (a) This candidate has given a full series of details in a clear narrative of the battle. The answer was given maximum marks.

Marks awarded = 10 out of 10

- (b) The candidate has a good understanding of what the outcome of the battle of Uhud meant for the Muslims and has made many insightful comments in this part.

Marks awarded = 6 out of 10

Candidate B

- (a) This candidate was awarded maximum marks here. The events of the battle are clear and concise.

Marks awarded = 10 out of 10

- (b) In this part the Candidate Began well saying that the Muslims had suffered a great deal. More evaluative details would have enhanced the answer.

Marks awarded = 3 out of 10

Candidate C

- (a) This was a simplified version of the battle. As a result some significant details were omitted such as the injury received by the Prophet, his uncle Hamza's death and why the archers left their positions in the first place.

Marks awarded = 6 out of 10

- (b) The candidate gave just two valid reasons here. Further evaluation would have gained better marks.

Marks awarded = 2 out of 10

Question 5

(a) Describe the teachings set down by the Prophet in Medina on:

(i) brotherhood

(ii) the position of women.

[10]

(b) What do these teachings tell us about the nature of the new community (*ummah*) which the Prophet was establishing?

[10]

General comment

Part (a) (i) asks for the details concerning the concept of brotherhood. The Prophet initiated this system of kindness and sympathy between the emigrant Muslims from Mecca and those living in Medina. Each Muslim is the brother of every other Muslim. The system is also strengthened by verses from the Qur'an. Part (a) (ii) concerns the teachings with regard to the position of women. Good answers would include both injunctions from the Qur'an and Hadith.

In part (b) candidates are expected to consider how the Prophet's teachings covered many aspects of religious and social life in Medina. Society was essentially classless and unique in its values of cooperation. Moral integrity of the individual concerning rights and duties were stressed, family relationships were held sacred, men and women were answerable to Allah. Muslims saw and learnt from watching how the Prophet lived, particularly how respectful he was towards women.

Example candidate responses

Candidate A

(a) Brotherhood: According to the 5 pillars of islam, 3 pillars of them includes brotherhood. Firstly salaah when praying in congregation established brotherhood among others. In a masjid everyone, king to beggar, black and white, and so on stand together in the same row before his lord. Within the provinces of a masjid all consider others as our brother.

Zakaat is one of the pillars of islam. It is compulsory on all well doing muslims. Zakaat ride us from selfiness and promote to establish better link with rich and poor brothers.

Hajj is one of the largest event where all muslims meet new brothers and sisters.

In Madina when the Prophet was preaching islam, his people was ready to sacrifice one of their wives, houses, and soon to give to the new comers.

Position of women: Islam abolished all the barbarians way of thinkings of the people. Killing of daughters were abolished the Holy Prophet taught that "daughters are a gift of God, so accept it".

Both men and women should acquire education, men and women should enjoy equality. It is stated that:

"A muslim must acquire knowledge from cradle till grave".

Under islam polygamy was abolished. Men were able to marry at maximum 4 wives, but at the same time should care the same amount for everyone.

Women were able to give consent about who they want to marry or not. A Dowry was the first debt a man owed to his wife.

- (b) The Prophet of Allah received the message of God to establish a good community in the place he had to make them believe in the Oneness of Allah and teach them good manners to prevail peace on earth.

Prophet Muhammad (saw) with the advents of Islam pointed out men and women have equal rights. He wanted to establish an equality in the economy. He wanted everyone to be educated in an Islamic way, and in an Islamic environment.

Prophet Muhammad (saw) wanted his umma to become very efficient to the society because Allah has given everything that faculty of knowledge.

Moreover he wants people to fight their ways, fight the shaitan, our own will to be one the right path of Allah. He also wish every muslim to be generous, kind hearted, follow his sayings, his approval and disapproval to build an Islamic world.

He was also establishing a community of sharing, ride ones away from selfishness. He was as a whole establishing a community of peace and happiness with no war.

Candidate B

- (a) (i) During his farewell sermon, the Prophet (PBUH) said: "There is no superiority of Arabs over non-Arabs and non-Arabs over Arabs". The Prophet (PBUH) said that a Muslim is the brother of another Muslim thus establishing the honour of brotherhood.
- (ii) The Prophet (PBUH) said "Oh my people! Fear God for the treatment with women, certainly you have some rights over them and they have some rights over you". The Prophet (PBUH) said that women should not be treated badly and considered like objects. They should be treated with fairness and kindness.
- (b) The nature of the new community which the Prophet was establishing was a community of peace. They were going to be the perfect ummah of history.

There would no war or fight between Muslims brothers. There will be great love between the Muslims. There will no bloodshed, hence peace will be prevailing everywhere in the world.

Women would no longer suffer. Instead they would be respected in the society and their rank would be raised up. They would be treated with kindness. No atrocities would be made unto them. Islam will be a religion of peace, generosity, love and of all good aspects.

The ummah of the Holy Prophet (PBUH) will be civilised people and hence will live in the obedience of Allah and his beloved Prophet (PBUH). There will be no discrimination amongst the Muslim. All of them will be the same.

Candidate C

- (a) Prophet Muhammad (Pbuh) did a very good job in Madina as he taught how to behave with his own brother. He (pbuh) said that every brother should help their brothers. He (pbuh) built a strong bond between brothers. He (pbuh) made emphasis on the importance of this relationship. Selfishness must never arise and people must be generous towards each others.

Muhammad (pbuh) showed to the men that they should always respect the women. He said that women should also get the right as all human beings are equal. Justice must be done to them. The holy Prophet (pbuh) who is described in the holy Quran as 'a mercy for the universe', had strengthen the bond between men and women.

- (b) There teachings shows how important a brother is and he (pbuh) also said that women are important and they must get their rights. Brothers must not become selfish that is they must not look for their self interest but they have to cooperate with each other. In hapiness or in sorrow, there must be solidarity among them. Brotherhood is a relationship of blood.

Women are to be respected. That is they should live peacefully without being embarrassed by anyone. A husband will always have to support his wife as marriage is an important decision that has been taken.

Examiner comment**Candidate A**

- (a) (i) The candidate has difficulty in writing about what the teachings concerning brotherhood really are. Mention of zakat and Hajj here was irrelevant.
- (ii) The candidate was able to give three valid points about the position of women.

Marks awarded = 4 out of 10

- (b) In this part the candidate was able to give an overview of how the Prophet was guiding the community in Medina. The answer could have been further developed.

Marks awarded = 4 out of 10**Candidate B**

- (a) (i) Mention is made here of what the Prophet said about Muslims being brothers.
- (ii) Two points were made about the treatment of women. The answer was very limited in content.

Marks awarded = 3 out of 10

- (b) In this part the candidate began well but then repeated themselves by mentioning the points made in part (a). They were unable to envisage what the Prophet was trying to establish in Medina concerning the life of Muslims.

Marks awarded = 3 out of 10

Candidate C

- (a) (i) This candidate thought the concept of brotherhood covered only real brothers. Just one rather vague point was made about people being generous with each other.
- (ii) Another similar point made here, given 1 mark, was that women should get rights as all human beings are equal.

In both the above there is little apart from generalities.

Marks awarded = 2 out of 10

- (b) The candidate used the same two examples for this part which showed their limited understanding of how the Muslim community in Medina was evolving.

Marks awarded = 2 out of 10

Question 6

- (a) Describe the achievements of Uthman as Caliph.
- (b) Why do you think problems arose during his Caliphate?

General comment

In part (a) candidates are asked to describe the achievements of Uthman during his caliphate. Mention should be made of the enlargement of mosques at Mecca and Medina, military expeditions and the expansion of Muslim territories, his building up of a large naval fleet, quelling of revolts in remote areas of the caliphate and the compilation of the Qur'an.

In part (b) candidates are asked for their assessment of reasons why problems occurred during his caliphate. Good answers would include the difficulties in managing such a vast caliphate, wealth coming from territories benefiting those in positions of authority, old rivalries between Umayyads and Hashimites emerging, Uthman's gentle disposition and inability to control different factions. Mention must also be made of the criticism about burning copies of the Qur'an after the new compilation had been made.

Example candidate responses

Candidate A

- (a) Uthman bin Affan (RA) was very rich, a well-known businessman. He was kind to everyone and help poor and detress people. Whenever money could removed suffering Uthman was always ready to help.

Uthman (RA) was caliph for 12 years after Umar (RA). During his caliphate the public treasury was flovourished. He never accept anything from public treasury infact he was giving his money in the public treasury. Once for his first case as caliph he has made the decision that Umar (RA) son should pay for blood money for four persone and has to pay 1000 dirham for each one. As the son of Umar bin Khattab cannot afford, Uthman (RA) himself take money from his pocket and credited it to the public treasury.

During his caliphate the first naval was was known and the muslims earned a very good reputation on the naval war. Uthman's army had take controlled on many provinces. The romans who was very brave was defeated by Uthman (RA) army. He had got controlled on mosopotania in Iraq.

During his caliphate he built lot of valuable thing for the purpose of the Muslims such as road, hospital, madrassa (islamic school) for the children. There was a hudge dam was built for the evacuation of the water. Water supply had been made so that people need not to go far to get water. The second Azaan (Ikamah) was introduced so that people could arrive on time of the jummah prayers.

Uthman continued the work of Abu Bakr and Umar (RA) of the compilation of the Qur'an. He sent teacher to many provinces to teach Qur'an. As time passes people was not reading the Qur'an well so he put some useful things such as 'rhunnah'. Then he asked Zaid-bin Thabit who know the Qur'an by heart to make seven copies of the Qur'an. Zaid bin Thabit write it then read it 3 times with the companions and then compared it with the Qur'an which were in the prophet (S.A.W.) wife Hafsa custody. Then after assuming that it was genuin, the Qur'an was sent to different provinces along with a teacher.

Thus Uthman (RA) had done lots for the muslims community and for the poor people.

- (b) The problem arose during his caliphate was because he was too kind with everyone. He always accepted people's requests. Whenever people came to him and asked him to dismiss a governor, he accepted.

His cousin's Marwan was acting on his name and the caliph was to be blamed. He did not want to raise swords against any Muslim even if they were rioters. He was accepting all that the rioters were telling him to do. He was so gentle that he did not want to hurt anyone and he agreed to everything that they were telling him.

Due to his kindness, people took great advantage of him and this led to his assassination.

Candidate B

- (a) Uthman the third Caliph of Islam. His real name was Uthman-Bin-Affan. His mother's name was Arwa and his father's name was Affan. Uthman was caliph for 12 years. He was born in Taif. He belonged to the clan of Umayyad.

Uthman was of noble character, generous and kindhearted. Uthman had made a lot of things in the history of Islam. His first six years were marked by eternal peace and the other six years rebellions arose. During his caliphate, he had made a great move as he had expanded the Prophet's mosque and rebuilt it more beautiful and then more people could come and do their salaats.

Uthman had taken the initiative of expanding the Islamic state so as to facilitate the taste of a Muslim and gave them all good things that were available at that time. Uthman during his lifetime, after the death of the second Caliph of Islam Umar, he acted well in his job as caliph and he had created many jobs for needy people.

Uthman also during his caliphate had done many things that neither Abu Bakr nor Umar had been able to do as he had also constructed roads, bridges, mosques everywhere in Medina and guest houses when other people came from other countries.

Uthman had also constructed a huge dam protecting Medina against floods thus solving the great problem. During his caliphate, when Umar handed over the materials to him for the Holy Quran, he appointed Zaid-Bin-Thabit for his job to collect all the materials together and compile the Holy Quran.

He then made seven copies of the Holy Quran thus solving the problem of dispute in reciting. That was how Uthman had succeeded in his achievements.

- (b) Uthman during his caliphate had to face a lot of problems like Abu Feroz Lulu, Abu Jahal, he had to marry the two daughters of Abu Jahal.

Uthman during his caliphate had to face a lot of problems in the second half of his caliphate as the first six years were marked by eternal peace and tranquillity but the remaining six years were very difficult for him.

As in the second half of his caliphate he had to marry the two daughters of Abu Jahal and he had to face Abu Feroz Lulu whom he was against Uthman in all his work. In the second half of his caliphate rebellions arose and they wanted to kill Uthman as Uthman was propagating Islam in all over the world.

Then they decided to kill Uthman. Uthman had often escaped from them but one day as Uthman was alone in the mosque, they attacked Uthman at his back.

Candidate C

- (a) When Hazrat Umar (ra) was dying he declared that one among the people who receive the news of paradise (Ashara-Mubashara) from the Holy Prophet should become the next caliph. They were six. Hazrat Ali (ra), Uthman (ra), Zubeyr (ra), Abdul Rahman, Sa'd bin Abr Waqaas (ra) and Talha (ra). At this moment Talha (ra) was out of town. The Muslims had to make a vote. Hazrat Umar (ra) said that soon after his demise the next caliph should join the office on the 4th day.

Umar (ra) died and Hazrat Talha (ra) was still out of town. Abdul Rahman (ra) suggested that some of them should removed their name on the list to facilitate the vote but nobody accepted his suggestion. He himself removed his name. Sa'd bin Abi Waqaas supported Uthman (ra) and Zubeyr (ra). Then the latter said that their should be a vote between Hazrat Ali (ra) and Uthman (ra). But finally the highest vote was for Hazrat Uthman (ra).

He went to Masjid-e-nabawi and declared his caliphate. Everyone accepted even Hazrat Talha (ra) accepted when he was back. Hazrat Uthman (ra) was very rich as was known as Uthman Ghani (the rich). He was very kind hearted and soft spoken person.

- (b) Problems arose during the caliphate of Hazrat Uthman (ra) as he was too lenient. He was too kind that people abuse on his kindness. His lenient character brought him to several difficulties. Abdullah bin Saba, converted in Islam for his own motive. He take revenge with Uthman (ra).

Forged letter was sent in the name of Hazrat Uthman and the latter was completely unaware of it. They made a scandal about the burning of the Holy Quran. Inspite all the problems he faced, Hazrat Uthman refused to shed the blood of the Muslims at any cost. This is another reason why problems arose during his caliphate. Hazrat Uthman (ra) was too good that he thinks that he has no enemy and that he would never be attacked.

He wanted to make the Muslims understand in peace and not in state of war.

Examiner comment

Candidate A

- (a) In this part the candidate has given a series of acceptable details about the achievements of Uthman during his caliphate.

Marks awarded = 7 out of 10

- (b) This is a very limited answer. The candidate only wrote about the fact that Uthman was kind hence problems arose during his caliphate.

Marks awarded = 1 out of 10

Candidate B

- (a) This candidate spent time writing about Uthman's character rather than concentrating on his achievements. He wrote about the expansion of the Islamic state but failed to mention where and how this was done.

Marks awarded = 4 out of 10

- (b) Mention of Uthman's character and how it gave rise to the problem during his caliphate would have been more appropriate here. The candidate's knowledge and understanding of the reasons is weak.

Marks awarded = 1 out of 10

Candidate C

- (a) This candidate has written a whole page of irrelevant material how Uthman was chosen as caliph rather than writing about his achievements.

Marks awarded = 1 out of 10

- (b) Little substance in this evaluation of the problems arising during Uthman's caliphate.

Marks awarded = 2 out of 10

Paper 1 – Part 2

Question 7

- (a) Describe the collection of the Qur'an during the time of the Prophet and during the Caliphate of Abu Bakr. [10]
- (b) Why do you think it was important to make this collection? [10]

General comment

In part (a) candidates are expected to know about the recording of Qur'anic texts made during the Prophet's lifetime, where and how verses were written, how and why the collection was undertaken during the time of Abu Bakr.

Part (b) asks for knowledge and understanding as to why this collection was necessary. Good answers may refer to the foresight of the early Muslims who thought of future generations of Muslims needing guidance from a written Qur'an. The Qur'an teaches Muslims how to lead their lives and gives knowledge of what would not be known otherwise. Allah reminds Muslims the Qur'an is for 'those who think' therefore a written version was imperative to be able to contemplate.

Example candidate responses

Candidate A

- (a) The Prophet Muhammad (pbuh) did not receive the whole of the Quraan in one sole revelation. Allah revealed it to him in fragments from time to time in a period of 23 years. As soon as he received revelation the Prophet (pbuh) communicated it to his Companions who in turn wrote it down on barks of trees, leaves of date palm, bones. They wrote it for their own uses. They also learnt them by heart to recite in their daily prayers.

Whenever the Prophet (pbuh) got revelation he had it inserted in the proper place in the previous revelation. Every part of verse, chapter, was put in its proper place. This was at the time of Prophet Muhammad (pbuh)'s time.

The Quraan was not written in a book form but immediately after the death of Prophet Muhammad (pbuh) an event occurred which necessitated this work. A furious war broke at Yammamah, in which many companions who learnt the Quraan by heart were martyred. Umar thought that some necessary steps should be taken to preserve the Quraan and it was not wise to depend on those who had learnt the Quraan by heart. He thought it should be compiled in book form, written in black and white. He tried to tell this matter to the Caliph Abu Bakr who showed hesitance as the Prophet (pbuh) himself did not do it but later he agreed.

He entrusted this task to Zaid Bin Thabit who showed hesitance like Abu Bakr but then agreed to and undertook this historic work.

Zaid was the best to do this work as he had often acted as scribe of the Prophet (pbuh). He was also present at the time when the prophet (pbuh) recited the H. Quraan to Angel Jibrael.

Arrangements were made for all the written copies left by the Prophet (pbuh) and in possession of the Companions to be collected. Zaid would not take anything in his manuscript unless all the three sources tallied together. With the cooperation of those who had learnt the H. Quraan by

heart, the authenticated book form Quraan was compiled. This Quraan which was already in book form was kept at the House of the Prophet (pbuh)'s wife Hafsa and it was proclaimed that whoever wanted to make a copy of it or verify his copy with it was free. The good order was followed by Zaid, as he attended one of the recitals of Prophet (pbuh) before Angel Jibril. Thus was the compilation of the Quraan, in use at present over the world compiled. The Quraan says: Surely Upon Us rests its collection and Recita". Thus informing us that its part of divine scheme.

- (b) It was important to make this collection as it was not wise to depend on the one learning by heart. And it was this collection which later on was sent to other centres of Islaam by Uthmaan. So this authentic copy could remove doubt about the chapters and verses. Later on it would not be mixed with other false things. This would give an end to doubts.

It was important because this collection would be more easy for reference as is in one book form, one medium, it is more easier to look for verses. It is also arranged in an orderly way, the chapters, verses so its arrangement which was divinely mad (under divine guidance) would be preserved. No tampering, no confusion would arise due to this collection in one book form.

It was important also as to prevent the Quraan from just remaining in the hearts of those who memorized but also keeping one for future generations and generations, to guide them, protect them, give them solutions in their life. The world keeps changing, but the Quraan has the solution for all time to come.

Candidate B

- (a) The Qur'an is the sacred word of Allah sent to Muhammad (P. b. u. h) through angel Jibrael (a.s). The Qur'an was not revealed in a whole chapter but into various fragments during 23 years.

Whenever the holy Prophet received a revelation, he used to call his scribes to write revelation. The scribes wrote the revelation on leaves, bark of trees, bones and on rocks etc. Some scribes used to learn the revelation by heart to recite them in prayer. The written revelations were kept in a bag with the holy Prophet (P. b. u. h).

After the death of the holy Prophet, a war arose and many Qur'ra lost their. Umar came to Abu Bakr, the caliph and requested him compile the Qur'an. The latter disagreed till Allah opened his bosom. Abu Bakr called for Zaid bin Thabit and told him to compile the Qur'an. The latter was confused and Allah convinced him.

Then the Qur'an was compiled and it was kept with Hafsa, the Prophet's wife.

- (b) The collection of the Qur'an was important because during the caliphate of Abu Bakr many Qur'ra lost their lives in a war. It was feared that the holy Qur'an would disappear. Hence initiatives were taken by the caliphs to compile the holy texts.

The importance and advantages of that compilation is before us today. Nowadays every muslim has a copy of the holy Qur'an in his house. Had the caliphate not compiled the Qur'an, we would not have Qur'an in our house today. Therefore the compilation was really important.

Candidate C

- (a) During the Prophets time, Allah sent down ayat, verses of surah to Rasulullah. These ayat surah was everywhere.

After the demise of Rasulullah, the muslims were afraid that they have no one to guide them through out the whole life, Abu Bakr, as the first caliph, had ashura and Umar suggested that all the bones, animals skins, stone and other object that were written and has the ayat of Quran should be collected and compiled. Uthman and Abu Bakr agreed to collecting and re-writes everything into sheets.

After Quran was compiled, Abu Bakr pass away and Umar was given to hold the Quran. He gave the Quran to Hafsa. She was given the name Mushaf Hafsa.

Later on, Uthman was told people were reading Quran in different ways and pronunciation. So he took the quran and copied it and distributed to everyone so they read it correctly.

- (b) It is the most Important thing in every muslim should have in their life. Quran is a book which Allah send down to earth for All muslims to be guided to the right path.

Quran is written in Arabic - first language! Untill now the language has been learn through all muslim. Quran tells how muslim life was and getting to know Allah and a bit about life after death. Without the Quran Muslim would be nothing and clueless about Islam.

What is the point of becoming a muslims but have no idea about the religion! The collection of the Quran would bring Muslim closer to Allah and a way of remembering him as well as remembering his messengers.

Quran guides those mis-leded Muslim and the confused ones. Quran would open their heart and show them the right path towards Allah.

Muslim can learn more about how Islam was and know about history of Islam.

Quran even states the Greatness of Allah and about the beuty of heaven and the worse about hell. To let the muslim know after life.

Unity of the muslim is better. Learning with one and other can even bond the muslims better.

Examiner comment

Candidate A

- (a) Here the candidate has given a full series of details about how the Qur'an was recorded when it was revealed to the Prophet as well as how it was compiled in the time of Abu Bakr.

Marks awarded = 8 out of 10

- (b) A general assessment of the reasons why the Qur'an was compiled is written in this part. The candidate focuses on the basic reason of not just depending on human memory and the fact that it is easier to find references in a written script. Mention of the foresight of early Muslims to have undertaken this daunting task and the kind of guidance that the Qur'an contains which was vital to preserve would have improved the answer.

Marks awarded = 5 out of 10

Candidate B

- (a) Here too the candidate has covered many acceptable points to make this a good answer.

Marks awarded = 7 out of 10

- (b) This part could have been better developed with more knowledge and understanding of the subject. Only two relevant points are made. Mention could have been made of what the Qur'an contains and why it was imperative for the early Muslims to compile it.

Marks awarded = 2 out of 10

Candidate C

- (a) The candidate has written little if anything of why the collection of the Qur'an was done.

Marks awarded = 2 out of 10

- (b) Mention is made here of Allah sending the Qur'an as a book of guidance to show Muslims the right path, how to know Allah and about life after death. Other comments made do not merit any marks.

Marks awarded = 3 out of 10

Question 8

- (a) What are the main teachings of Surah Fateha?
- (b) Explain why this Surah is regarded as so important.

General comment

In part (a) candidates are expected to know what the main teachings of this surah are. This does not mean a simple translation but what Muslims understand from these words. This surah is about praising Allah as He is Lord of the worlds. Muslims need to remember His attributes of compassion and mercy and His judgement on the Last Day. In this surah Muslims implore Allah to guide them on the straight path of those He has blessed. Good answers would explain the above and more.

Part (b) focuses on candidates' understanding of why this surah is important. Good answers would include comments and explanations of reasons such as it encapsulates the relationship between human beings and Allah, it contains the fundamental principle of Islam which is tawhid, it comprises of the opening verses of the Qur'an and is used in daily worship and more.

Example candidate responses

Candidate A

- (a) Surah Fateha (the opening) is the first chapter and surah of the Quran. This surah tells us about Allah, his qualities and when we read this surah we also praise Allah. The surah's verses are as follow:

1. "In the name of Allah, most gracious, most merciful."

This first verse tells us that everything we start, we should start with the name of Allah. If this comes from deep inside the heart, then we can pray as if we are actually seeing Allah. He is the most kind and most merciful, that is show mercy.

2. "All praises belong to Allah, the cherisher and sustainer of the worlds."

In this verse, we praises Allah. This is something we do for our own consolation since Allah does not need our praise to grant us his favours.

3. "Most gracious, most merciful."

Allah is the most gracious. He grants us his favors whether we pray him or not.

4. "Master of the day of judgement."

In the world, we have many masters but on the last day, there will be only one master who will judge us. The good doers will be rewarded with paradise while the evil doers with hell.

5. "Thee alone do we worship and from thee alone do we ask for help."

This verse tells us that only Allah will help us in our difficulty thus we have to seek help from him and pray to none other than him.

6. "Guide us in the right path."

This is a duah we ask Allah for guidance. The prophet also gives guidance. We ask Allah to guide us in the path where he will be happy with us and reward us in Akhirah.

7. "The path on whom you have shown your blessings not on those on whom you have shown your anger and caused them to go astray."

We ask Allah to guide us on the right path, such as the path of Muhammad and his followers not

- (b) Surah Fateha, the opening is an important surah because of many factors. The first of these is that this is the only surah which has to be recited five times each day in every unit of the salaah. Without the recitation of surah Fateha the salaah, a pillar of Islam is incomplete and invalid.

The surah mentions the quality of God and thus brings us close to our Creator. His qualities such as gracious and merciful show that Allah likes his creatures and he provides for them even if they do not worship him.

Another importance of the surah is that this surah shows the correct way of how we should relate to God and pray to God. It also says that on the day of judgement, it is only Allah who will be the master and who will decide of the judgement to be given.

This surah is also a duah which is recited in marriages and engagements. We ask Allah for guidance. Reciting 'amin' after this surah might erase one's sin if it coincides with that of the angels. We also ask Allah not to be angry with us if we have committed any errors and not to cause us to go astray and thus suffer from punishment in the after life (akhirah).

The surah also talks about the last day when the evil doers will be punished for their sins they committed. Thus it encourages men who faced injustice in man's tribunal not to take law in their hand for they know that they will surely obtain justice in God's tribunal on the last day when Allah will be the "master of the day of judgement" (verse 4).

It also tells us that we should not associate God with anyone as the prophet did when the Quraish proposed him to worship their idol and in return they would worship Allah. He said: "You have your religion and I have mine." (109: 06).

Last, it is a way to console oneself by praising God who gives and provides us with all our needs.

Candidate B

- (a) Surah Al-fateha is a sort of introduction to the Holy Quran. It consists of seven verses. In this surah it teaches us that Allah is unique and He is absolute beauty and perfection and free from all defects. Allah is not only the creator but He is also its sustainer, its master and its owner and thus it is not convenient to give this status to anything else. In this surah, it is said that if a person obeys Allah Almighty, he will be granted eternal bliss and it also tells us that the Day of Resurrection will surely occur and Allah the All Powerful will bring back to life all creatures to the account of their deeds and will either punish, or reward them according to their deeds and thus it is a warning to us that we must do good things on the earth so as to be away from the wrath of Allah on the Day of Judgement. In this surah it teaches us that Allah is the real Helper and He only can help us to get from the difficult situation and hence we must constantly seek his help in our daily life. We should always praise Allah for all the favours bestowed upon us. The kindness of Allah is limitless. We should perform swalaat to show gratitude towards Allah Almighty. The surah fateha teaches us the path of guidance that is the path that leads to earn Allah good pleasures. We also get to know those people who did not accept the religion of Allah sincerely, that is they have violated the rules of religion therefore incurred the wrath of Allah for example the Jews or people who accepted the religion of Allah but exceeded its limits that is the Christians.
- (b) This surah is regarded as important because in this surah we get to know that Allah is the unique creator and He is also the sustainer and the Nourisher, so He deserves all praise. We should praise Allah for all the favours bestowed upon us. We should worship him only because everything depends on him and thus it is not convenient to give this status to anything else. We are reminded in this surah that we should always be in Allah service and we should serve sincerely the unique creator. We should always be grateful towards Allah Almighty for having

bestowed us with his blessings and thus we should never abandon swalaat because it is a way to show gratitude towards Allah Almighty. We should always ask his help to get rid of our sins. We should have absolute trust in Allah Almighty. We should never become desperate. We should ask for divine assistance to remain on the straight path and not to be misguided by the satan. We should be rejected. This surah is also important because in this surah it is said that we should always ask for forgiveness if we have done something wrong. We should remain far from acts of disobedience to remain on the right path and not to arouse the wrath of Allah. Surah Fateha also enable a man to get out from the darkness of ignorance and to ask for divine guidance. We should seek protection constantly from Allah Almighty to remain on the straight path. This surah enables man to develop pious qualities and to get rid of vices and in so doing he will be able to be away from the wrath of Allah on the Day of Judgement. Indeed the surah Fateha is a very important one.

Candidate C

(a) This surah fateha is one of the earliest Meccan surah revealed at once to the Prophet Muhammad (s.a.w). It consist of seven verses and they are as follows:-

1. In the name of god the most gracious, the most merciful.
2. Praise be to god, the cherister and sustainer of the world.
3. The most gracious and most merciful.
4. The master of the day of judgement.
5. There do we worship way.
6. Shows us the right way to worship.
7. The way to those on whom we have bestowed the grace.

It is the supplication. It guides us to the right path as far as possible in order to practice what we have been unable to understand. In the name of Allah most gracious and most merciful is considered as a verse and it is numbered.

In the name of Allah the most gracious and most merciful is rightly placed in the begining of the holy Quran. It the formula in the name of Allah the most gracious and most merciful is placed before every surah except before surah Fawahah.

Praise be to god as the cherister and sustainer of the world is being referred to god's greatness as the sustainer of the world and that he alone deserved to be praised. He is the one to who we must pray and praise him.

This surah shows us, the quality of Allah, his greatness and that he is the master of the world and cares for the whole universe.

(b) The surah fateha is important as it consist the word of Allah. The teaching of the prophet.

The surah fateha consist of the fundamental teachings of the prophet Muhammad (s.a.w).

Examiner comment

Candidate A

- (a) This is a clear and concise answer. Although this candidate has translated each verse they have also explained the teachings alongside.

Marks awarded = 8 out of 10

- (b) On first glance this answer is good but there is much repetition. A better answer would include mention of man's total dependence on Allah. These verses, recited five times a day by Muslims during salat are a constant and powerful reminder of the relationship between human beings and Allah.

Marks awarded = 3 out of 10

Candidate B

- (a) This candidate has made no mention of the words of the surah at all. Inclusion of key phrases would have given the answer more structure.

Marks awarded = 4 out of 10

- (b) Constant repetition of 'we should' narrows the understanding of why this surah is important. A wider overview would have gained more marks.

Marks awarded = 4 out of 10

Candidate C

- (a) This candidate begins by giving the translation of Surah Fateha. The translation is incomplete therefore gets no credit. Then the candidate attempts to explain the meaning of some of the phrases for which marks are given.

Marks awarded = 4 out of 10

- (b) The two sentences written in this section could have been expanded upon to get marks.

Marks awarded = 0 out of 10

Question 9

- (a) Relate what is written in the Qur'an of one of two occasions when Allah spoke to the Prophet Musa (Moses) on the mountain.
- (b) What do Muslims learn from reflecting on the life of Musa? [10]

General comment

In part (a) candidates should give a descriptive account of an occasion when Allah spoke to prophet Musa. They could draw upon Musa i. in the valley of Tuwa, seeing a burning bush, Allah speaking to him, giving him signs for Pharaoh or ii. Musa asking Allah to show Himself. Allah shows him by making the mountain crumble. Musa professed his faith. Allah gave him the tablets of Law and said to tell his people to follow them.

Part (b) asked about the lessons Muslims learn from reflecting on the life of Prophet Musa. Points could be made here about Allah protecting whom he wants (Musa's mother was told to put him in a basket and float him in the river). Muslims learn that Allah forgives (Musa killed an innocent man), and that He listens (Musa asked Allah to allow his brother Haroon to help him against Pharaoh). Belief in Allah gives strength (Musa facing the might of Pharaoh) and that Allah deals with people in His own way and in His own time.

Example candidate responses

Candidate A

- (a) Musa was the son of Iman. He was born in Egypt during the lifetime of pharaoh. Pharaoh was an arrogant and powerful man. There is a small community of Israelite living in Egypt and pharaoh was feared that one day he may become powerful. So he ordered to kill all the male child which was born in the Israelite and should be thrown in the River Nile.

After the birth of Musa (A.S). His mother made a box and the baby on it and placed it in the river and asked Maryam Musa's sister to follow it. She followed the box in a distance in order to avoid suspicion. The box was picked by one of the members of the pharaoh and was brought before the wife of the pharaoh. He loved him and adopted him. She appointed a woman to nurse him but the baby refused to take milk in her breast and Maryam who was standing nearby asked his wife that she could bring a woman and she allowed her to do so.

So she brought her mother in the palace and the baby was fed properly by her. The wife of pharaoh let the mother to stay with her child and to nurse him. Musa (AS) was brought like a price in the palace. As he grew up he learned a lot of things about pharaoh. One day he saw an Egyptian beat an Israelite he could not control himself, he beat that man and the man passed away. He was very tensed. As the news spread in the city and finally they planned to kill him. At night when everybody was sleeping he ran away from the palace.

He reached a place called Madyan. He sat under a tree to rest. When he saw the people watering their cattle. At a few distance he saw two beautiful girls standing waiting for their cattle for drinking. He helped the two girls, they thanked him and went home. He went back under that tree life was very tensed because he has no house and no destination, but later one of the girls came. She said to him that her father had invited him at their house. When he reached there he received a warm welcome as the old man was in search of a man to look after his cattle. He asked him to stay with them and later on he married one of her daughters to him in condition he will stay ten years with him.

After ten years he left Madyan and accompanied with his family. Crossed the desert and went

to Sinai in Mount Tur. When he saw in distance a light. As it was a winter night. He was cold and warm himself when he heard a voice saying
 "I am your lord: so put off your shoes because you are in a sacred valley which is blessed. I have chosen you: so listen to what you shall revealed: verily, I am god, there is no god but I. therefore serve me and keep my prayer of my remembrance." (20: 12-14).

Allah talk to Musa (AS) and give him two great signs. Allah ordered Musa to throw the stick which he is holding and the stick turned into a moving serpent. He was afraid. Allah ordered Musa to pick the serpent and when he touched it, became normal. Allah ordered Musa (AS) to put his hand under his armpit it was shinning which and then Allah ordered him to do it again it became normal.

Allah ordered Musa (AS) to go to Egypt to save the Israelite and to convey the message. As Musa had a problem in his tongue he accompagned haroon his brother with him. So he settled in Egypt and preached the new message but all was in vain. So he asked pharaoh he can show the message of Allah.

When he do the two great signs which Allah has given to him. He was tensed because the people might followed Musa (AS). He called all the magicien to compete with Musa (AS) against big prices. The magicien throw their stick on the ground it became serpent but when Musa (AS) throw his stick it became a hungry serpent which devourate all the serpent, they were shocked and started to believed in Musa (AS).

Pharaoh let them lived but he persuade his followers but they patiently. Because of the hardship and sufferings Allah ordered Musa (AS) to leave Egypt secretly. In the darkness they escaped from Egypt but when pharaoh knows about it. He ordered his soldiers to bring them back to Egypt. The soldiers chase Musa (AS) when arriving at the seashore. Allah ordered Musa (AS) to strike the sea. the went high and it was a dry land on the bottom. They crossed safely but when the pharaoh came in the middle of the sea Allah ordered the sea to close. So all of them was drowned and at the last moment of his death he accepted Allah as the creator but it was too late and he died as an unbeliever.

After that they were free for worship. They went sinair in Mount Tur. Allah called Musa on mount Tur. He left the charge of the people to haroon. He went there Allah gives him the sacred book Al-Torah. At a second time Allah talked to him.

- (b) He is a truthful man. He is one of the faithful followers of Allah which obey Allah order. He do everything which Allah had commanded him to do. Allah accepted him as a prophet and give him the sacred Al-Torah and swalaat for his umma.

People should follow all the prophet and should not disobeyed Allah and if we have committed any sins we should asked for forgiveness immediately not later because Allah will not accepted our forgiveness during the last moment of the death.

Candidate B

- (a) After the ten years of work for Shuaib (as), Musa (as) and his wife left Madyan and went away. They reached Mount SINAI. There, the prophet got his prophethood. There had a light on Mount SINAI. So Musa went to see what it was.

There, Allah spoke with him. He got a few miracles from Allah and Allah ordered him to go to pharaoh and teach him the right path. The first miracle that Musa got from his Creator was to throw his stick. Allah ordered him to throw his stick so he did as he was ordered. Allah made the stick changed into a snake. Then when he touched his stick, it changed again into his stick.

The second miracle he got from Allah was that to put his hands in his pocket and on removing them, his hands became white. There on the mount he spoke directly with Allah. After that he was ordered to go to Pharaoh and to show him the right path. Musa (as) also requested Allah to give him his brother Haroon. His wish was granted and they both went to Pharaoh to teach him the way to paradise.

- (b) There are many lessons that a muslim can get from the life of Musa (as). First of all Musa (as) was born in the year of killing and he was brought up in the house of Pharaoh. When he grew up he always taught Pharaoh to stop his evil doings. A muslim can learn from the life of Musa (as) that he must always be on the right path and must stay away from the evil doings. A muslim must always remain on the safe side and never to torture another muslim.

Slavery has been permitted in Islam. But the treatment of slave must not be harsh and torturing as Pharaoh was torturing the of Banu Israil. Musa (as) also married once in his lifetime, so the muslim must marry in order to avoid unlawful acts. Another lesson we learn from the life of Musa (as) is that we must always teach others the right path. We must encourage them to do good deeds. It must not be only for muslims but both the muslims and the unbelievers. It is a duty towards us to preach Islam as it was done by Musa (as).

Candidate C

- (a) In the qura'an it had been mention a lot about all the prophet. All the prophet that we have it is Allah itself who had sent them to make the disbelievers who had forgotten their suppreme god and made them accepted Islam.

In the Qura'an it is written that one day the prophet Musa (A.S) went on the mountain and wanted to talk to Allah. Afterwards he (A.S) wanted to see Allah. As he (A.S) was insisting a lot so Allah that he would like see only his reflecting.

On seeing the reflecting of Allah he fell unconscious for many days. Allah had even told him that he would not be able to see him but he insist. The prophet Musa (A.S) like to ask a lot of questions to Allah. But Allah reply him but he wants to see him. Finally he fell unconscious for many days.

The second time when he (A.S) spoke to Allah was when the disbelievers were not accepting Islam but they said the prophet Musa (A.S) was a 'magicien'. But later when Musa (A.S) spoke to Allah with the help and in asking duas with Allah, the prophet Musa (A.S) had finally been successful.

- (b) From reflecting on the life of Musa (AS) many jews said that Musa (AS) is the son of god. As it was totally false Allah do not any sons nor daughters.

The prophet Musa (AS) had come to preach and teach islam among the disbelievers but some had misunderstood and some had understood. Those who had understood about they had accepted Islam and those who had not understood had started to take Musa (A.S) as the son of god. Many muslim who had accepted Islam they knew that Musa (AS) is not the son of god but is the messenger of Allah. They even knew that Allah had sent them just to make the disbelievers accepted Islam. When he started to preach and teach islam many disbelievers had accepted and they started to follow whatever the prophet Muhammad (SAW) told them to do and they had stop to worship idols and believe upon the disbelievers.

About the reflecting on the life of Musa (A.S) the muslim learn that Allah had sent prophet (SAW) to guide them. They even knew that after Musa (A.S) there would come the last prophet

They even knew that we must have only hope upon Allah and no one. They knew that there is no other god. Apart from Allah we do not have the right to worship idols or sun, moon, stars, etc., so on.

They knew that Allah had guided Musa (A.S) and apart from Allah no one we must ask and no one we must have confidence in. When we had to ask for something it is Allah himself that we have to ask and Allah is our supreme god. And it is Allah himself whom we should have confidence in.

Examiner comment

Candidate A

- (a) Candidates were asked to write about one of two specific stories in the Qur'an. A large portion of the answer of this candidate was irrelevant. Eventually they come to the story of Musa, seeing a light in the distance (no mention is made of the tree burning) and Allah speaking to him. The description given of this encounter is good. The candidate continues the story further but no marks are given.

Marks awarded = 9 out of 10

- (b) Candidates need to answer both parts of a question to get maximum marks. Having spent so much time on part (a) there is only one point made here about Allah's forgiveness.

Marks awarded = 1 out of 10

Candidate B

- (a) Here the candidate is able to give a fairly good description of one of the occasions when Allah spoke to Musa. The story is covered quite well. It could have been a little more developed to get more marks.

Marks awarded = 6 out of 10

- (b) In this part the candidate is unable to make any relevant links with Musa's life and lessons Muslims learn from it.

Marks awarded = 0 out of 10

Candidate C

- (a) This candidate knew the briefest of details of the story they chose to recount about Allah speaking to Musa. The candidate went on about a second story in a following paragraph for which they were given no credit.

Marks awarded = 2 out of 10

- (b) This candidate has not really understood what the question asked. It is only towards the end of the answer that the candidate has made two acceptable points.

Marks awarded = 2 out of 10

Question 10

- (a) What are the main observances followed by Muslims during the month of Ramadan?
- (b) Give reasons why this month is special.

General comment

In part (a) candidates are asked to give a descriptive account of the main observances followed during the month of Ramadan. They should mention what Muslims do to begin the fast, during the fast and at the end of the fast. Prayers that are said and other observances carried out during this month would make a good answer.

Part (b) asks for the reasons why this month is considered special by Muslims. Mention could be made of the first revelation of the Qur'an during this month, injunctions written in the Qur'an to fast, this is a special month of awareness of the plight of others, prayer, abstinence, brotherhood and good deeds.

Example candidate responses

Candidate A

- (a) It is in the month of Ramadan that the muslims should fast and so this month is an act of worship. It is also an act of abstaining from eating, drinking and sexual intercourse from the break of dawn till sunset. In this month, the muslims are more generous, and they respect this sacred month as they is no violence in this month. In this month, the muslims they control their mouth from every bad things like backbiting, gossips, lies and useless talk. The intention of the man fasting must be sincere otherwise the fast will be useless. The muslims remain far from every kind of sins that is they protect their ears from listening to the voice of satan that is songs, music etc. The people are required to give charity (zakaat) in this month as the Holy Prophet (pbuh) used to do. The muslims spend most of their time in meditation of the Holy Quran. There is a special swalaat in the month of Ramadan called Tahawih. The muslims they eat before observing fast that is sehri that is food taken before observing fast and Iftah they break their fast. The number of days required to fast may be 29 or 30 depending on the visibility of the moon. To mark the end of Ramadan, a feast is held which is called Eid-ul-fitr.
- (b) This month is special because it is a way to keep people away from evil and wicked motives. It teaches the muslims the art of resistance. It destroys the greed for food. It cultivates virtues like patience, perseverance, forbearance and steadfastness in suffering and privation. It constitutes the moral and spiritual training of a man. It has been said by the Holy Prophet (pbuh): 'Allah does not accept the fasting of those who do not restrain themselves from telling falsehood and doing false deeds.' (Al-Quran). Fasting does not mean only abstinence from eating and drinking but it also helps to shape the character of an individual. When the muslims go through the exercise of fasting they are able to feel sympathy for the poor and compassion for those who are deprived of food throughout the year. Fasting establishes equality between the rich and the poor, because both of them feel the pang of hunger. It narrows the gap between the rich and the poor. Greed and selfishness are replaced by human solidarity. It encourages patience in all different forms.

Candidate B

- (a)
- Some month before the muslims but prepared them to welcome the month of Ramadhan.
 - We must search for the moon so that we can know if the month start.
 - The muslims wake up early before fajar and make (sheri) eat after that make dua because of fasting.
 - At time they go to do the prayer for fajar.
 - After fajar they returned home and read Quran.
 - At time the man went to work as usual and the women do their household.
 - They must do all their prayer at time.
 - After the prayer of Assar they read the Quran and make dua also waiting for iftar the time which they break their fasting.
 - When the Azaan of Magrib called they break their fasting and went to the prayer.
 - At prayer Esha they must do the prayer Tarabi.
 - During one month they must do it till they see the moon for eid-ul-fitr.
- (b)
- Because it a month of sacrifice for Allah.
 - This fasting help human in different ways.
 - It make a control of our body and reducing the excess that we take everyday by eating many food.
 - It make us closer to god.
 - Becaome a good human, closer to other.
 - Have pity on other and get experience with the people in many country which did not get food or anything to eat during many days.
 - He can show our love our sacrifice for Allah.
 - It a month of benediction.

Candidate C

- (a) Firstly it is swiyam (fasting). It is an obligation to any muslim to observe the fasting in case of some exception. Someone who is ill, someone who is a traveler and a woman who is the period of impure. Without these reason every muslim must observe the fasting till he had arrived at the age of maturity.

Ramadan is a month of peace, benediction and prayer. It is a month where all the big shaytan is attached under the deepsea. All the muslim get an oportunity to purified themselves by asking mercy and whatever they wants. It's a month of prayer.

All the muslim go to the mosque and wake up early in the morning to pray.

- (b) Ramadan is an special because it is a month there the shawab is multiply. It is a month of blessing and month of peace. It is a month where every muslim has the oportunity purified himself.

All the shayton is blocked under the deepsea. It is a month where you can multiply prayer. It is a month where you can ask for pardon. In that month every dua may be accepted. It is a month to asked for mercy.

It is a month that lots of the muslim wake up in the night to make Tahadjud. It is the month when the Quran was revealed. The ten days of the month of Ramadan is considered as ten great days because in that last ten days that we have to search for ceiyammullail. The day where is full of blessing and every dua is accomplished Insha Allah.

Examiner comment

Candidate A

- (a) The candidate has made many relevant points though the answer could have been structured better to get full marks.

Marks awarded = 8 out of 10

- (b) Here only reasons that affect the individual have been mentioned. Nothing is written of this being the month of the first revelation, the Qur'anic injunctions to fast during this month or that fasting is one of the pillars of Islam.

Marks awarded = 4 out of 10

Candidate B

- (a) This candidate has given an answer in note form. What is written could have been developed significantly to gain more marks.

Marks awarded = 5 out of 10

- (b) There was little understanding why this month is special. Significant details were omitted such as praying. The answer concludes by saying it is a month of benediction but does not say why.

Marks awarded = 2 out of 10

Candidate C

- (a) This candidate has not understood what the question asks. There is little substance here.

Marks awarded = 1 out of 10

- (b) Only three marks were awarded here though this answer had potential to be developed further.

Marks awarded = 3 out of 10

Question 11

- (a) Give a brief description of the five Pillars of Islam.
- (b) Choose one and consider how it is important in your life.

General comment

In part (a) candidates are asked to give a brief description of the five pillars. They need to look at the marks allocated to this part and make their descriptions short and concise to cover two main points for each pillar.

Part (b) asks candidates to choose one of the pillars and explain how important it is in their life. This challenges candidates to think, and to write about which one they consider important to their life.

Example candidate responses

Candidate A

- (a) As Islam, Muslim our life is a test that Allah has set and in each Muslims in this world have five main task. Which is 5 pillars of Islam.

First, SHAHADAH. Shahadah is a pledge were Muslim take to become Muslim. A converter has to say the pledge to become a Muslim.

Second, salat. Salat is when a Muslim face Qiblah and pray towards Allah. Having communication towards Allah and asking guidance and forgiveness. Every Muslim has to pray 5 times a day. Sulsah, Zuhr, Asar, Maghrib and Isya. These 5 prayers is compulsory to all Muslims.

Third, fasting. Every Muslim has to fast, meaning abstaining from food, drink, anything that leads to sins from sunrise to sunset. In a year there is a month which is called Ramadhan. It is compulsory for all Muslim to fast during that whole month.

Fourth, Zakat. It is a kind of donation where working men or married men has to pay charity in any form to the people who are less fortunate. But now Zakat comes in 2.5% of your salary.

Last is Hajj. In a Muslim life. Every one has to perform Hajj at least once in their lifetime. People who can afford going to Hajj should take the advantage and opportunity that they have.

- (b) I choose the second pillar of Islam which is salat.

Salat is very important in every Muslims eye. The only way to get closer to Allah and to hope getting in one of his heaven. Prayer would help to clean a Muslim heart and helps Muslim in any kind of situation.

If a Muslim is facing difficulties, he or she, should pray towards to Allah and seek for solution through him.

In a prayer, you read the words of the Quran and knowing the defination. Reading Surah in salat helps you to feel calm and peace.

Prayer is even when Muslim wants to run away from anger. If a Muslim feels angry and hatred, should take wudhu' and perform salah. These would help them calm down.

Without salah, How would we (Muslim) communicate and get closer to Allah? Salah is the way to get closer/communicate and brings one another close.

Muslim can gather together to perform their prayer. These would help them bond with one another each other.

Candidate B

- (a) There are five pillars on Islam which are mainly shahada, Prayers, fasting, zakaat and Hajj. A true muslim should fulfill all 5 pillars. Shahada is the belief in Allah. It is said in the quran 'There is no god except Allah and muhammad is the messenger. It is the first thing a person should believe in to be a muslim. When he believes in shahada (Unity of Allah), he should pray. There are 5 prayers in a day which a person should perform at specific times. The third pillar, fasting, is only for one month in the whole year and there are other days where a muslim should and could fast but the most important fast is during Ramadan and accompanying fasting is zakaat which obviously is compulsory when a person fasts. Zakaat are given to poor people. The last pillar is Hajj, which a person who has the means of performing Hajj. It is not compulsory on someone who is poor and cannot perform but if someone has the means of performing Hajj then he should.
- (b) In my life, prayers are the most important thing first of all. Prayers were given as a gift to the holy prophet (pbuh) and at first it was 50 namaaz per day but then it was reduced till it became 5. 5 prayers in a day is not much but people nowadays find it too much and some does not even perform them. While praying, you are talking directly to Allah and if a person ask something from him directly then his prayers would surely be fulfilled. For prayer, one must perform ablution the way it is said and also prayers must be perform as it is said by the prophet (pbuh).

Candidate C

- (a) Shahadah (Imaan or Faith), Prayer (Swalaat), zakaat (poor due), sawn (Fasting) and Hajj (pilgrimage) is the Five Pillars of Islam.

Shahadah is the first and most important for a muslim. Any individuals who wants to join the fold of Islam is expected to acknowledge the absolute unity of Allah and the Prophethood of Muhammad. It is know as the kalimah "Lailah illallah Mohammadur Rasoullulah". There is no god but Allah, Muhammad is the messenger of Allah.

- (b) Prayer.

Clean (ritual ablution),
 ritual bathing (Ghul),
 Can perform Tayammum if there is no water. Perform by using clean sand.
 Direction of the Qiblah in Meccah.
 Prayer purisy yourself.
 It keep away indenceny and evil.
 Establish regular prayer.
 "So, worship me and keep up prayer for my remembrance.
 Successful indeed are the believers who are humble in their prayers.

Examiner comment

Candidate A

- (a) This candidate answered the question reasonably well describing each pillar briefly and giving an explanation.

Marks awarded = 7 out of 10

- (b) The answer here is comprehensive. The candidate clearly demonstrates why salat is important in the life of Muslims, and in their life in particular.

Marks awarded = 6 out of 10

Candidate B

- (a) A little more detail here would have made this a better answer, such as mention of the hours of fasting and what is the Zakat contribution.

Marks awarded = 6 out of 10

- (b) The candidate began this answer in the first person which was good. They gave only one reason why prayer is important to them personally.

Marks awarded = 2 out of 10

Candidate C

- (a) This candidate managed to write the whole shahadah and therefore gained just one mark.

Marks awarded = 1 out of 10

- (b) The candidate seemed hard pressed for time as this was the last question answered. The points made were too general. Only one mark was given.

Marks awarded = 1 out of 10

Question 12

(a) In the Hadith you have studied, what did the Prophet say about:

- (i) being generous, and
- (ii) being tolerant?

[10]

(b) Explain why knowledge of the Hadith is important for Muslims.

[10]

General comment

In part (a) candidates need to have knowledge of two Hadith of the Prophet, one on being generous (No. 15) and the other on being tolerant (No. 16). Candidates can write the Hadith in their entirety and be given marks. Further explanation of the Hadith would make a more acceptable answer.

Part (b) asks why the knowledge of Hadith is important for Muslims. Here they need to think about the importance of the Prophet, what he said and did. This has become the second source of law. Many of the Hadith explain teachings from the Qur'an. Muslims receive a great deal of guidance from the Hadith covering details of inheritance, trading and contracts to name a few. Allah himself commands Muslims to follow the teachings of the Prophet.

Example candidate responses

Candidate A

- (a) (i) The prophet said "may he who believes in Allah and the last day of judgement talk of what is good or may he keep quiet, may he who believes in Allah and the last day of judgement treat his neighbour generously".

The prophet said that we should take of what is good, we should not take nonsense to be generous also mean to with fraternity with someone, have good manners. To be generous also mean to treat our neighbours well, how can we eat when our neighbours are starving, he should see that we neighbours is eating. Being generous means share our foods with the needy and the poor. Being generous means, that we should be sharing our food, drinks even house clothes with the poor or the needy. To be generous is also to see that our neighbours or Muslim's brothers is eating well it is our duty to see that our muslim brother though not by blood, is putting food in his stomach. It is their right. To give food or clothes to poor or needy person does not mean that we are becoming poor, on the contrary, Allah will give us more. To be generous, it forms part of one of the pillars of Islam the zakaat, the right of the poor. To be generous brings fraternity, keeps us away from evil things and brings brotherhood and unity and equality among us - brothers. To be generous also means to welcome someone with warm welcome, receive someone well. To be generous, is to give, to share among brothers and sisters. Certainly Allah will reward us more. To be generous also brings relationships. Where there is generosity there is love, friendliness.

- (ii) One day, a man came to the Prophet, and said oh messenger of Allah recommend something the prophet said "Never be angry" and the prophet said that three times."

Never be angry means to tolerate. We should not be angry because to be angry is Satan, to be angry is to bring seperation in relationships. Where there is anger there is seperation, divorce, jealousy, hatred and bitterness among people. Anger is Satan, we should keep away from anger to be tolerant, listen to one option, discuss and makes one see reason. To be tolerant bring friendliness, bring brotherhood, unity. To be tolerant is to be just. Obviously we should tolerate to some extent but to be tolerant is to have peace, tranquillity, harmony

among brothers and sisters. To be tolerant is to be together, with tolerance there is unity. To tolerate someone, though we have our reasons, though the person is wrong, we must not be angry, we should not be angry for petty things. But where Allah and his Prophet is concerned, we should get angry if it is needed. To be tolerant brings us to fraternity among the muslims and bring brotherhood. To be angry is very bad. To be angry create disorder in relationships. To be tolerant is to be silent. For Allah said the best among you is he who remain silent even if he has his reason and don't get angry.

We should not be angry, anger destroys relationships. Hence it is recommended not be angry. Allah will reward us.

- (b) Hadith is the the prophet did, said and what he approved of. Hadith is in our daily life. Hadith teaches us principal. Hadith teaches us how we should live on this earth. Hadith teaches a muslim how to remain together. Hadith teaches equality and brotherhood. Hadith is important because it teaches how we should live on this earth. Hadith teaches us how we should obey Allah, Hadith is the saying of the prophet. Hadith teaches us the good values for example love, forgiveness, generosity, tolerant to all this Hadith teaches us. Hadith teaches us how to be a good muslim. Teaches us our duty between muslim and muslim. Hadith is our daily life. Hadith teaches us our principles of a muslim. Hadith is important for a muslim because it teaches the muslim how he/she should live and act and judge on this earth. Hadith, teaches us to follow the prophet, by what he said, did and approved of. Hadith teaches us what is good and what is wrong and teaches us what is good for us and what is bad for us. Following the Hadith is to follow the prophet and following the prophet is to follow Allah. Meaning obeying Allah and his prophet.

Candidate B

- (a) (i) being generous
Being generous is a noble thing that Muhammad (S.A.W) used to do. He was generous with everyone even his enemies. Accordingly, we must performed the same act. We gained lots of love and respect in being generous to our peoples.

People started to like us when we acted generously with them. Our holy prophet (pbuh) has said:"

- (ii) being tolerant
The holy prophet has said: "fight for your religion till death". To fight for our religion we must tolerate many kind of foul languages, mocking and beaten. But we must be tolerance. We should tolerate all the others evil doers act. We must not loose patience. We must controlled our angers.

Fight for our religion does not mean violence but tolerance. Tolerance will help us to preach islam. Our holy prophet (pbuh) has done this noble act to win the hearts of his followers and his God Allah.

- (b) Hadith and Sunnah is the secondary sources of Allah. Hadith are the sayings of prophets. Thus, it is indeed very important for the muslims to follow. To go toward the righteous we need to follow the sayings of our holy prophet (pbuh).

It held lots of importance in the muslims life. After Quran, Allah has sent Hadith and Sunnah. The holy prophet Muhammad (S.A.W) had said: "The one who can marry, must marry this will help to lower his gaze," and he even said: "marry one, two, three, or four but if you fear you will not be able to deal justly then only one". This is a saying of the holy Prophet (pbuh) about marriage.

His sayings is important for us, if we did not have a bit of knowledge about Hadith we would never know how to performed marriage for a muslims couple nor birth ceremony for a muslim baby.

This is why the knowledge of Hadith is important for us. Moreover he even said this about marriage: "Marry a religious woman; marry a woman for her religion, for wealth, beauty and family status and if you do not marry a religious woman then you are a loser." Due to his sayings and doings, we are today a muslims.

Candidate C

- (a) (ii) Throughout his life time the prophet told us how to be a good muslim, he taught us how to learn and preach Islam, and also taught us how to be tolerant.

Tolerant not only mean to restrict from battle but to be gentle, no to fight whether with our tongue or whether in our mind. Tolerant means not to indulge in Satan work, not to be the prey. Satan will always be here to put human beings on wrong way.

Tolerant is one of the virtues in Islam. A good muslim must be tolerant. Tolerant does not only mean to be with others but to ourselves.

However the prophet told us how to be and we must follow his path.

- (b) The prophet (p.b.u.h) got the divine inspiration by Allah and got the Quran through Arch Angel Gabrael.
Knowledge of the Hadith is important for every muslim as it is a way of life, Hadith is only to read but to put in action. It show us how to live and how to let other live. Hadith is the based of Islam without Hadith we can be a true muslim.

The knowledge of Hadith bring us serenity in our life if we put in action every Hadith our whole life would be peaceful as Allah would protect us from all sort of calamities, but we must do that with clean and pure heart.

We must not do it to show but we must do it as the Prophet has done it and as Allah the Almighty has ordered us to do. We must fear His wrath and bring Hadith in our daily life and fear Him.

The knowledge of Hadith is the education of Islam. We must do it in order to praise Allah and to pleased him.

Examiner comment

Candidate A

- (a) (i) Apart from some repetition the candidate was able to explain this Hadith clearly.
- (ii) More information was needed here to make a good answer. Once again there is too much repetition of what it means to be angry rather than an explanation of why the Prophet said it was important to keep anger under control.

Marks awarded = 5 out of 10

- (b) There is little here apart from generalities. Some examples of details that come only from knowing the Hadith, needed to be given here, such as how to pray or do wudu, then this answer would gain more marks.

Marks awarded = 2 out of 10

Candidate B

- (a) (i) No marks were given here as the candidate did not refer to the Hadith at all.
- (ii) Here too, no reference is made to the working of the Hadith although two relevant points are made about controlling ones anger.

Marks awarded = 2 out of 10

- (b) This is a vague answer. It does nothing to show the importance of the Hadith for Muslims except for giving details about marriage.

Marks awarded = 3 out of 10

Candidate C

- (a) (i) This is a weak answer. The candidate is unable to make any links between generosity and action.
- (ii) In this part the candidate does not seem to understand what the word 'tolerant' means.

Marks awarded = 2 out of 10

- (b) Here the candidate knows little of the importance of the hadith except in vague terms for which they get one mark.

Marks awarded = 1 out of 10

Appendix 1

Mark scheme – 2056/01

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.

Part 1

1 (a) Describe the social conditions in Arabia during the Age of Ignorance (*jihiliyyah*). [10]

- no sense of national identity; constant inter-tribal feuds/vendetta (1)
- nomadic life (bedouins) in desert placed great importance on tribes and clans (1)
- well-being of group paramount for survival in harsh conditions (1)
- each member within the tribe was fully protected (1)
- honour related to tribal virtues, tribal alliances very important (1)
- evolved a chivalric code [muruwah + 1 for use of word] giving meaning to their lives within the clan/tribe (1)
- meant courage, patience, endurance, obeying without question, hospitality/generosity very important (1)
- egalitarian system of choosing best person as leader (shaykh); position not hereditary (1)
- social vices of drinking, gambling etc led to debt (1)
- usury commonplace (1)
- women had no status, no human or legal rights, considered chattel unchecked polygamy (1)
- female infanticide, preferred sons (1) [+1 sons helped in fighting]
- settlers in towns e.g. in Mecca, followed commercial ethos to survive made agreements with bedouins not to attack trade caravans (1)
- especially during season of fairs (1)

(b) How far were the religious beliefs held at that time important to the Arab way of life? [10]

- widespread religious practices indicates importance of religious beliefs (1)
- the Kaaba in Mecca considered holy, circumambulation of Kaaba (1)
- dedicated to al Lah [high god of pagan Arabs] (1)
- worshipping 360 idols within its precincts (1)
- there were other temples/sanctuaries close to Mecca e.g. at Taif, Qudayd, Najran and Nakhlah; dedicated to daughters of al Lah (1)
- annual Hajj rituals [pre Islam] brought people to Mecca from far and wide (1)
- pagan Arabs not keen to change beliefs handed down from their ancestors (1)
- hence believed in ancestor worship (1)
- were superstitious; believed in fortune tellers, soothsayers (kahins) (1)
- and human sacrifice (1)
- followed animism (1)
- hence the opposition to Prophet Muhammad and his message (1)

- 2 (a) Write an account of any two of the following episodes in the life of Prophet Muhammad (1)
- (i) **meeting with Bahira**
- 12 years old (1)
 - travelled to Syria with Abu Talib (1)
 - Bahira, Christian priest, lived near Busra (1)
 - noticed cloud cover over caravan, a portent (1)
 - invited all Meccans for a meal (1)
 - Bahira saw seal of prophethood on his back (1)
 - told Abu Talib to protect him well as great things were in store for him (1)
- (ii) **Khadijah's proposal of marriage**
- Khadijah twice widowed but woman of means (1)
 - employed him and sent him on a trading mission to Syria (1)
 - Maisarah reported back on his competence, good qualities (1)
 - Khadijah already knew of his standing in community, his sincerity and honesty (1)
 - proposed marriage to him, he agreed (1)
 - Khadijah was 40, Muhammad was 25 years old (1)
 - [for both ages] marriage blessed by his uncles (1)
- (iii) **replacing of the Black Stone (*hajar al aswad*)**
- 35th year of Muhammad's life, rebuilding of Kaaba (1)
 - all worked together on rebuilding (1)
 - finally disagreement of which tribe should have the honour to put the black stone in place (1)
 - deadlock, till all agreed on first person to enter next morning (1)
 - 'It is Al Amin', they said. 'We accept his judgement' (1)
 - he asked for a cloak, put stone on it (1)
 - each clan held border, and Muhammad lifted it in place (1)
- (b) **How did the Prophet's life before the first revelation prepare him for the years to come? [10]**
- was an orphan (so championed the cause of orphans, widows and destitute) (1)
 - was also a shepherd, had time to contemplate on life (1)
 - aware of suffering and cruelty perpetuated by wars between Quraish and others (1)
 - was present when alliance (Hilful Fudul) formed to protect the weak (1)
 - travelling with uncle made him aware of other faiths outside Mecca (1)
 - like all Arabs he was aware of religious significance of the Kaaba in Mecca (1)
 - was also aware of the beliefs of hanifs (those who followed pure religion of Abraham) (1)
 - never took part in frivolous activities when young (1)
 - personal qualities known to Meccans who named him as Al Amin (Trustworthy) and As Sadiq (Truthful) (1)
 - marriage to Khadijah allowed him financial security (1)
 - spent long hours meditating in the hills away from Mecca especially during month of Ramadan (1)

3 (a) What events led to the Prophet's migration (*hijrah*) to Medina?

- constant persecution (physical and mental) of Prophet, also of Muslims in general (1)
- some martyred: Sumayya, Yassir (1) [both names]
- Prophet encouraged Muslims of Mecca to migrate to Abyssinia to avoid persecution (1)
- also to Yathrib (Medina), many did (1)
- boycott of Banu Hashim [Prophet's clan] faced great hardship for three years (1)
- exception during holy months when all hostilities ceased; could then talk to other Arabs and try to invite them to Islam (1)
- death of Khadijah and Abu Talib weakened his position in Mecca, more persecution by Quraish (1)
- rejection at Taif (1)
- people from Yathrib had been coming to listen to the Prophet preach during fairs resulting in Pledges of Aqabah (1)
- was invited to mediate between warring tribes in Yathrib (1)
- leaders of Quraish hated him because of message of Islam (1)
- assembly of Quraish vowed to kill him (1)
- revelation from Allah to leave Mecca (1)

(b) Why was the *hijrah* of the Prophet a turning point for the Muslims?**[10]**

- *hijrah* makes clear division in story of the Prophet and Muslims: Muslims persecuted in Mecca, lived in a state of helplessness; Medina meant freedom (2)
- *hijrah* to Medina was an irrevocable step, considered an act of worship (Qur'an says: migrate when not allowed to practice Islam freely). Muslims now able to worship freely, live their lives according to Islam (2)
- Muslims united as one ummah at one centre, united in faith and the institution of brotherhood [Muhajireen & Ansar], cooperative spirit (2)
- Prophet had been invited to Medina, became undisputed governor from first day [unlike how he was perceived by the Quraish in Mecca], thus was able to lay foundations of a new society/Muslim state (2)
- surahs revealed in Medina gave rules for the Muslim community, and for the Prophet as lawgiver and reformer [guidance from Allah in Mecca was for individual development] (2)
- while in Medina the change of qibla [from Jerusalem] to Mecca meant Muslims had their own identity and orientation, were turning towards God Himself (2)

4 (a) Describe the events of the Battle of Uhud.**[10]**

- Meccan army of approx 3000 leader Abu Sufyan marched towards Medina (1)
- stopped near Uhud 3 miles from Medina (1)
- Abdallah bin Ubay plus 300 desert (1)
- approx 700 Muslims left to fight (1)
- to begin with Muslims gained upper hand, Meccans retreated (1)
- archers guarding rear disobeyed Prophet's order not to leave position (1)
- broke ranks to collect spoils from retreating Meccans (1)
- Khalid bin Walid attacked from exposed rear (1)
- heavy Muslim losses, such as Prophet's uncle Hamza (1)
- Prophet injured (1)
- chaos and confusion; rumour of his death was disheartening (1)
- later Muslims rallied round but too late (1)
- Meccans left battlefield victorious though did not follow up victory (1)
- Quraish mutilated bodies of Muslims; Hamzah (1)

(b) Was Uhud a defeat for the Muslims? Give your reasons.

- Yes: if one considers military tactics only, though Muslims had shown themselves almost equal to Meccans despite numerical superiority (2)
- No: because Muslims had regrouped, spent three days in the open challenging Meccans to return to battle to no avail (2)
- No: because valuable lessons to remain united and disciplined were learnt through psychological impact of defeat (2)
- No: because moral lessons also learnt about what happens when people disobey their Prophet; defeat was testing time, brought greater faith (2)
- No: Meccans overjoyed having won after the defeat at Badr but failed to take advantage of their victory; realised the Muslims were a power to reckon with and they couldn't defeat them alone (2)
- No: Muslims felt vulnerable, became aware of which tribes were on their side; hypocrites (munafiqin) became openly hostile; therefore Prophet prepared himself for rebuilding lost prestige in the eyes of desert tribes (2)

5 (a) Describe the teachings set down by the Prophet in Medina on:**[10]****(i) brotherhood**

- the Prophet laid obligation on the Helpers [ansar] to support Muslims who emigrated from Mecca [muhajiroun] as they had no means of livelihood when they arrived (1)
- each male emigrant [muhajir] paired with Muslim of Medina [ansar] to lodge and feed till they could set up their own homes (1)
- only exception was the Prophet and his household...unwilling to appear to favour any one clan (1)
- unique kindness and sympathy encouraged between Muslims (1)
- teaching of Islam: every Muslim is the brother of every other Muslim [al muwakhat] put to the test (1)
- verses of Qur'an Surah 8:72 ['those who adopted exile and those who gave them asylum and aid'] revealed to reassure Muslims about their actions (1)

(ii) the position of women.

- importance given to women: he said 'paradise lies at the feet of the mother' (1)
- also by his example of living, said 'the best of you is the one who is best to his wife' (1)
- limit made of 4 wives max. [only if treated equally with love, financially] (1)
- women given choice in selecting who they marry (also developed because of concern for vulnerable Muslims such as widows) (1)
- dowry from husband (women could use money from dowry as they pleased), women could also inherit from husbands/parents etc. (1)
- marriage became contract blessed by Allah (1)
- rules of divorce stipulated, women given rights of divorce (1)
- Prophet made education important for women just as much as for men (1)

(b) What do these teachings tell us about the nature of the new community (umma) Prophet was establishing?

- Muslim society under Prophet's leadership was essentially classless; only superiority recognised was that of piety and good deeds (2)
- encouraged collective, cooperative spirit between Muslims; emigrants [muhajir] good at business as they did that in Mecca [ansar were farmers as Medina was an oasis] (2)
- Prophet established a code of morality, assured Muslims of security, moral integrity and a decent life; family relationships considered sacred; widows [Prophet married such women] and orphans needed protection (2)
- Muslims were taught that both women and men were the same in the eyes of the law and answerable to Allah; both had rights and duties (2)
- women expressed themselves freely; the Prophet gave his full attention when they questioned him; his example helped to educate men to be more respectful towards their wives and women in general (2)
- on a personal level Muslims saw and learnt how Prophet lived: lived simply despite his position as head of ummah, was good with his wives, shared household chores, patched his own clothes, cobbled his shoes, shared his time and his meagre food (2)

6 (a) Describe the achievements of Uthman as Caliph.

[10]

- was caliph for 12 years (645-656 CE), empire greatly enlarged in initial five years of rule (1)
- enlarged both mosques: at Mecca and Medina (1)
- dug wells, improved existing water courses to prevent floods [Medina] (1)
- built large naval fleet, Crete, Cyprus, Rhodes conquered 649 (1)
- army to Egypt against Romans 646 (1)
- Muawiya (governor of Syria) led armies into Asia minor, also Khurasan 651 (1)
- military expedition to north Africa; Tripoli conquered 647 (1)
- quelled revolts in Armenia and Azerbaijan (1)
- Qur'an already compiled, but differences in recitation of Qur'an noticed in far areas, Uthman told, took mushaf from Hafsa (Prophet's wife) (1)
- instructed Zaid bin Thabit to make new copies of Qur'an (1)
- compilation also checked from memories of Companions (1)
- new copies made and sent to all corners of Muslim empire (1)
- old copies destroyed (1)
- Qur'an we read now is this one (1)

(b) Why do you think problems arose during his Caliphate?

[10]

- Uthman's mild disposition was in stark contrast to Umar's reputation of being strong, defeated Persians and Romans presumed Uthman not be able to hold empire together, revolts in outlying areas (2)
- large empire, only few alive as role models who remembered the Prophet personally and the high ideals of Islam; many Muslim converts had lived with other values (not as honest, generous) which were difficult to change; Uthman unable to take strong decisions against corruption (2)
- position of governors given to family members by Uthman (Umayyads); old rivalry between Umayyad and Hashimites re-emerged (2)
- more wealth coming in from conquered territories, distribution of this to governors rather than individual soldiers (2)
- Uthman himself too gentle; some advisors took advantage of his age and weakness; Abdullah bin Sabbah main ring leader of dissenting voices, exploited situation (2)
- criticism about him burning copies of the Qur'an after new compilation made. Uthman felt differing versions would cause conflict in community (2)

Part 2

7 (a) Describe the collection of the Qur'an during the time of the Prophet and during the Caliphate of Abu Bakr.

- work of recording the text had been done during the Prophet's lifetime (1)
- was checked and authenticated by the Prophet himself (1)
- verses existed written on parchment, wood, leather, animal bones (1)
- were recited, and memorised 'in the hearts of men' (1)
- used for all daily prayers (1)
- during Abu Bakr's caliphate many huffaz had died during the Battle of Yamama (1)
- Umar suggested to Abu Bakr that the verses should be compiled otherwise they may be lost (1)
- Abu Bakr hesitated as it had not been done during the Prophet's lifetime but later agreed (1)
- entrusted to Zaid bin Thabit, the Prophet's chief scribe, himself a hafiz (1)
- Zaid collected everything and verified verses from other companions who were also huffaz (1)
- completed less than two years after the Prophet's death while memories were still fresh (1)
- compilation kept by Abu Bakr during his lifetime, then passed to Umar (1)

(b) Why do you think it was important to make this collection?

[10]

- The Prophet (and many huffaz) had died and therefore there were few remaining who were left to consult about Allah's message; if the revelations were not compiled there may have been conflicting versions which would not be good for Islam (2)
- the Qur'an is a miracle for the Muslims. It tells about things Muslims cannot know of otherwise: Allah, His signs and attributes, the past (stories of earlier prophets) the present and the future (the Day of Judgement, Paradise and Hell); therefore vital that the revelations had to be recorded (2)
- the Qur'an gives infallible guidance to Muslims on how to conduct their lives; it is the foundation of Islam, guides about Hajj, Ramadan, Zakat and worship; if not compiled it would be irreplaceable (2)
- early Muslims were men of vision. They knew the message of the Qur'an was for all people in the world not just the Arabs. The Muslim empire was expanding, more people becoming Muslim, therefore vital to compile revelations so that the message could be conveyed (2)
- Allah tells Muslims the Qur'an is for 'those who think', therefore early Muslims realised a written version was imperative so that individual Muslims could read it and take Allah's message to heart (2)

8 (a) What are the main teachings of Surah Fateha?

- bismillah ar rahman ar rahim In the name of Allah, Most Gracious, Most Merciful; Surah begins with name of Allah (1)
- Praise be to Allah: hamd (praise) is the reason for our existence (1)
- hamd takes place on tongue and in the heart (1)
- recognise Allah being the Lord of the Worlds (1)
- know Allah through His attributes of Compassion and Mercy (1)
- Allah's Compassion (rahma) is paramount, it is for everyone (1)
- His Mercy (rahim) only for those who believe in Him (1)
- Master of the Day of Judgement; the day the debts fall due; 'deen' can be debts [the debts we owe Allah]. Allah will take humans to account on this Day (1)
- 'You do we worship'; recognise Allah's place and worship Him alone (1)
- and Your help we seek'; seek Allah's help and seek refuge in Him (1)
- 'Guide us to the Straight Way (which is the middle way between too much and too little). Muslims pray Allah guides them in every walk of life (1)
- 'the way of those on whom You have bestowed Your blessings' such the righteous: prophets, saints and other good people (1)
- 'not those who have been condemned nor those who go astray'; those who deliberately break God's law or are careless and negligent of Him (1)

(b) Explain why this Surah is regarded as so important?**[10]**

- the Prophet called it umm ul kitab [the essence of the Book] because it contains the fundamental principle of Islam: tawhid (Allah as One); and man's total dependence on Him (2)
- as the 'opener' it opens up the book; called surat al hamd (surah of praise), also the 7 oft-repeated verses, a perfect prayer for Muslims in public or private; no rakah in salat is correct or complete without it (2)
- begins with 'bismillah' which shows that every action a Muslim does is begun with Allah's name, this surah is suggestive of a prayer from the supplicant and the guidance in the remaining surahs of the Qur'an is the answer to that prayer (2)
- is a constant reminder and warning of the Day of Judgement and man's accountability in front of Allah (2)
- was one of the earliest revelations received by the Prophet in Mecca; also the first surah revealed in its entirety (2)

9 (a) Relate what is written in the Qur'an of one of two occasions when Allah spoke to the Prophet Musa (Moses) on the mountain.**[10]****(i)**

- Surah Ta Ha 20 verses 9-46, Surah Qasas 28 verses 29-35, An Naml 7-12 (1)
- saw a fire in the direction of Tur [Mount Sinai] 'at-Tur' means mountain (1)
- told his family to wait, he would get some fire to warm them (1)
- when he got there saw a tree burning on right bank of valley, on blessed ground (1)
- Allah spoke to Moses 'I am Allah, Lord of the worlds, take off your shoes, you are in the sacred valley Tuwa' (1)
- Allah told him he was chosen as a messenger, to serve him only, pray regularly, that the Last hour is coming though no one knows when, except Allah (1)
- asked Moses what is in his right hand, Moses tells him a rod and its uses. Allah tells him to throw it, becomes snake. Moses frightened (1)
- 'take hold of it and fear not, you are one of those who are secure', returned to being a stick (1)
- commanded him to 'draw thy hand close to thy side', became white, second sign from Allah to Pharaoh (1)

- go to Pharaoh, has transgressed all bounds, show these signs (1) (+1 for messages)
- Moses asked Allah for His help in every way, also if his brother Aaron (Haroon) can help with him. Allah grants his prayer (1)

(ii)

- Surah Al A'raf 7 verses 142-147 (1)
- Allah appointed 40 nights for Moses on the mountain (Mt Sinai) to communicate with Him (1)
- left Aaron to take his place among his people, to guide them (1)
- Moses asked Allah to show Himself to him (1)
- Allah said 'by no means can you see Me but look upon this mountain, if it remains, you will see Me (1)
- Allah revealed His glory, mountain crumbled into dust (1)
- Moses fell down (1)
- when recovered, Moses was repentant and confessed his faith in Allah (1)
- Allah said He had chosen Moses above others, spoken to him, now giving tablets of Law, commanding and explaining all things (1)
- told Moses to take hold of the laws with firmness, tell his people to follow them (1)
- Allah warned that many people will be arrogant and reject Allah's signs and will be punished (1)

(b) What do Muslims learn from reflecting on the life of Musa?**[10]**

- birth of Moses, Allah reassures his mother, puts him in the river: we learn Allah protects whom He wants (in this case from being killed by Pharaoh) (2)
- Moses brought up in the palace of Pharaoh, had empathy with the oppressed, a sense of justice, sides with the man being attacked. Therefore we see Allah's forgiveness of Moses killing a man: Allah forgives us when we are truly repentant, His eternal and unchanging attribute is mercy (2)
- like Prophet Muhammad Moses was given Allah's message towards the middle of his life. Allah spoke to him directly (he is known as KalimAllah) (2)
- Allah gave Moses individual strength to face Pharaoh, 'with Our signs shall ye triumph', Allah told him he was secure in this world and the next with Allah's help. Allah gives strength (2)
- Moses had been brought up as an Egyptian. Allah granted his request that his brother (Haroon) help him as he knew the ways of the Israelites and ordinary Egyptians better. We learn that Allah listens (2)
- Pharaoh is archetype of evil, arrogant about his own strength: Allah sent Moses to deal with him. (har Firaon ra Musa... for every Pharaoh there is a Musa) therefore Allah deals with people in His own way and in His own time (2)
- monotheism: rejection of Pharaoh as god; Pharaoh was defeated by Moses' total submission to Allah in the knowledge that Allah would protect him: belief in Allah gives strength (2)

10 (a) What are the main observances followed by Muslims during the month of Ramadan?

- Muslims have to fast from before dawn (fajr) till sunset during Ramadan (1)
- when beginning the fast eat suhoor and make niyat (intention) that the action is taken in obedience to Allah's command (1)
- fast begins from fajr prayers (1)
- abstinence from eating, drinking, smoking and sex during fasting time (1)
- abstaining from all evil thoughts, careless chatter, undesirable actions (1)
- exerting the utmost in patience and humility (1)
- zuhr and asr prayers said (1)
- breaking of fast (iftar) at sunset (maghrib) usually with dates, followed by a light meal (1)
- supplication 'O Allah I have observed the fast for your sake, and I believe in You, and I put my trust in You, and broken it with the provision You have bestowed on me' (+ 1 for wordings), maghrib prayers (1)
- tarawih prayers are recommended following isha prayers (1)
- one part of the Qur'an recited each night during tarawih prayers to complete the whole recitation by the end of the month (1)
- reading the Qur'an individually during this month also beneficial (1)
- some Muslim men spend last ten days in itikaf in the mosque giving up all worldly occupations (1)

(b) Give reasons why this month is special?**[10]**

- fasting (sawm) during Ramadan is a pillar of Islam hence obligatory on every responsible and fit Muslim (2)
- first revelation received by Prophet in this month; 'Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind...' (2:185) Qur'anic injunctions to fast 'fasting prescribed for you as it was prescribed for those before you...' (2:185) (2)
- Muslims pray for Allah's forgiveness by growing in obedience to Him, and by exercising self control, patience and humility in all matters, fasting gives Muslims a sense of hope (2)
- during this month Muslims increase their study of their faith and recitation of the Qur'an; they unite as a community in acts of worship, especially last 10 days; Lailatul Qadr [special night] of forgiveness (2)
- Muslims more awareness of suffering of the poor and needy, hence more generous during Ramadan; annual zakat to be paid during this month (2)
- a big part of this month is celebrating the idea of brotherhood and sharing especially during the breaking of the fast (2)

11 (a) Give a brief description of the five Pillars of Islam.**[10]****Shahadah:** (only 2 marks for each... other points are for part (b))

- ashhaduan la ilaha illAllah ashadoana Muhammadan abduhu wa rasooluh I bear witness that there is no god but Allah, I bear witness that Muhammad is His servant and His Messenger (1)
- first part is the belief in Oneness of Allah (tawhid) the Creator (1)
- opposite of tauhid is shirk (ascribing divine attributes to others) which is an unforgivable sin in Islam (1)
- is the fundamental teaching of Islam (1)
- second part: Muhammad is His Messenger: means Muslims should follow the message that he has brought (1)

Salat: praying 5 times a day: fajr, zuhr, asr, maghrib, isha (1)

- considered as the foundation of the religion (1)
- closest to Allah when in sadja (touching forehead to ground) which signifies total submission (1)
- expression of thankfulness, purifies the heart, cultivates the conscience, comforts the soul (1)
- instills discipline (1)
- encourages purity of mind, body and place (1)

Sawm (fasting): obligatory fasting for the whole lunar month of Ramadan, 29 or 30 days [depending on the moon's positions] from before dawn till sunset (1)

- intention to fast must be made clear that the action is undertaken in obedience to Allah's command (1)
- Muslims fast to please Allah and seek His grace (1)
- refer to answers in Q 10

Zakat: is a duty enjoined by Allah undertaken by Muslims in the interest of society as a whole (1); makes for a caring society (1)

- literal meaning is 'purity', purifying dues 2.5% (minimum) given on wealth that remains in possession for a period of one year, distributed among due beneficiaries (1)
- spiritual significance is greater: purifies the heart of the giver of greed and selfishness and the heart of the recipient from envy and jealousy (1)
- paid once a year during Ramadan (1)

Hajj: a duty man owes to Allah, once in a lifetime if able financially and physically, and if there are no insurmountable hindrances (1)

- commemorates rituals observed by Abraham and Ismail (1)
- reminder of the assembly at Arafat [wuquf] on the Day of Judgement (1)
- it confirms the commitment of Muslims to Allah and their readiness to forsake material interests in His service: labbaik Allahumma labbaik, labbaik la sharika laka labbaik, innal hamda wan' nimata laka wal mulk, la sharika lak (1)
- Allah forgives the sins of those who perform the Hajj (1)
- demonstrates universality of Islam, brotherhood and equality of Muslims (1)

(b) Choose one and consider how it is important in your life.

[10]

Candidates should be assessed on their understanding
Various answers, elaborating the above and more

12 (a) In the Hadith you have studied what did the Prophet say about:**(i) being generous**

- Hadith 15 in An-Nawawi:
- 'Let him who believes in Allah and the Last Day either speak good or be silent (1)
- and let him who believes in Allah and the Last Day be generous to his neighbour (1)
- and let him who believes in Allah and the Last Day be generous to his guest' (1)
- true believer is known by his conduct and is answerable for his conduct on Judgement Day (1)
- Arabian generosity was affirmed when Prophet came to Medina 'afshu as salaam, wa at'imu at ta'am' (spread salutations of peace, feed with food) (1)
- neighbours must be given help, guests must be given shelter, food, drink and courtesy (1)

(ii) being tolerant?

- Hadith 16 in An-Nawawi:
- expressions of anger resulting in retaliation and blood feuds were commonplace amongst Arabs during the time of Ignorance (jahiliah). The Prophet wanted to change this (1)
- his example of the years living in Mecca taught Muslims not to be angry and retaliate (1)
- rather, they should be patient and tolerant (1)
- his repetition of 'do not become angry' in the Hadith signifies the importance of patience as anger detracts from the quality of serenity in a human being (1)
- individual excellence of character (ihsan) establishes a link with the Almighty. All Muslims strive for that (1)
- being tolerant can be jihad an Nafs for a Muslim (1)

(b) Explain why knowledge of the Hadith is important for Muslims.**[10]**

- the Prophet was a guide in every way; his sayings and actions set a precedence; after his death became 2nd source of law (2)
- Hadith are an explanation of many teachings of Islam found in the Qur'an e.g. details of salat, wudu, zakat, and how these were demonstrated by the Prophet (2)
- the Prophet laid down numerous principles of law regarding various aspects of life e.g. contracts, trading, inheritance which are necessary for Muslims to know (2)
- Prophet made it clear when speaking in his own right and when conveying Revelations, therefore it is important to know the difference; some Hadith are hadith qudsi (words of Allah) given to Prophet (2)
- Qur'an itself commands that the teachings of the Prophet be obeyed 'Obey Allah and obey the Prophet' 64:12 [1 mark for either verse given] 'In the Prophet you have the perfect example of good conduct.' 33:21
- The Prophet asked companions to acquire knowledge (the Qur'an and Sunnah) and teach it to others, but they should take care not to attribute anything to him falsely (2)

