

**ISLAMIYAT 2058
GCE O Level
2007**

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Exclusions

This syllabus must not be offered in the same session with the following syllabus:

2056 Islamic Religion and Culture

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ISLAMIYAT

GCE Ordinary Level

Syllabus 2058

Revised syllabus from June 2003

Available in May/June and October/November

AIMS AND OBJECTIVES

The aims of the syllabus are to enable students to learn about and understand the importance of the major beliefs of Islam, and of the early history of the Islamic community.

The objectives require students to demonstrate:

1. knowledge and understanding of the main elements of Islamic faith and history (studied mainly in English though with some familiarity with passages from the Qur'an and Hadith in Arabic)
2. the ability to evaluate the meaning and importance of these elements in the lives and thoughts of Muslims.

Candidates might successfully show knowledge and understanding by, for example, identifying the main events that led up to the *Hijra* and saying why these events contributed to the Prophet's (pbuh) move from Makka to Madina.

Candidates might successfully show evaluative ability by, for example, explaining why it was important for the future of the Muslim community and for the teachings of Islam for the Prophet (pbuh) to migrate.

SCHEME OF ASSESSMENT

The scheme of assessment consists of **two** compulsory question papers:

Paper 2058/1

The time allowed for this question paper is 1 hour and 15 minutes. Four questions will be set, of which candidates will be required to answer a total of **three**. Candidates must answer **both** Question 1 and Question 2, and **either** Question 3 **or** Question 4.

Paper 2058/2

The time allowed for this question paper is 1 hour and 30 minutes. Five questions will be set, of which candidates will be required to answer **four**. Candidates **must** answer Question 1, Question 2 **and** Question 3, and **either** Question 4 **or** Question 5.

NATURE OF ASSESSMENT

The following notes provide an indication of the structure and contents of the two question papers.

Paper 2058/1

- Q1. *Comment on the major themes of the Holy Qur'an:*
This is a compulsory question. Candidates will choose any **two** of three passages or parts of passages set in Arabic from the list given in Appendix 1. Translation is not required.
(2 x 4 = 8 marks)
- Q2. *Description and explanation of the main incidents in the life of the Prophet (pbuh), and of his significance in Islamic beliefs:*
This is a compulsory question. The question will be set in one or more parts, requiring an essay length answer.
(16 marks)
- Q3/4. *Discussion and explanation of the main features of Islamic Beliefs, Observances and Law:*
Candidates will choose **one** of the two questions set. Each of the questions will consist of one or more parts and require an essay length answer.
(16 marks)
[Total: 40 marks]

Paper 2058/2

- Q1. *Comment on the meaning and importance of words and phrases from the Holy Qur'an:*
This is a compulsory question. Candidates will choose any **seven** underlined words or phrases from ten in passages taken from Appendix 1. Translation from Arabic is not required.
(7 x 2 = 14 marks)
- Q2. *Comment on the spiritual and practical teachings of the Prophet's (pbuh) Hadith:*
This is a compulsory question. Candidates will choose any **seven** Hadiths from ten taken from Appendix 2. They will be required to write about the main teachings contained in the Hadiths concerning what Muslims should believe and how they should act. Translation from Arabic is not required.
(7 x 2 = 14 marks)
- Q3. *Discussion of Muslims in their relations with others:*
This is a compulsory question. The question will be set in one or more parts, and will require an essay length answer.
(16 marks)
- Q4/5. *Discussion and explanation of major figures and events in the history of the early Islamic community:*
Candidates will choose **one** of two questions, which will be set in one or more parts. The question will require an essay length answer.
(16 marks)
[Total: 60 marks]

It is important to note the following:

In Paper 2058/1, Question 1, and in Paper 2058/2, Questions 1 and 2, the passages will be set in Arabic and in English. Translation of these passages is **not** required and will not be given marks. However, candidates should be prepared to demonstrate knowledge and understanding of the Arabic words and sentences as they appear in the context.

In essay questions candidates should write concisely and to the point. Sheer quantity will not be given marks. Most essay questions can be fully answered in about 800-900 words. Answers to all questions must be written in English, including any quotations from the Holy Qur'an and Hadith.

During the examination candidates are recommended to read each question carefully and to spend some time thinking about what is required by the question. Information and comments which are not relevant to the question or part question being answered will not be given marks.

SYLLABUS CONTENT

Candidates must study the whole of the syllabus.

Content relating to Paper 2058/1

- **The main teachings contained in the set passages of the Holy Qur'an:**

Candidates should be able to explain how each passage in the list in Appendix 1 presents the major stories or themes of the Holy Qur'an contained in it.

- **The life of the Prophet (pbuh):** with special reference to his youth and early life; his call to prophethood; the early years of proclamation in Makka and the difficulties he encountered; his migration (*hijra*); the later years in Madina, including his arrangements for governing the community and his conflicts with the people of Makka; his character as a model for Muslim life; his position as Seal of the Prophets (*khatam al-nabiyyin*) and last Messenger of God.

Candidates will be expected to give accounts of parts of the Prophet's (pbuh) life and to explain their importance, and also to discuss the Prophet's (pbuh) significance in Muslim beliefs and practice.

- **The Articles of Faith:** belief in God, angels, books, prophets, God's predestination and decree, resurrection and the last day.

- **The Five Pillars of Islam:**

- (i) the declaration of faith (*shahada*) and its significance as the basis of belief and thought
- (ii) prayer (*salat*), including preparations beforehand, its performance, congregational prayers on Fridays and festivals, times of prayer, the place for prayer (*masjid*), private prayer (*du`a*), delayed prayer
- (iii) alms-giving (*zakat*) including regulations for amounts and recipients
- (iv) fasting (*sawm*), including the manner in which it is performed, those exempted, its invalidation
- (v) pilgrimage (*hajj*) including the observances involved, the lesser pilgrimage (*umra*).

Candidates will be expected to describe the main contents of these beliefs and observances, and to explain their importance as part of the faith of Islam.

- **Sources of religious and legal authority in Islam:** the Holy Qur'an, its importance as the basis of all thought, its compilation and major teachings; the Prophet's Hadith, their significance as a source of teachings, the methods used in their collection into the six authoritative Books (*al-sahih al-sitta*); consensus (*ijma'*); the Sunni principle of analogy (*qiyas*), and the Shi'i principle of reason (*'aql*), and the circumstances in which they are used.

Candidates will be expected to describe these principles and explain the way in which they are employed in Islamic thought.

Content relating to Paper 2058/2

- **Understanding of the meaning and importance of key terms and phrases in the set chapters of the Holy Qur'an:**

Candidates should be able to identify and explain briefly the significance of the main terms and phrases in the passages in Appendix 1.

- **Understanding of the main teachings in the set Hadith of the Prophet (pbuh),** concerning what Muslims should believe and how they should act:

Candidates should be able to explain briefly how the Hadith listed in Appendix 2 instruct Muslims about beliefs and conduct.

- **Muslims in their relations with others:** personal modesty; respect for other people; the place of women and their rights; relations with non-Muslims; Islam in community life; financial dealings with others; Muslim states and their relations with other states in the contemporary world.

Candidates should be able to give the main outlines of the teachings concerning the ways in which Muslims should live as individuals and together with others.

- **The first Muslim Community:** with particular reference to the Prophet's wives (*ummahat al-mu'minin*), his descendants, his leading Companions, his scribes, the Emigrants (*muhajirun*) and Helpers (*ansar*); the Rightly-Guided Caliphs (*al-khulafa' al-rashidun*) and the main events of their caliphates.

Candidates will be expected to identify the major figures and events in the early years of the Muslim community, and to explain their importance in the history and beliefs of Islam.

Note on Sunni and Shi'a teachings

At the suggestion of many teachers of Islamiyat, this revised Syllabus does not contain sections on Sunni and Shi'a teachings. However, it should be noted that examination questions may often contain optional parts on Sunni and Shi'a beliefs. It should also be noted that appropriate Sunni and Shi'a interpretations of Islamic teachings (according to individual candidates' beliefs) will be given full credit in all answers.

APPENDIX 1

Chapters of the Holy Qur'an included in the syllabus

1. <i>Sura</i>	1
2.	2.124-6
3.	2.255
4.	8.44-5
5.	17.1
6.	19.19-21
7.	28.29-31
8.	93
9.	97
10.	101
11.	107
12.	108
13.	112
14.	113
15.	114

1. Sura 1 (translation)

In the name of God, most gracious, most merciful.
Praise be to God, the Lord of the worlds,
Most gracious, most merciful,
Master of the day of judgement.
You do we worship, and your aid we seek.
Show us the straight way,
The way of those on whom you have bestowed your grace,
those whose portion is not wrath,
and those who go not astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Sura 1

2. Sura 2.124-6 (translation)

[124] And remember that Abraham was tried by his Lord with certain commands which he fulfilled.
He said: "I will make you an Imam to the people."
He pleaded: "And also from my offspring!"
He answered: "But my promise is not within reach of evildoers."

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ
رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ
قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا
قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ
عَهْدِي الظَّالِمِينَ

Sura 2.124-6

[125] Remember we made the House a place of assembly for men and a place of safety; and take the Station of Abraham as a place of prayer; and we covenanted with Abraham and Isma'il, that they should sanctify my House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves.

وَإِذْ جَعَلْنَا الْبَيْتَ مَحَابَّةً لِّلنَّاسِ
وَأَمَّنَّا وَآتَخَذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى
وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

[126] And remember Abraham said: "My Lord, make this a city of peace, and feed its people with fruits – such of them as believe in God and the last day".
He said: "And such as reject faith, –
For a while will I grant them their pleasure,
But will soon drive them to the torment of fire –
An evil destination."

وَإِذْ قَالَ إِبْرَاهِيمُ
رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ
مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ
قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ
إِلَىٰ عَذَابِ النَّارِ وَيُسَّ الْمَصِيرِ

3. Sura 2.225 (translation)

God! There is no god but he, the living,
the self-subsisting.
Neither slumber nor sleep can seize him.
To him belongs whatever is in the heavens and
whatever is in the earth.
Who will intercede with him except by his leave?
He knows what is in front of them and what is
behind them,
while they encompass nothing of his knowledge
except what he wills.
His throne extends over the heavens and the earth,
and he is never weary of preserving them.
He is the sublime, the supreme.

Sura 2.255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ

4. Sura 8.44-5 (translation)

[44] And remember when you met, he showed
them to you as few in your eyes,
and made you appear as contemptible in their eyes;
so that God might accomplish a matter already enacted.
For to God all matters go back.

Sura 8.44-5

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ
فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ
لِيَفْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

[45] O you who believe! When you meet a force,
be firm, and remember God much, so that you may prosper.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً
فَاتَّبِعُوا وَادْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ

5. Sura 17.1 (translation)

Glory to him who took his servant for a journey by night
from the sacred mosque to the farthest mosque,
whose precincts we blessed –
in order that we might show him some of our signs;
For he is the one who hears and sees.

Sura 17.1

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا
مِنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي
بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

6. Sura 19.19-21 (translation)

[19] He said: "No, I am only a messenger from your Lord, for the gift to you of a holy son."

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ
لَأَهَبَ لَكَ غُلَامًا زَكِيًّا

Sura 19.19-21

[20] She said; "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ
وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

[21] He said: "So it will be, Your Lord says: 'That is easy for me: and we appoint him as a sign to men and a mercy from us': it is a matter decreed."

قَالَ كَذَلِكَ
قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ
وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا
وَكَانَ أَمْرًا مَّقْضِيًّا

7. Sura 28.29-31 (translation)

[29] Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Wait; I perceive a fire; I hope to bring you from there some information, Or a burning firebrand, so that you may warm yourselves."

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ
بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا
قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا
لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ
مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

Sura 28.29-31

[30] But when he came to it, he was called from the right bank of the valley, from a tree in hallowed ground: "Moses! I am indeed God, the Lord of the worlds."

فَلَمَّا أَتَاهَا نُودِيَ
مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ
فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ
أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

[31] "Now throw down your rod!" But when he saw it moving, as if it were a snake, he turned back in retreat, and did not retrace his steps. "Moses! Draw near, and do not fear: for you are one of those who are secure."

وَأَنْ أَلْقِ عَصَاكَ
فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌ
وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ
يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ
إِنَّكَ مِنَ الْأَمِينِينَ

8. Sura 93 (translation)

By the glorious morning light,
 And by the night when it is still –
 Your Lord had not forsaken you, nor is he displeased.
 And indeed, the hereafter
 Will be better for you than the present.
 And soon your Lord will give to you,
 and you will be well pleased.
 Did he not find you an orphan and give you shelter?
 And he found you wandering, and he gave you guidance.
 And he found you in need, and made you independent.
 Therefore do not treat the orphan with harshness,
 Nor repulse the petitioner;
 But proclaim the bounty of your Lord.

وَالضُّحَىٰ
 وَاللَّيْلِ إِذَا سَجَىٰ
 مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
 وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ
 وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ
 أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ
 وَوَجَدَكَ ضَالًّا فَهَدَىٰ
 وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ
 فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
 وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
 وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Sura 93

9. Sura 97 (translation)

Indeed! We have revealed it on the Night of Power.
 And what will explain to you what is the Night of Power?
 The Night of Power is better than a thousand months.
 The angels and the Spirit come down in it,
 by permission of their Lord, on every errand.
 Peace it is until the rise of Dawn.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
 وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
 لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ
 تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا
 بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ
 سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Sura 97

10. Sura 101 (translation)

The calamity,
 What is the calamity?
 And what will explain to you what is the calamity?
 It is the day when people will be like scattered moths,
 And the mountains will be like carded wool.
 Then he whose balance will be heavy
 Will be in a life of pleasure.
 But he whose balance will be light
 Will have his home in a bottomless pit.
 And what will explain to you what this is?
 A fire blazing fiercely.

الْقَارِعَةُ
 مَا الْقَارِعَةُ
 وَمَا أَدْرَاكَ مَا الْقَارِعَةُ
 يَوْمَ يَكُونُ النَّاسُ
 كَالْفَرَاشِ الْمَبْثُوثِ
 وَتَكُونُ الْجِبَالُ
 كَالْعِهْنِ الْمَنْفُوشِ
 فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ
 فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
 وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ
 فَأُمُّهُ هَاوِيَةٌ
 وَمَا أَدْرَاكَ مَا هِيَ
 نَارٌ حَامِيَةٌ

Sura 101

11. Sura 107 (translation)

Have seen the one who denies religion?
 He is the one who repulses the orphan,
 And does not encourage the feeding of the poor.
 So woe to the worshippers,
 Who are neglectful of their prayers;
 Who want to be seen,
 But refuse neighbourly needs.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِسْلَامِ
 فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ
 وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ
 فَوَيْلٌ لِلْمُصَلِّينَ
 الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
 الَّذِينَ هُمْ يُرَآءُونَ
 وَيَمْنَعُونَ الْمَاعُونَ

Sura 107

12. Sura 108 (translation)

Indeed! We have given you abundance;
 Therefore pray to your Lord, and sacrifice.
 For the one who hates you, he will be cut off.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ
 فَصَلِّ لِرَبِّكَ وَأَنْحَرْ
 إِنَّ شَانِئَكَ
 هُوَ الْأَبْتَرُ

Sura 108

13. Sura 112 (translation)

Say: He is God, the one;
God, the Absolute.
He does not beget nor is he begotten,
And there is none like him.

قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Sura 112

14. Sura 113 (translation)

Say, I seek refuge with the Lord of the dawn,
From the evil of created things,
From the evil of the darkness when it overspreads,
From the evil of those who blow on knots,
And from the evil of the envious one when he practises envy.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
مِنْ شَرِّ مَا خَلَقَ
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Sura 113

15. Sura 114 (translation)

Say: I seek refuge with the Lord of mankind,
The King of mankind,
The God of mankind,
From the evil of the whisperer who withdraws,
Who whispers in the hearts of mankind,
Among jinn and mankind.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ
مَلِكِ النَّاسِ
إِلَهِ النَّاسِ
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
مِنَ الْجِنَّةِ وَالنَّاسِ

Sura 114

APPENDIX 2

Hadith of the Prophet (pbuh) included in the syllabus

(1) إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Translation: Actions are judged by intentions.

(2) الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Translation: A Muslim is one from whose tongue and hand Muslims are safe.

(3) الرَّاشِيُ وَالْمُرْتَشِيُ كِلَاهُمَا فِي النَّارِ

Translation: The person who offers a bribe and one who accepts a bribe will both go to the fire/hell.

(4) أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ

Translation: The best remembrance is, "There is no god but God", and the best prayer is, "Praise be to God".

(5) تَفَقَّهُوا فِي الدِّينِ

Translation: Devote yourselves to understanding religion.

(6) فَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

Translation: The superiority of the Word of God over other words is like the superiority of God over his creation.

(7) الدُّنْيَا مَرْعَى الْأَخْرَةِ

Translation: The world is a cultivating ground for the hereafter.

(8) كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Translation: Each of you is a custodian, and each of you will be held responsible for those in your care.

(9) كُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Translation: Servants of God, be brothers.

(10) خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ

Translation: The best of people are those who are of help to people.

(11) مَنْ غَشَّ فَلَيْسَ مِنَّا

Translation: One who cheats is not among us.

(12) الصَّلَاةُ عِمَادُ الدِّينِ

Translation: Worship is a pillar of religion.

(13) الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

Translation: Paradise is at the feet of mothers.

(14) اِرْحَمْ مَنْ فِي الْأَرْضِ يَرْحَمَكَ فِي السَّمَاءِ

Translation: Be compassionate to those on earth and he who is in heaven will be compassionate to you.

(15) خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Translation: The best among you is the one who has learnt the Qur'an and teaches it.

(16) لَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

Translation: He who does not keep his promise has no religion.

(17) لِكُلِّ دَاءٍ دَوَاءٌ وَدَوَاءُ الذُّنُوبِ الْإِسْتِغْفَارُ

Translation: For every disease there is a remedy, and the remedy for sinning is to seek forgiveness.

(18) طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

Translation: To obtain knowledge is obligatory for all Muslim men and women.

(19) الْكَاسِبُ حَبِيبُ اللَّهِ

Translation: One who works for himself is a friend of God.

(20) مَنْ صَلَّى عَلَيَّ مَرَّةً فَتَحَ اللَّهُ لَهُ بَاباً مِنَ الْعَافِيَةِ

Translation: For whoever asks blessings on me once God will open a door of safety.

(21) أَزْهَدْ فِي الدُّنْيَا: يُحِبُّكَ اللَّهُ، وَأَزْهَدْ فِيمَا عِنْدَ النَّاسِ: يُحِبُّكَ النَّاسُ

Translation: Abstain from what is in the world, and God will love you; abstain from what people have and people will love you.

(22) تَطْعِمُ الطَّعَامَ وَتُقْرِئُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ

Translation: Give food and give greetings to those you know and those you do not know.

(23) إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

Translation: Sincerity leads to godliness, and godliness leads to paradise.

(24) قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ

Translation: Say: "I believe in God", then act uprightly.

(25) تَعْرِفُ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفُكَ فِي الشَّدَاةِ

Translation: If you acknowledge God in prosperity, he will acknowledge you in hardship.

(26) مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ

Translation: People have never gathered in a house of God to read the Book of God and study it together without peace descending upon them.

(27) الطُّهُورُ شَطْرُ الْإِيمَانِ

Translation: Purity is half of faith.

(28) لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Translation: Not one of you believes until he desires for his brother what he desires for himself.

(29) إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

Translation: One believer with another believer are like a building, one part strengthens another.

(30) مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ

Translation: One who goes out in pursuit of knowledge is on the path of God until he returns.

NOTES FOR GUIDANCE

Introduction

These Notes for Guidance set out some of the possible topics covered by the syllabus, and suggest ways in which they may be studied. They are intended to assist teachers and candidates who wish to have some idea of how to approach the course.

It must be remembered that while they offer guidance, these notes do not include **all** aspects of any topic or give an exhaustive set of rules or directions. Study of the course should not be confined to the suggestions made here, but should be as wide and thorough as time and facilities permit.

1. Compulsory questions

These comprise:

- 2058/1 Question 1, the main themes in selected passages from the Holy Qur'an
- 2058/1 Question 2, the life, personality and importance of the Prophet
- 2058/2 Question 1, key themes and teachings in selected passages from the Holy Qur'an
- 2058/2 Question 2, the main teachings concerning correct belief and action in specified Hadith
- 2058/2 Question 3, Muslims in their relations with others.

Commentary questions relating to texts in Arabic

In **Paper 1 (2058/1) Question 1**, and **Paper 2 (2058/2) Questions 1 and 2**, texts are set in Arabic, though translation is not required. In **Paper 2 Question 1**, words and phrases are underlined in the texts which are given in Arabic and in English.

In **Paper 1 Question 1**, candidates are required to comment upon the main teachings contained in the chosen passages. For example, in *Sura 2.255* the main teachings concern the characteristics of God described here, and in *Sura 8.44-5*, the main teachings concern the way in which divine and human forces combined to produce a victory for the Muslims at Badr.

In response to **Paper 2 Question 1**, candidates should explain the religious significance of the words underlined. For example, if in Passage 2 (*Sura 2.124-126*) *li-l-nasi imaman* is underlined, they should identify who is speaking and who is being spoken to, and what is meant by the latter being made a "leader" to the people; and if in Passage 13 (*Sura 112*) *lam yalid* is underlined, they should discuss why it is impossible for God to give birth or for any being to be related to him, and who may hold this erroneous teaching.

In answer to **Paper 2 Question 2**, candidates should comment upon the major spiritual and practical teachings of the chosen Hadiths.

Responses to all three of the questions referred to above must be brief and to the point. Candidates should be able to recognise the meaning of texts and words in Arabic, but should be told that they are not asked for translations. No marks will be given for translations.

Essay questions

In the essay questions, **Paper 1 Question 2** and **Paper 2 Question 3**, candidates may be asked to show knowledge and, in addition, to demonstrate understanding and the ability to evaluate.

So they should be prepared to describe events – e.g. the *Hijra* – and activities – e.g. the observance of the *hajj* – and also to explain the importance of these in the history of Islam and as part of Muslim religious life. They then need to judge why the *Hijra* was regarded as the great turning point in the Prophet's (pbuh) career, and why the *hajj* is one of the Five Pillars of Islam.

They should be able to illustrate their answers with quotations from the Qur'an and Hadith. These must be given in English and should not be quoted in isolation, but only to support points and in discussions where their relevance is made clear.

In their responses to **Paper 1 Question 2**, candidates are asked to describe and assess the life of the Prophet (pbuh), his personality and his importance as an example for Muslims.

The life of the Prophet (pbuh) should be studied in detail, including such aspects as: his early years; the call to prophethood; his preaching at Makka and the response of the townspeople; the departure for Madina; his later years as leader of the new community; his battles with the Makkans and final victory.

Study of the community which the Prophet (pbuh) established at Madina should include: co-operation between Emigrants and Helpers, relations between Muslims and other townspeople including Jews; steps taken by the Prophet (pbuh) to bind the people together; the characteristics of the umma, e.g. equality, belief.

As well as these facts, candidates should be prepared to discuss such issues as: why the Makkans rejected the Prophet (pbuh); why he migrated to Madina; why he fought battles against the Makkans.

In answers to **Paper 2 Question 3**, candidates are asked to explain how the fundamental teachings of Islam influence the lives of Muslims as individuals and within communities. In particular, they should be aware of the importance of personal modesty in dress and in behaviour towards others, including family members, neighbours and friends and members of the other sex; respect for other people, whether family, friends or strangers; the traditional teachings about the place of women in relationships and in society, and how these relate to present-day ambitions; teachings about attitudes to money and financial dealings; international relations between states.

2. Questions allowing choice

These essay questions comprise:

- 2058/1 Questions 3 and 4, the main features of Islamic Beliefs, Observances and Law
- 2058/2 Questions 4 and 5, the major figures and events in the early history of the Muslim community.

In **Paper 1, Questions 3 and 4**, candidates should be able to show detailed knowledge and understanding of what the Articles of Faith and Five Pillars teach, and how the sources of the Law are used. So, for example, they should be prepared to say what prayer is in Islam, how ablution or a *rak`a* is carried out, and why these actions must be performed. Or, for example, they should be able to explain the circumstances in which *Ijma`* is allowed, what it means, and how it is put into practice. In addition, they should be able to show some ability to evaluate by, for example, saying why the Qur'an is the most important source of law, or why cleanliness is important in prayer.

In **Paper 2, Questions 4 and 5** require candidates **(i)** to know biographical details of the leading figures of early Islam, **(ii)** to show how they were important in the life of the Prophet (pbuh) and why their examples are worthy of respect.

Candidates should be prepared to give general details of the lives of individuals; outline the part that they played in helping the Prophet (pbuh) or performing service to the early Islamic state; and explain their place as examples of proper Muslim behaviour.

It is important to have full knowledge of the facts of any figure's life - e.g. the part Abu Bakr played in supporting the Prophet (pbuh) in his early years at Makka; the part `A'isha played in relating Hadiths and teachings. It is also important to show the significance of the various individuals and their roles - e.g. of Khadija in giving financial security and comforting the Prophet (pbuh) at the start of his career; of the Companions in giving him help after the move to Madina.

The early history of Islam includes the gradual growth of the Islamic state under the Rightly-Guided Caliphs, and the collection of Hadiths, the methods used to verify them, etc, until the completion of the canonical books.

A final point: candidates should be discouraged from assuming that sheer quantity of writing will gain success. They should concentrate upon relevant discussions, with brief illustrations and references, in order to demonstrate their awareness of the main point of the question. Most answers should not exceed about 900 words at the very most (few candidates are likely to require this many words).

It is very important indeed for candidates to show understanding and the ability to evaluate, in addition to demonstrating sound factual knowledge.