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ISLAMIYAT **0493/11**

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MARK SCHEME

Maximum Mark: 50

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Candidates must attempt Question 1, Question 2 and two other questions.

1 Choose any <u>two</u> of the following passages from the Qur'an, and:

(a) briefly describe the main theme(s) in each passage [4]

(b) briefly explain the importance of these themes in a Muslim's life today. [4]

(i) Sura 2.255

Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.

(ii) Sura 6.101–103

101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things. 102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him: and He has power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

(iii) Sura 1

1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgment. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

(a) What are the main teachings?

(i) <u>Sura 2.255</u>

<u>The main themes are</u> *Tawhid*, One God; that He is unlike creation; that His knowledge is infinite; that the Throne represents His power.

<u>Candidates will develop these themes in their own way</u>, e.g., saying that He looks after all the Heavens and earth and no-one is needed to look after Him; He does not sleep nor get tired in what He does; humans only know what He allows them; that His throne is understood as His majesty, uniqueness, knowledge and having total power. It emphasises how He is the only one who can make decisions about His creation, yet is transcendent – completely independent from His creation.

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(ii) Sura 6.101–103

The main themes are God's power; His knowledge of everything; that people should turn to God and worship Him.

Candidates will develop these themes in their own way, e.g., He is the only one to control the heavens and the earth. Everything originates with Him. Although humans cannot understand Him, He understands everything in creation. He is the one who has the power to help humans, and He hears and sees all that they do, therefore they should worship Him and pray to Him to reward their actions.

(iii) Sura 1

The main themes are that God is the Lord of creation; He gives guidance to humans; He is the Merciful; He is One.

Candidates will develop these themes in their own way, e.g., it is God who presides over judgement and controls the worlds. God gives guidance to those who ask. This sura is used as a prayer. He is the one to ask for forgiveness, and it is He who can grant forgiveness for anything. He is Master of all creation so only He is deserving of worship.

These are examples candidates can write about; they should be credited for other, relevant answers. Candidates should show how the theme(s) they choose is distinctive in that passage. The best answers will have a few themes with development.

(b) The importance of these themes

(i) The importance of these themes is that these verses allow Muslims to learn and understand something about God in a way relevant to them. The theme of God's self-subsistence shows how certain attributes that affect humans do not affect Him, e.g. sleep.

He has the knowledge and power over all things and this passage is used as a prayer for protection. It was said by the Prophet to be one of the best passages of the Qur'an, so Muslims might recite it daily for protection. Candidates could say how they use ayat al-kursi in their lives.

(ii) These teachings emphasise the importance of *tawhid* for Muslims. The only relationship He has is with His creation; he has no partners or offspring.

Mankind is asked to worship Him as it says in this passage that only He can fulfil their needs, so Muslims should be careful to pray and fast, etc. to fulfil their obligation to Him. He also sees and hears all that humankind does, so Muslims should keep this in mind in all that they do and say. In a world where there are lots of distractions, this sura could remind Muslims that they should always remember their Creator as He is the ultimate authority over their affairs.

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(iii) Sura 1

This is recited in every prayer. 'No prayer is accepted without Fatiha.'

It is a conversation with God and He is the Creator, and God is replying to each verse. Through it, humans communicate with God.

Muslims use this to ask for guidance (given in the Qur'an and sunna), for mercy and help, even outside the prayer.

Submitting to God brings humbleness into lives, and because Muslims are accountable to God they pray to be guided on the straight path.

Candidates can mention other points with examples or personalising passages about their own/Muslims' lives. This could take them higher up the levels.

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2 (a) Describe the ways in which Abu Bakr, 'Umar and 'Uthman were involved in the compilation of the Qur'an. [10]

(b) 'The Qur'an should not have been compiled in written form because it did not take place during the Prophet's lifetime.' Agree or disagree with this statement, giving reasons for your answer. [4]

Part (a) tests AO1, and part (b) tests AO2.

(a) The main focus of the answer should be on the roles of the three companions.

During the time of the Prophet, the Qur'an was written on pieces of animal skin and on parts of bone but mainly was memorised by the companions; during Abu Bakr's caliphate, many companions who had memorised the Qur'an died at the Battle of Yamama; 'Umar, worried that the words of the Qur'an would be lost due to companions dying of old age/in battle, suggested to Abu Bakr that the Qur'an should be compiled into one book; Abu Bakr hesitated saying he could not do something the Prophet had not done; he eventually agreed and called Zayd bin Thabit to collect all the verses that had been written; Zayd was a hafiz himself, yet he only included a verse into the master copy once he had verified its authenticity; a committee was set up, and 'Umar was part of this committee; the verses were written in the order that the Prophet had given, but the suras were written on separate sheets; this copy was verified by the committee and was kept with Abu Bakr during his lifetime, after which it passed to 'Umar, and then to 'Umar's daughter, Hafsa.

During 'Umar's caliphate, he took steps to ensure the Qur'an was taught and memorised to ensure it was not corrupted.

During 'Uthman's time as caliph, Islam had spread to other areas. Hudhaifa reported to 'Uthman that people were reciting the Qur'an in a different dialect in different areas. 'Uthman ordered the companions to compile one book in the Qurayshi dialect, using the mushaf of Hafsa. 'Uthman checked and approved the final version. This new copy was sent around the various provinces of the expanding Muslim world. He ordered any other copies to be collected and burnt. For this he is known as 'Jami al-Qur'an'.

(b) Candidates can agree or disagree but they have to give valid reasons for why they have chosen that answer.

If they agree, they could say, e.g. that Muslims should not do something that the Prophet had not done as it sets a precedent for the future where Muslims can do things that were not done at the time of the Prophet.

If they disagree, they could say, e.g. that Muslims benefit from the written Qur'an as not everyone is able to memorise it easily, or that Abu Bakr was the rightly guided caliph and so his decision is not against the teachings of the Prophet. It was written, but was not against the recited entity.

Whatever they say, they should be credited as long as they are able to give reasons for their answer.

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3 (a) The Prophet was described as humble and just. Giving examples from his life, write about events that describe these qualities. [10]

(b) How can Muslims today apply the Prophet's example of humility when dealing with either friends or strangers? [4]

(a) Candidates should give examples of the Prophet's characteristics and give details of events where these characteristics were shown.

Humble: The Prophet would not think of himself as above the other companions, like a king, and would take part in all the tasks the rest of the community would, like digging the Trench in battle despite his hunger, or taking part in the building of the mosque in Madina. He would take part in household chores, like cleaning and mending his garments, milking the goats, etc., and would not expect others to do it for him. He would sit on the floor and eat, saying, "I am only a servant, I eat like a servant or a slave eats, and I sit as any servant sits." When the Prophet entered Makka after the conquest, he did not enter with a big display of victory; rather he was riding at the back of the army remembering and thanking God. He was so hunched over that his beard was touching the back of his animal.

Just: He did not treat those he knew or was related to differently to those who were strangers. Once, a noble woman of the Quraysh committed theft. Her relatives tried to intercede on her behalf. The Prophet called the people saying: "What destroyed your predecessors was just that when a person of rank among them committed a theft (or any crime), they left him alone, but when a weak one of their number committed a theft (or any crime), they inflicted the prescribed punishment on him. I swear by Allah that if Fatimah, daughter of Muhammad, should steal, I would have her hand cut off." Many Jews of Madina brought their affairs and problems to him, knowing that he would always be fair. In administering justice, he made no distinction between believers and nonbelievers, friends and foes, high and low. When a Jewish man came to demand back the money the Prophet owed him, he grabbed the Prophet by the collar. 'Umar got angry at the Jew, but the Prophet smiled. He asked for the debt to be repaid and extra given due to the harsh treatment by 'Umar.

Candidates can give other examples but should give details of them.

(b) Candidates could say, e.g. that Muslims can be humble by eating with their servants, or the same food as their servants, or not treating them any differently to their own family; they can take part in tasks to help the community such as looking after and cleaning the mosque; they can help their family by doing chores and not thinking they are too busy for it; if they are in positions of authority at work, they should not try to treat their workers badly to show who is boss, but should treat them fairly and equally.

These are just some examples; candidates can give others but should elaborate on the points made.

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4 (a) The Prophet died in 632. Write about the events of the final year of his life. [10]

(b) The Farewell Sermon given by the Prophet contains teachings for Muslims of all times. Explain how <u>two</u> of these teachings can be applied today. [4]

(a) The Prophet received many delegations in the final year of his life. In 631/10AH, the Prophet performed his final pilgrimage; at 'Arafah he addressed the people gathered there; this is considered his farewell speech, in which he indicated he may not be there the following year; he also gave instructions for unlawful shedding of blood; usury was forbidden; the obligation towards looking after wives was emphasised as well as the kind treatment of women; sticking faithfully to the pillars of Islam was emphasised; equality of humankind was emphasised saying no Arab has superiority over a non-Arab and vice versa; brotherhood was established; he told them the Qur'an and sunna were left for them and reminded them they would have to answer for their deeds; then the verses 5.3 were revealed (today your religion has been perfected); the Prophet completed his pilgrimage and returned to Madina; he increased his seclusion; Jibril reviewed the Qur'an twice with him; his illness began 13 days before his death; he moved into A'isha's apartment for the last week; he continued leading the prayers and would give the congregation advice; he called for Fatima, Hassan and Hussain and his wives; Abu Bakr led prayers in the last days; the Prophet passed away on 12th Rabi al-Awwal, 11AH. Shi'a candidates may say that on the way back from Makka the Prophet chose 'Ali as his successor.

Candidates could go on to mention the grief of the Companions and the speech that Abu Bakr gave them to remind them about worshipping God, but it is not necessary for a full answer.

(b) The last sermon is considered a summary of the main elements of faith, as it includes the five pillars, equality of humankind, ethics and morality. It can be used in many modern day issues such as racism, inequality of women, the financial structure (dealing in interest), adultery, responsibility of actions (particularly in crimes), treating other Muslims as brothers, treating slaves/servants well, and worshipping God.

Candidates can choose any <u>two</u> of these to write about but should elaborate on how these points in the sermon can be applied in life today.

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5 (a) The Prophet allowed some of the early Muslims to move to Abyssinia. Write about the events of this migration. [10]

(b) Can this migration be compared to the migration of some Muslims today? Give reasons for your answer. [4]

(a) Good answers should be able to narrate the story of the migration to Abyssinia with considerable detail, being able to name the main Muslims involved.

The Muslims in Makka, mainly those without tribal protection and slaves, were being persecuted by the Quraysh; an ayat was revealed about the earth being spacious for believers (39.10); the Prophet allowed some followers to go to Abyssinia to seek protection from its king, Negus, in the 5th year of prophethood (614/615); 'Uthman and Ruqayya went in the first migration of 12 men and 4 women, whereupon the Quraysh chased them but the migrants managed to board a boat before the Quraysh got to them; some came back from Abyssinia when they falsely heard that the Quraysh had accepted Islam; the persecutions increased and later the second delegation, of 83 men and 19 women, was led by the Prophet's cousin, Ja'far Ibn Abi Talib; 'Amr ibn al-'As and 'Abdullah bin Abi Rabi'a followed them and asked the king to return the Muslims; the Negus called the Muslims to give their account; Ja'far told him of the way they lived before Islam, and also recited verses from Sura Maryam; this moved the Negus to tears and he allowed the Muslims to stay in Abyssinia in peace and freedom; the Quraysh envoys were given their gifts back and sent away. The Muslims lived here in peace until they moved to Madina.

Excellent answers will give in-depth details of the story, name the Muslims who migrated, and elaborate on any points mentioned.

(b) Muslims around the world are facing persecution, such as in Syria, and are migrating to other countries like Jordan and Turkey, where they are being allowed to live in freedom. However, it is not like the migration to Abyssinia as the current migrants usually live in refugee camps, where resources are limited.

The migration to Abyssinia can also be compared to Muslims migrating to non-Muslim countries, where they are given freedom to live and work, but sometimes not everyone welcomes them.

It may be said it is not comparable to migration of Muslims now, e.g. economic migration. Many Muslims now move for work and financial reasons, so it is not similar.

These are just examples of what could be said; candidates can give any number of answers but must expand on their points with reasons.

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