

Cadet college petaro

[Religion](#), [Islam](#)



Cadet College PETARO (Syllabus-2011-12) Cambridge O Levels Islamiyat -
 Syllabus Aims and Objectives - Term-wise Syllabus Breakup(Grade-9 and 10)
 - Weekly Syllabus Breakup (Grade 9 and 10) - Marking Scheme Cadet College
 PETARO (Syllabus) Cambridge O Levels Islamiyat Syllabus Aims: The aims of
 the syllabus are to enable the candidates: - To acquire the knowledge of the
 major sources of Islam, its main beliefs and its early history. - To develop an
 enquiring approach to the study of Islam. - To identify and explore the
 religious, historical and moral questions raised in the material, they study. |
 S# | Syllabus Contents | Objectives | | 1 | Major beliefs and observances | In
 this chapter students will learn. | | | The core teachings of Islam, the Articles
 of Faith and the | | | Pillars and Islam. | | | The crucial importance of
 understanding and accepting these | | | as central to Islam. | | | The
 importance of observing the rules that Muslims as an | | | Umma. | | 2 | The
 life and significance of the Holy Prophet (pbuh). | In this chapter students will
 learn. | | | The life and the significance of the Prophet Muhammad. | | | The
 early years of his life in Makkah; his marriage. | | | The call to Prophethood ;
 the first revelation | | | The early conversion to Islam; the reaction of the
 Makkans. | | | The mission of Hazrat Muhammad. | | | The year of grief and
 the Night Journey. | | | The migration to Madinah and the significance of this
 event. | | | The Muslim community in Madinah; Emigrants and the Helpers. |
 | | | The battles of Badr, Uhud and Ahzab and the outcomes. | | | The spirit
 of the Treaty of Al-Hudabiya. | | | The final year s of Prophet Muhammad;
 the conquest Makkah and | | | the Farewell Sermon. | | | The character of
 Prophet Muhammad: the seal of the prophets of | | | Allah. | | 3 | The first
 Muslim community | In this chapter students will learn: | | | The wives of the

Holy Prophet, Their important position in | | | the community and the special rank bestowed on them by Allah | | | and their activities during and after the life of the | | | Prophet. | | | The decadence of the Holy Prophet. | | | The ten blessed companions of the Holy Prophet and their role | | | and support to him in Makkah and Madinah. | | | The scribes of Quran and their contributions. | | | Important personalities during the life of Holy Prophet. | |

4 | History and importance of the Holy Quran | In this chapter students will learn. | | | The central importance of the Quran in Islam. | | | The Devine source of the Quran. | | | The purpose of the Quran | | | The stages of its revelation. | | | The process of its compilation. | | | The contents of the Quran. | | | Its focus on Tawhid and the sovereignty of Allah. | | | The role of Quran in the lives of the Muslims. | | | The Quran as source of Guidance for Laws, duties and worship. | | | The relation between Quran. Hadis, Ijma and Qiyas and their | | | importance. | |

5 | The Rightly Guided Khalifas | In this chapter students will learn. | | | The Khulafa' al. Rashedeen. The rightly guided Khalifas who | | | succeeded the Prophet Muhammad; their role in consolidating | | | and strengthening the religion and spreading it beyond | | | Arabia. | |

6 | The Hadith of the Holy Prophet | In this chapter students will learn: | | | The sayings of the prophet, his Ahadis and their | | | significance. | | | The benefits of the following the example of Hazrat | | | Muhammad. | | | How the hadis were collected; the stage of compilation; the | | | sahih approach to collection of Ahadis. | | | Establishing the authenticity of the Ahadith. | | | The major compilers of the ahadis, and their methodology and | | | rationale. | | | The Ahadith as a commentary and support for Quranic | | | injunctions. | | | The Ahadis as a reflection of the

life the Holy Prophet. | | 7 | Muslims in their relations with other | In this chapter students will learn: | | | The Importance of the Muslim community and mode of life of | | | Muslims. | | | The emphasis on honest and mutually beneficial relationship | | | with in the Ummah. | | | The main guidance for the Muslims, as laid down by the Quran | | | and practiced by the Holy Prophet. | | | Relation with other communities and followers of other | | | religions in the time of Holy Prophet. | | | Relation with other states and communities in present times. | | 8 | Struggle in the way of Allah(Jihad) | In this chapter students will learn: | | | Importance of Jihad. | | | Concept of Jihad in the Quran and Ahadis of the Prophet. | | | Kinds of Jihad | | | Concept of Jihad in modern perspective. |

Term-wise Syllabus Breakup

Grade-9 First Term Syllabus Major beliefs and observance - Articles of Faith - Five Pillars of Islam Second Term Syllabus - The Life and significance of Prophet Muhammad - The first Muslims community Grade-10 First Term Syllabus - Passages from the Quran - History and Importance of the Quran - Rightly Guided Khalifas. Second Term Syllabus - Major teachings in the Hadis of the Prophet - History and importance of Hadis - Struggle in the way of Allah(Jihad) Sargodhian Spirit Trust Public School Rashid Abad (Islamiat 2058) Syllabus Break up of first Semester (September to December) 2011 for

YR- 9	S#	Unit	Topic	Periods	Month/Week
	1/1	Pillars of Islam	Shahadat	2	2nd week of Sep (12-17)
			Salat	1	
			Importance		
			Nazira class of the Holy Quran	3	
			Cleanliness	2	3rd week of Sep (19-24)
			Methods & Conditions		
			Wadhoo/Tayammum	1	
			Method & Conditions		
			Duas +uran		
			Nazira class of the Holy Quran	3	
			Bath	1	4th week of Sep (26-1st Oct)
			Methods &		

Conditions | | | | | Azan & Iqamat | | | | | Importance | | | | | Method of
 Prayer | 1 | | | | Nazira class of the Holy Quran | 2 | | | | Benefits of Salat
 (social & moral) | 3 | 1st week of Oct (3-8) | | | | Importance of Masjid | | | | |
 Other Prayers (delayed, combining, | 2 | | | | shortened, Friday and eid) | | | |
 | | Dua (private prayer) | | | | | Nazira class of the Holy Quran | 3 | | | |
 Fasting | 1 | 2nd week of Oct (10-15) | | | | Importance | | | | | Methods &
 Conditions | 1 | | | | Benefits (social & moral) | 1 | | | | Nazira class of the
 Holy Quran | 3 | | | | Zakat (The Poor Due/Alms giving) | 1 | 3rd week of Oct
 (17-22) | | | | Importance | | | | | Rate & Distribution | 1 | | | | Benefits
 (social & economical) | 1 | | | | Nazira class of the Holy Quran | 3 | | | | Hajj
 (Pilgrimage) | 2 | 4th week of Oct (24-29) | | | | Importance | | | | | Historical
 back ground & obligation for | 1 | | | | Muslims | | | | | Nazira class of the
 Holy Quran | 3 | | | | Methods & Conditions | 1 | 1st week of Nov (31Oct-
 5Nov) | | | | 1 | | | | Sacrifice | | | | | Benefits (social & religious) | 1 | | | |
 Nazira class of the Holy Quran | 3 | | | | Miner Hajj (Umrah) | 1 | 2nd week of
 Nov (7-12) | | | Articles Of Faith | Oneness of Allah | 1 | | | | Muslims' belief | |
 | | | Shirk (making partners with Allah) | 1 | | | | Nazira class of the Holy
 Quran | 3 | | | 2/2 | | Angels | 1 | 3rd week of Nov (14-19) | | | | Muslims' belief
 | | | 2/3 | | Revealed Books | 2 | | | | Muslims' belief & Intd. to pre. Books | |
 | | | Nazira class of the Holy Quran | 3 | | | 2/4 | | Prophets | 3 | 4th week of
 Nov (21-26) | | | | Number of them & Muslims' belief | | | | | Nazira class of
 the Holy Quran | 3 | | | 2/5 | | Life After Death | 2 | 5th week of Nov (28-3
 Dec) | | | | Allah's predestination & Decree | 1 | | | | Nazira class of the Holy
 Quran | 3 | | | 2/6 | | Revision of the Syllabus | 6 | 2nd week of Dec (5-10) | | |
 | End Term examination | 6 | 3rd week of Dec (12-17) | Sargodian Spirit Trust

Public School Rashidabad (Islamiyat 2058) Grade-10 Syllabus Break up of first Term (September to December) 2011 for YR- 10 | S# | Unit | Topic | Period | Month/Week | | 1 | Major Themes of the Quranic | Passage of the Holy Quran: | 1 | 2nd week of Sep | | Passages | Passage: 1 | |(12-17) | | | Passage 2 and 3 | 1 | | | | Passage 4 and 5 | 1 | | | | Passage 6 and 7 | 1 | | | | | Passage 8 and 9 | 1 | | | | Passage 10 and 11 | 1 | 3rd week of Sep | | | | | (19-24) | | | | Passage 12 and 13 | 1 | | | | Passage 14 and 15 | 1 | | | 2 | History and Importance of the | Introduction, characteristics of Holy Quran. | 1 | | | | Holy Quran | | | | | Makki and Madani Surahs, Revelation of Quran between 610 | 1 | | | | and 632 A. D. | | | | | Compilation of the Holy Quran under the Rightly Guided | 1 | 4th week of Sep | | | | Khalifas | |(26-1st Oct) | | | | Use of Quran in Legal Thinking | 1 | | | | Significance of the Quran as the basis of all thoughts and | 1 | | | | action in Islam, | | | | | Ijma (Consensus | 1 | | | | Interpretation of the Quran | 1 | | | | Qiyas(Analogy) | 1 | 1st week of Oct (3-8) | | | | Quran, Hadith , Ijma and Qiyas | 1 | | | 3 | Rightly Guided Khalifas | Hazrat Abu Bakar, | 1 | | | | Life Before Islam and Khilafat | | | | | Election as Khalifa | 1 | | | | Expedition to Seria | 1 | | | | Problem faced by Hazrat Abu Bakr, | 2 | 2nd week of Oct | | | | Refusal to pay Zakat | |(10-15) | | | | Apostasy Movement, | 2 | | | | False Prophets | | | | | Important Battles in the period of Hazrat Abu Bakr | 1 | | | | Death, Character, | 1 | 3rd week of Oct | | | | |(17-22) | | | | Administration, Services to Islam | 2 | | | 4 | Hazrat Umer(R. Z) | Life before Khilafat | 1 | | | | Election as khalifa | 1 | | | | Wars with Persians and Romans | 3 | 4th week of Oct | | | | |(24-29) | | | | Death of Hazrat Umer | 1 | | | | Administration of Hazrat Umer | 1 | | | | His services to Islam | 1 | | | | Character | 1 | | | 5 | Hazrat Usman(R. Z) | Life Before

Khilafat | 1 | 1st week of Nov | | | | (31Oct-5Nov) | | | Election as Khalifa, |
 1 | | | | Conquest in the East and West | | | | Causes of Revolt against
 Hazat Usman | 2 | | | | Charges Against Hazat Usman | | | | Martyrdom of
 Hazrat Usman | 2 | | | | Administration | | | | Serveses to Islam | | | |
 Character | | | | Eid Holidays | | 2nd week of Nov | | | | (7-12) | | 6 | Hazrat
 Ali(R. Z) | Life before Khalifat | 1 | 3rd week of Nov | | | | (14-19) | | | |
 Election as Khalifa | | | | Change of governor | 1 | | | | Battle of Camel | 1 |
 | | | Battle of Siffin | 1 | | | | Kharijites | 1 | | | | Arbitration | 1 | 4th week of
 Nov | | | | (21-26) | | | Battle of Naherwan | 1 | | | | Fall of Egeypt | 1 | | | |
 | Martyrdom | 1 | | | | Adminitration | 1 | | | | Charactor | 2 | 5th week of
 Nov (28-3 | | | | Dec) | | | Relation with Other Nations during the Khilafat of
 Rightly | 3 | | | | Guided Khalifas | | | | Revision of the Syllabus | 5 | 2nd
 week of Dec | | | | (5-10) | | | End Term examination | | 3rd week of Dec | |
 | | | (12-17) | Marking Scheme 2004-2010 Paper-1 Syllabus contents [pic]
 [pic] [pic] [pic] [pic] Passage from the Holy Quran [pic] [pic] [pic] [pic] [pic]
 [pic] [pic] [pic] [pic] History and Importance of Holy Quran Q-1 (a) Give an
 account of how the Qur'an was compiled in the years following the Prophet's
 death. [10] For this answer candidates should write a clear and
 comprehensive account of the compilation of the Qur'an, after the Prophet
 died and not during his life, including the figures involved. Candidates could
 start from the events/consequences of the battle of Yamama and the need to
 compile the revelation, as well as mentioning the role played by Abu Bakr, '
 Umar, Zayd Ibn Thabit and ' Uthman in the compilation. Candidates could
 further elaborate on this by mentioning the roles of Hafsa, and the other
 Companions who worked with Zayd. They could also mention how there were

different, competing versions of the Qur'an in different parts of the Islamic Empire. (b) Explain why the first community of Muslims thought it was necessary to compile the Qur'an. [4] For this part, candidates should mention why Abu Bakr and ' Umar, and later ' Uthman, feared the Qur'an would be lost and the implications of not compiling it or ensuring its authenticity. They should be able to discuss the implications of the initial compilation to the modern world, and how it has remained the same since.

Q(a) How are the Qur'an and Hadiths used together in Islamic legal thinking? [10] This question is about the basis of legal thinking, in particular the primary sources. Answers could talk about how the two are used together, with the Qur'an being the most important as it's God's word. Candidates should also be able to mention that the Hadiths expand on the Qur'an, that they never disagree, but rather complement each other. Where the Qur'an gives a brief teaching the Hadiths are referred to for fuller details; similarly where the Qur'an is silent on a point the Hadiths are referred to. Used together they identify the main principles of morality and action. This is why they are the authority for the foundation of legal matters. Excellent answers will give a detailed account of the link between the two sources, as well as any differences, how they are used and their importance to the Islamic legal system. (b) Why do some legal scholars reject the use of analogy (qiyas)? [4] Excellent answers here will be able to give a sound analysis of the use of analogy (qiyas) with possible, but clear, examples to illustrate the point. Examples should be about analogy and not confused with any of the other sources of law. Candidates could mention that it is a source used when others do not offer guidance, and compares an existing accepted situation

with a new one. There is more individual thought that goes into the decisions than with primary sources. Better answers will mention why it's rejected by some scholars, due to the varying and conflicting answers that can be given.

2 (a) Write an account of the ways in which the Qur'an was revealed to the Prophet between the years 610 and 632. [10] This part of the answer requires a descriptive account of the revelations, from the first one to the last ones. Answers should indicate (and describe) that revelations came in both Makka and Madina. An account of the first experience should be given; when the prophet was meditating in Cave Hira, the Angel Gabriel came to him and commanded him to read. They could also add references to other revelations coming at other times without warning, that they induced bodily changes in the prophet, that they provided answers to situations happening in his life at that time. Examples and details should be given. Excellent answers will be able to provide a confident narrative of the modes in which revelation came down and give a coherent account of the history of the prophet's experiences. (b) What does the Prophet's first experience of revelation tell us about the nature of prophethood in Islam? [4] Candidates should try to give some insight into the revelations and their significance, rather than providing another descriptive account. Good answers could talk about the prophet's surprise and confusion. They could also explain how the unannounced experience shows that God chose prophets, often without warning, and caused miraculous events at the time of calling. They could also draw parallels between the specific experiences of the prophet Muhammad and other prophets, and make general observations on the basis of these. [pic] Q (a) Briefly describe the four main sources of legal thinking in

Islam. [10] (b) Give one example each to show how the third and fourth of these legal sources are used. [4] (a) - The Qur'an is the major source of instruction and thinking. - Its clear teachings are never questioned. - It is always referred to since no legal teaching ever contradicts it. - The Sunna of the Prophet is an authority next to the Qur'an. - It gives fuller teachings of what the Qur'an states in brief. - It and the Qur'an always agree. - It is taken as an authority where the Qur'an is silent. - The consensus of the community, ijma', is referred to when the previous sources do not offer clear guidance. - It is understood as the agreement of believers on a point of faith or action. - Some take it as the consensus of the first generation of Muslims, others as the consensus of legal experts. - It never disagrees with the previous sources. - The Prophet said, ' My community will never agree on error.' - Analogy, qiyas, is employed when the previous sources do not offer clear guidance. - It involves an individual expert making a new decision on the basis of known teachings. - He compares the unknown with the known and identifies the common points between them. - Some Muslims distrust it because it involves a lot of individual opinion. - It should never disagree with the previous sources. - [Allow marks for any discussion by a Shi'a candidate of the use of reason, 'aql.] (b) - [In each case allow 1 mark for an attempt at an example, and 2 marks for a well worked explanation of Consensus and Analogy. In order to gain the full 2 marks, candidates should be able to show how the source is used and what the result will be.] The Life and Importance of Prophet Muhammad 3 (a) Write about the life of the Prophet up until the first revelation. [10] Candidates can provide details of any events related to the Prophet Muhammad's life up until he received the first revelation.

However, good answers will write a narrative naming key figures, important events and sequence them in the order in which they happened. Candidates could talk about the Prophet's parents, his guardianship under his uncle Abu Talib, and his relationship with the Quraysh. They could mention special events that occurred in his childhood, e. g. the angels washing his heart. They should also mention his trade journeys, and related to this, his subsequent marriage to Khadija, as well as the meeting with Bahira. Better answers may also give elaborations about his character and mention his increasing seclusions just before revelation — with any relevant supporting quotations. (b) Why was his relationship with his wife Khadija important for him? [4] Good answers to this part will mention Khadija's support of the Prophet, financially and spiritually, and being the first Muslim. They could also mention that her support allowed him to spend time in seclusion and that his seclusion prepared him for receiving revelation. They could also mention that her maturity allowed her to console and believe in the Prophet when he received revelation [reference to Sura 93: 8]. Candidates should look to give thoughtful and insightful explanations as to why this was important to the Prophet and the subsequent development of Islam. 4 (a) Describe the events relating to the Prophet's experiences in caves. [10] Candidates should be able to give an in-depth narrative of the Prophet's experiences in the two caves, namely Cave Hira and Cave Thawr/Saur. They should be able to name the caves and give details of what happened in each cave. They should also be able to name the key figures involved, e. g. Jibra'il and Abu Bakr. Related to Cave Hira, candidates could mention why the Prophet was in the cave, the appearance of the angel, the quotation of Sura

96: 1—5, as well as a description of what happened to the Prophet when he left the cave. Related to Cave Thawr/Saur, candidates could mention why the Prophet found himself in the cave, who he was with, details about Abu Bakr's role as well as a reference to the Qur'anic verse relating to this incident. (b) Explain the significance of one of these experiences for the development of Islam. [4] Candidates should try to show some understanding of the importance of one of these incidences, and try to relate its significance to Muslims today. Cave Hira This event started God's final guidance for mankind as it was when the Prophet was given the first revelation of the Qur'an, which is the most important book for Muslims to get guidance. The event was also significant for the Prophet as he was given his prophet hood. It highlighted the transition from polytheism to monotheism. Candidates should try to reflect upon these reasons and their significance to themselves or the wider community of Muslims. Cave Thawr This event was significant because there was a threat to the Prophet in Makkah and God gave permission to leave. Candidates should mention that at this time, the Prophet had to have trust in God as well as his followers to escape the threat. If he hadn't trusted them and if he had been captured Islam would not have developed. It was the beginning of a new phase for the Muslims because they left everything behind. Candidates should try to reflect upon these reasons and their significance to themselves or the wider community of Muslims. 2 (a) Outline the changes in the Prophet's relations with the Jewish tribes and the 'hypocrites' in Medina in the years between 622 and 632. [12] (b) Suggest reasons why his relations with the Jewish tribes changed. [4] (a) [Ensure that marks are divided between comments on the

Jewish tribes and the munafiqun, hypocrites.] - At first the Prophet treated all parts of Medinan society equally. - He devised the Covenant of Medina as an agreement in which all in Medina, Muslims, non-Muslim Arabs and Jews, were given privileges and responsibilities. (2 marks for a detailed comment here) - Gradually the Jews distanced themselves from him: they persistently mocked the revelations, and doubted his claims to prophethood. - Muhammad expelled the three major tribes in three stages after they showed treachery in fighting and sided with the Quraysh. (up to 3 marks for dates and full details) - These tribes were Qaynuqa', Qurayza and Nadir. (1 mark for all three names) - He punished them for their treachery. (2 marks for details) - There remained Medinans who did not become sincere Muslims or acknowledge Muhammad. - They showed their disloyalty most strongly in withdrawing when the Quraysh attack led to the battle of Uhud. - They remained persistent opponents of Muhammad. - The Muslims later attacked the banished Jews in their fortress at Khaybar. (b) - He gradually became aware that the Jews did not respect his position. - They refused to acknowledge that he was a Prophet like the one in their scriptures. - They openly made fun of him, especially when the qibla was changed. - An important turning point was when they subjected a Muslim woman to public humiliation. - They broke the Covenant by not defending Medina. - Their treachery in conspiring with the Quraysh threatened the security of Medina. - This was also a threat to the survival of Islam. [pic] 3 (a) Giving one example in each case, show how the life of the Prophet provides a model for Muslims: (i) in their treatment of other Muslims, (ii) in their treatment of non-Muslims, (iii) in dealing with opposition, and (iv) in business transactions. (b) Explain

how any two of these could help you or those around you in situations you have encountered recently. (b) In each of the two examples, for 1 mark there should be some sign of an attempt to link the Prophetic action with the present day. For up to 2 marks there should be a fully worked example of the Prophetic model influencing present action. [pic] [pic] [pic] [pic] 2 (a) Write brief accounts of the following two incidents in the life of the Prophet: (i) his attempt to preach to the people of al-Ta'if; [5] - Muhammad went to al-Ta'if when the persecution at Mecca was intense. - He was looking for a new place where his teachings would be accepted. - The townspeople rejected his message. - Boys pelted him with stones as he left. - He was badly injured. - Angels offered to destroy the town for him, but he forgave the people. (1 mark for quotation of his words: I was sent as a blessing to the worlds...) (ii) his conquest of Mecca. [5] - By 630 Muhammad had grown powerful in Arabia. - He decided to attack Mecca because the people had broken their treaty. - He promised that those Meccans who did not resist would be safe. - He approached Mecca with a great army. - There was no resistance when he entered. - He spared all who sought his pardon. - He executed a few stubborn people who resisted him. - He cleansed the ka`ba of its idols. (b) What lessons can Muslims today learn from the Prophet's conduct in each of these incidents? [2 x 3] [Candidates should make at least 3 comments about each incident, e. g.:] (i) - Muhammad attempted to find a realistic solution to his difficulties in Mecca. - He did not try to resist the people of al-Ta'if when they rejected him. - He responded to cruelty with forgiveness. - He attempted to understand the people's ignorance of who he was and what he said. [Reserve the third mark for clear applications of these lessons to

contemporary conditions.] (ii) - Muhammad was unflinching in his intention to make Mecca a Muslim centre. - He made extensive arrangements to avoid violence in the city. - He gave his enemies every chance to abandon their resistance to him. - He did what was necessary to ensure no enemies were left. - He established and upheld monotheistic faith. - He was sternly opposed to idolaters and enemies of Islam. [Reserve the third mark for clear applications of these lessons to contemporary conditions.] 2 (a) Give descriptions of the main events of the battles of Badr and Uhud. (b) Explain why the people of Makka fought against the Muslims of Madina. (a) - Badr occurred in 624, the second year after the hijra. - The Muslims had heard of a Makkan caravan passing near Madina, and they waited for it near the wells of Badr. - The caravan summoned troops from Makka. - The two armies were badly mismatched, 300 Muslims against over 1000 Makkans. - Despite the odds the Muslims won. - The Prophet surprised everyone by treating the captured Makkans honourably. - The Muslims saw in the victory God's support for their cause, when he sent angels to help them. - Uhud occurred in 625. - An army of 3000 from Makka came to destroy the Muslims. - The Prophet's army was smaller, and was decreased further by the desertion of some Madinans. - In the fighting the Muslims gained the upper hand. - But then some Muslims who had been ordered to guard a pass left their posts for spoils. - Some Makkans saw an advantage and attacked from behind. - The Muslims were nearly defeated and some leading men killed. - The Prophet himself was injured. - The Muslims realised they should obey the Prophet. (b) - They could see that the Muslims were a threat. - They threatened their livelihood since they might attack their caravans. - They also threatened

their religion with their belief in only one God. - They saw Islam as a threat to their leadership in Arabia. 2 (a) Write an account of the major difficulties encountered by (i) the Prophet, and (ii) his followers during the years when they lived in Makka. (b) Explain how their reaction to these difficulties can set an example for Muslims today. (a) (i) - The Quraysh rejected Muhammad when he began his preaching (1 extra mark for the full story). - An old woman regularly pelted him with rubbish on his way to prayer. - He was once nearly strangled while praying. - The Quraysh subjected him to temptation, insults and verbal abuse (1 mark for a mention or brief story, 2 marks maximum). - The death of his uncle Abu Talib deprived him of protection. - He was rejected and assaulted when he preached at al-Ta'if. - He and his family were boycotted and forced to live in a narrow valley outside Makka (1 extra mark for comments about their steadfastness - credit this point either here or in (ii) but not in both). - The death of Khadija discouraged him. (ii) - Many of his followers were subjected to torture (1 extra mark for the story of Bilal or of Sumayya). - Some followers were forced to flee to Abyssinia to the protection of the king (1 extra mark for comments about the pursuit by Quraysh and their reception by the king). - They were boycotted and forced to live in a narrow valley outside Makka (1 extra mark for comments about their steadfastness - credit this point either here or in (i) but not in both). - They were prevented from worshipping at the ka`ba. - Their means of livelihood were taken away. (b) Main points include: - Muhammad was not deflected from preaching even when offered bribes. - He retained dignity and patience at all times. - His followers preferred to undergo hardships and death rather than give up their faith. - Muhammad showed concern for his

persecutors and forgiveness towards them. - Muslims under persecution should remain loyal to one another. (Allow up to 2 marks for mention of moral points such as these. Allow 1 extra mark for one lesson derived from these points. Allow 1 extra mark for more than one lesson.) (q) What does a Muslim believe by the words 'And Muhammad is the messenger of God'? - Muhammad was the last in the line of prophetic messengers. - His message was the same as previous ones, - but it was for all humankind. - God has protected this message from change and corruption. - So Muhammad and his message sum up every preceding prophet and their message. - Muhammad is the perfect example of human conduct. [1 mark for points about what a seal is, or for suitable quotations] 2 (a) Give an account of the Prophet's first experience of receiving revelation. (b) Explain the significance of the actions of the angel and Waraqa Ibn Nawfal in this event. (a) For full marks answers should include all the points marked *. - *Muhammad was meditating in a cave on Mount Hira. - This was when he was 40. - *A being unknown to him but later identified as Gabriel appeared. - *This being seized him and crushed him, and gave him the order 'Recite!' - *He could not, and the crushing and order were repeated twice (three times in all). - *Then the being itself recited 'Recite, in the name of your Lord who created', etc. - (give one mark for a reference to the Qur'anic verses, and 2 marks for a full quotation). - Muhammad left the cave and returned home. - On the way he again saw the being as a giant figure astride the horizon. - He went to his wife Khadija in confusion. - She took him to her relative Waraqa Ibn Nawfal for an explanation of what had happened. - He said the being was the Angel of the Law. (b) - The angel was performing the duty he had previously

performed with other messengers. - He was the first to alert the Prophet to his new career. - His appearance is a sign that the revelations were truly from God. - Waraqa was the first to explain to the Prophet the significance of his experience. - He helped him realise that he had been visited by the angel who had appeared to other messengers. - This helped the Prophet understand the responsibilities to which he had been called. 2 (a) Describe

the events that immediately led up to the Prophet's migration, the hijra. (b) Suggest three reasons why he decided to move from Mecca to Medina. (a) [The problem here concerns exactly what events led up to the hijra. Candidates have to decide when to start the story.] - Muhammad had

incurred the enmity of Quraysh by his preaching. [This is background and for any general information of this kind allows 1 mark.]) - His wife Khadija and Uncle Abu Talib died in 619 leaving him defenseless. - He sought acceptance by preaching at fairs in Mecca and elsewhere. - A small group from Yathrib (later renamed Medina) listened and accepted his preaching. - The next year they swore allegiance to him (the first pact of al-`Aqaba, the oath of women, not involving fighting for him). - The following year 73 men from Yathrib swore to defend him (the second Pact of al-`Aqaba). [1 mark, but 2 marks for details of numbers etc.] - Muhammad gradually sent Meccan Muslims north to Yathrib. - He himself went on the same night when the Quraysh planned to murder him. - He departed with Abu Bakr. - He left `Ali in his bed as a decoy, and in order to return items people had left with him. - The Prophet received a divine instruction to migrate. (b) - He was defenceless at Mecca, because Abu Lahab the head of his clan after Abu Talib's death was his enemy. [1 mark, but 2 marks for full details.] - His attempts at persuading the people of

Mecca to accept his teachings had met with little success, except for a small group of followers. - These followers were under threat, and some had experienced long persecution. - The people of Medina appeared to welcome him. - They recognized his mission and accepted him as a religious leader. - They also offered him and his followers protection.

2. (a) Outline four of the Prophet's personal qualities that make him a model for Muslims to follow. (b) Choosing two of these qualities, give one example in each case to show how Muslims can put them into practice in their own lives.

(a) [Look for four of the Prophet's qualities that can be a model for Muslims. Do not give marks for qualities unique to the Prophet, e. g. that he is a blessing for humankind. In each case award 1 mark for: - identification of the quality, - examples of how it was shown in the Prophet's life, - possible supporting quotations from the Hadith, Qur'an and remarks of his Companions.] (b) [In each case: Give 1 mark for the basic outline of a Muslim putting the chosen quality into practice. Give a further 1 mark for an example fully worked through.]

2 (a) Give a brief description of the Prophet's experiences in caves. [12] The Prophet had two experiences in caves. His experience in the valley of Abu Talib during the Makkan boycott does not count. (i) The cave on Mount Hira — allow up to 6 marks - This incident took place in 610; Muhammad was 40. - Muhammad had withdrawn to the cave to meditate and pray. - A figure appeared and ordered him " Recite! " - Muhammad protested that he could not recite. - The figure squeezed him tightly. - This squeezing and the command happened three times in all. - Then the figure recited to him Sura 96. 1-5. - He returned home to Khadija, confused and afraid. - (No details of the rest of the story.) (ii) The cave of Thaur — allow up to 6 marks - This

incident took place in 622; Muhammad was 52. - After his followers had left Makka, Muhammad departed with Abu Bakr. - When the two knew they were being pursued they hid in the cave of Thawr. - The pursuers saw two nesting birds at the mouth of the cave and saw no need to look inside. - Abu Bakr was bitten by a scorpion or snake but did not cry out. - Muhammad reassured Abu Bakr by telling him God was with them. - Abu Bakr's daughter brought them food. (b) Explain why one of these experiences was important in the history of Islam. [4] (i) Mount Hira - This was the occasion on which the Qur'an was first sent down. - It marks the beginning of God's final guidance for humans, telling them how to live their lives. - It marked the change from polytheism to monotheism. - Muhammad was changed and was chosen for prophethood. (ii) Thawr - If Muhammad had been captured Islam might not have developed. - The success of his mission depended on his leaving his home. - He had to trust to God and to his followers for survival. - It shows that meeting force with force is not always the way to success. - The importance of the incident is such that the Qur'an refers to it. 2 (a) Briefly describe four actions or qualities of the Prophet Muhammad that would make clear to the people who lived with him that he was the Messenger of God. [In each of the four cases look for a clear and specific action or quality that distinguished the Prophet from ordinary people. So it is not enough to say e. g. that he was loving unless the quality of his love is shown to be far superior to love in other people. Examples might be: his quality of forgiveness, shown at the capture of Makka; his periodic receiving of revelations; his Night Journey. In each case give 1 mark for a basic identification; 1 extra mark for a fuller description which introduces some details; and the final 1 mark for a

full and rounded description with all expected details, and maybe quotations from the Qur'an or Hadith] (b) Explain what Muslims mean by the title 'Seal of the Prophets'. [4] - This is a title of the Prophet found in the Qur'an. - It means he completes the line of prophets that stretched up to him. - Just as a wax seal closes a letter, so his prophethood closes the line. - It also means he is a prophet for all times and places unlike the local prophets before him.

2 (a) Describe the main events of the Prophet's migration from Makka to Madina. [10] (b) Explain why he thought it important to make this journey.

[6] (a) [Candidates have to decide what the main events are.] - Either Muhammad had incurred the enmity of Quraysh by his preaching [This is background and for any general information of this kind allow 1 mark] Or A small group from Yathrib (later renamed Madina) listened to his preaching and invited him to their town [This is also background but more specific, so 1 mark for such details] - He departed from Makka on the same night that the Quraysh planned to murder him - He departed with Abu Bakr - He left `Ali in his bed as a decoy/in order to return items people had left with him - The Makkans sent riders to pursue the two migrants - They took refuge in the Cave of Thawr - The Prophet reassured Abu Bakr who was frightened - Abu Bakr allowed himself to be bitten rather than shout and wake the sleeping Prophet - A spider wove a web/two birds built a nest over the entrance, which showed there was no-one inside - The two made their way to Madina when they knew they were safe - They stayed at Quba on the way to Medina and established the first mosque/`Ali joined them there - The people of Medina welcomed the Prophet publicly - The Prophet was given a revelation to leave Makka (b) - He was in danger of his life in Makka - He had no clan

protection - His preaching met with little success - He was assured of acceptance at Madina - Here he might put the teachings he was receiving into effect - His migration was in order to save Islam [Credit the last point in (a) if not already credited] 3 (a) Describe four incidents that show how, between 622 and 661, the Prophet and the Rightly Guided Caliphs conducted relations with other states. (b) Suggest ways in which any two of these examples can provide models for relations between states today. (a) [Look for four clearly identified examples in which the Prophet or Caliphs were engaged in relations between the Muslim community and others. In each: Give 1 mark for a simple identification of the example. Give a further 1 mark for a brief description of the example. Give a further 1 mark for a full account including names of the persons involved and details of what took place.] (b) [For each example give 1 mark for an attempt to identify the principle contained in the example. Give a further 1 mark for a full explanation of how this principle can help current situations.] 4 (a) Write an account of the main activities of Hazrat `Umar (i) during the lifetime of the Prophet, and (ii) during his caliphate. [2 x 6] (b) What does the manner of Hazrat `Umar's death tell us about his character? [4] (a) (i) - He converted to Islam when he heard a passage of the Qur'an being recited [here allow 1 mark for the basic point, and allow a further 1 mark for details, e. g. that he was on his way to kill the Prophet; that he surprised his sister and her husband hearing the Qur'an recited; that he was going to destroy this passage, but relented when he read it]. - In Makka he had a reputation as a fierce and strong fighter. - His conversion gave courage to the Muslims in Makka. - In Makka he proved a great help because he was able to protect the Prophet from attacks. - He

made the Hijra to Madina with the other Muslims. - There he was always close to the Prophet in battles [allow a further 1 mark for details, such as his defending the Prophet at Uhud, and his digging the trench before Khandaq]. - His ties with the Prophet were strengthened when the Prophet married his daughter Hafsa. - He objected to the terms of the Treaty of al-Hudaybiya because they disadvantaged the Prophet. - He took part in the expeditions to the north that were organised towards the end of the Prophet's life. (ii) - He oversaw the expansion of the empire into Syria, Persia, Iraq and Egypt [allow 1 mark for the basic point, a further 1 mark for details, and an additional 1 mark for names of battles and dates]. - He personally accepted the surrender of Jerusalem [1 mark for the basic point, and a further 1 mark for details]. - The agreements he made with conquered non-Muslims formed the basis of later legislation about Dhimmis. - He oversaw many important administrative measures [1 mark for the basic point, a further 1 mark for details such as the diwan which listed those entitled to pensions from the state, the institution of the position of judge, and a further 1 mark for full details of more than one of his measures]. (b) - `Umar was killed by his slave (Abu Lu'lu'a). - The reason was that he refused to excuse him from paying a tax. - This is characteristic of `Umar's total impartiality and refusal to allow concessions even to those close to him. - He was stern about the correct observance of all regulations [allow 1 mark for any examples that illustrate this characteristic]. - He was buried near the Prophet, which shows he was held in high honour.

The First Islamic Community [pic] [pic] [pic] 3 (a) Describe the teachings of Islam about the position of women as (i) wives; [4] - Wives are equal to their husbands. - They are partners with their husbands in family

life. - They have financial independence. - They are primarily responsible for the home. - They have a right to divorce. (1 mark for use of quotations from the Qur'an and examples from the life of the Prophet, as long as they are used to support points.) (ii) mothers; [4] - They have the main responsibility for bringing up children. - They are the first teachers of faith and proper conduct. - They deserve respect from their children because of what they have done for them. (1 mark for use of more than one quotations from the Qur'an and examples from the life of the Prophet, as long as they are used to support points.) (i